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# GILL'S

## COMPLETE BODY OF

## PRACTICAL AND DOCTRINAL

# DIVINITY:

BEING A

*SYSTEM OF EVANGELICAL TRUTHS,*

DEDUCED FROM

## THE SACRED SCRIPTURES.

ABRIDGED BY

WILLIAM STAUGHTON, D. D.

The design of an abridgment, I conceive, is clearly to exhibit the whole substance of an author, without admitting any thing superfluous.

DR. SHAW.

Abstracts, abridgments, and references are of use in divinity as well as in law.

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# PREFACE.

OF the usefulness of judicious abridgments of large and valuable works, a reflecting and unprejudiced mind requires no proof. The reader by these means, becomes possessor of the ideas of an author, with far less expence of time and toil; the purchaser finds the work within the limit of his ability; copies are multiplied; and through the world information and virtue are increased. Many eminent writers, in relation to their own productions, have testified their sense of the utility of the task of the abridger, by assuming it themselves.

The publication of the writings of Dr. Gill, through these United States, appears propitious to the general cause of godliness. An edition of his Exposition is in the presses of a gentleman in this city, whose talents, integrity, and zeal for the diffusion of evangelical publications, deserve universal patronage. The Body of Divinity is a smaller work, first published in three quarto volumes, and since edited in three royal octavo; it is here presented to the public in a single volume, in which the substance of the original will be found carefully retained. It has not been forgotten, that the service undertaken, was to *condense* and not to alter:—The sentiments, and even the style of the author are constantly preserved. The Doctor was by profession a baptist, and his views on the subject of baptism, are given with energy and candour; but there is none by whom *the doctrines of grace* are valued, who

may not reap ample benefit from the following pages. An equal mass of theological knowledge, in a compass so small, will not readily be obtained.* The minister of the Sanctuary will find it an excellent compainon in his preparations for the pulpit; and the private christian, an instructive parlour friend.

W. STAUGHTON.

*July*, 1810.

* The high estimation in which this work, has been, and still is, held by the friends of vital Religion, may be inferred from the numerous Subscribers to the Quarto Edition, (*among whom* are the most learned and judicious advocates for Christianity) and from the avidity with which copies have been sought after, notwithstanding the high price they have borne.

*Winterbotham's Edition.*

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*First general Distribution of the Work.*

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# INTRODUCTION.

HAVING completed an exposition of the whole bible, the Books both of the Old and of the New Testament; I considered with myself what would be best next to engage in, for the further instruction of the people under my care; and my thoughts led me to enter upon a scheme of Doctrinal and Practical Divinity, first the former and then the latter; the one being the foundation of the other, and both having a close connexion with each other.

Systematical Divinity, I am sensible, is now become very unpopular. Formulas and articles of faith, creeds, confessions, catechisms, and summaries of divine truths, are greatly decried in our age; and yet, what art or science soever but has been reduced to a system? physic, metaphysic, logic, rhetoric, &c. Philosophy, in general, has had its several systems; not to take notice of the various sects and systems of philosophy in ancient times; in the last age, the Cartesian system of philosophy greatly obtained, as the Newtonian system now does. Medicine, jurisprudence, or law, and every art and science, are reduced to a system or body; which is no other than an assemblage or composition of the several doctrines or parts of a science; and why should divinity, the most noble science, be without a system? Evangelical truths are spread and scattered about in the sacred Scriptures; and to gather them together, and dispose of them in a regular, orderly method, surely cannot be disagreeable; but must be useful, for the more clear and perspicuous understanding them, for the better retaining them in memory, and to shew the connection, harmony, and agreement of them. Accordingly we find that Christian writers, in ancient times, attempted something of this nature; as the several formulas of faith,

symbols or creeds, made in the first three or four centuries of Christianity. Since the reformation, we have had bodies or systems of divinity, and confessions of faith, better digested, and drawn up with greater accuracy and consistence; and which have been very serviceable to lead men into the knowledge of evangelical doctrine, and confirm them in it; as well as to shew the agreement and harmony of sound divines and churches, in the more principal parts of it: and even those who now cry out against systems, confessions, and creeds, their predecessors had those of their own. Arius had his creed; and the Socinians have their catechism. The Jews, in imitation of the Christians, have reduced their theology to certain heads or articles of faith.

The Scripture exhibits compendiums or systems of doctrine and duty. What a compendium or body of laws is the decalogue or ten commands, drawn up and calculated more especially for the use of the Jews, and suited to their circumstances! a body of laws not to be equalled by the wisest legislators of Greece and Rome, Minos, Lycurgus, Zaleucus, and Numa; nor by the laws of the twelve Roman tables, for order and regularity, for clearness and perspicuity, for comprehensiveness and brevity. The Lord's prayer consists of petitions the most full, proper, and pertinent, and in the most regular order. And we have a creed made mention of in Heb. vi. 1, 2. consisting of six articles, repentance from dead works, faith towards God, the doctrine of baptisms, and of laying on of hands, the resurrection of the dead, and eternal judgment.

Mention is made in the New Testament of a form of doctrine delivered, and a form of sound words that had been heard and was to be held fast, and of a proportion or analogy of faith, according to which ministers were to prophesy or preach. Rom. vi. 17. 2 Tim. i. 13. Rom. xii. 6.

It is strongly pleaded that articles and confessions of faith, in which men are to agree, should be expressed in the bare words of the sacred Scriptures; but without an explanation of their sense of them in other words, it might introduce into

a christian community all sorts of errors that can be named, it would—1. destroy all exposition and interpretation of Scripture; for without words different from, though agreeable to the sacred Scriptures, we can never express our sense of them.—2. To be obliged to express ourselves about divine things in the bare words of Scripture, must tend to make the ministry and preaching of the word in a great measure useless. —3. This must in a great measure cramp all religious conversation about divine things, if not destroy it. To what purpose is it for them that fear God to meet frequently and speak often one to another about the things of God and truths of the gospel, if they are not to make use of their own words, to express their sense of these things by them?—4. Indeed, if this is the case as it would be unlawful to speak or write otherwise than in the words of Scripture, so it would be unlawful to think or conceive in the mind any other than what the Scripture expresses.—5. In this way, the sentiments of one man in any point of religion cannot be distinguished from those of another, though diametrically opposite; so an Arian cannot be known from an Athanasian; both will say, in the words of Scripture, that Christ is the *great God*, the *true God*, and *over all God blessed for ever;* but without expressing themselves in their own words, their different sentiments will not be discerned; the one holding that Christ is a created God, of a like, but not of the same substance with his Father; the other that he is equal with him, of the same nature, substance, and glory.—6. It does not appear that those men who are so strenuous for the use of Scripture-phrases only in articles of religion, have a greater value for the Scriptures than others; nay, not so much; for if we are to form a judgment of them by their sermons and writings, one would think they never read the Scriptures at all, or very little, since they make such an unfrequent use of them: you shall scarcely hear a passage of Scripture quoted by them in a sermon, or produced by them in their writings; more frequently Seneca, Cicero, and others; and it looks as if they thought it very unpolite, and what might serve to disgrace their more refined writings, to fill their performances with them.

The subject of the following pages being theology, or what we call divinity, it may be proper to consider the signification and use of the word, and from whence it has its rise. I say, what we call divinity; for it seems to be a word, as to the use of it in this subject, peculiar to us; foreign writers never entitle their works of this kind, *corpus* vel *systema* vel *medulla divinitatis*, a body or system, or marrow of divinity, but *corpus* vel *systema* vel *medulla theologiæ*, a body or system or marrow of theology. The word *divinitas*, from whence our word divinity comes, is only used by Latin writers for deity or godhead; but since custom and use have long fixed the sense of the word among us, to signify, when used on this subject, a treatise on the science of divine things, sacred truths, and Christian doctrines, taken out of the Scriptures; we need not scruple the use of it.

Theology is a Greek word, and signifies a discourse concerning God and things belonging to him; it was first in use among the heathen poets and philosophers. Lactantius says,* the most ancient writers of Greece were called Theologues; these were their poets who wrote of their deities, and of the genealogies of them. The priests of Delphos, are called by Plutarch,† the Theologues of Delphos. It is from hence now that these words Theology and Theologues have been borrowed, and made use of by Christian writers; and I see no impropriety in the use of them; nor should they be thought the worse for their original, no more than other words which come from the same source; for though these words are used of false deities, and of persons that treat of them; it follows not but that they may be used, with great propriety, of discourses concerning the true God, and things belonging to him, and of those that discourse of them. The first among Christians that has the title of Theologue, or Divine, is St. John, the writer of the book of the Revelation; for so the inscription of the book runs, "the Revelation of St. John the Divine." Whether this word Theologue, or Divine, was ori-

* De Ira c. 11. † De defect. Orac. p. 417. vid. ib. 410, 436.

ginally in the inscription of this book, I will not say. These words Theologue and Theology are to be met with frequently in the ancient fathers, in following ages, and in all ages, and in all Christian writers to the present times. Upon the whole, it appears that Theology, or Divinity, as we call it, is no other than a science or doctrine concerning God, or a discoursing and treating of things relating to him; and that a Theologue, or a Divine, is one that understands, discourses, and treats of divine things.

Natural theology may be considered either as it was in Adam before the fall, or as in him and his posterity since the fall. Adam, before the fall, had great knowledge of things, divine as well as natural, moral and civil; he was created in the image of God, which image lay in knowledge, as well as in righteousness and holiness; before he came short of this glory, and lost this image, or at least was greatly impaired and obliterated in him by sin, he knew much of God, of his nature and attributes, of his mind and will, and the worship of him. But this kind of theology appeared with a different aspect in Adam after his fall, and in his posterity; by sin his mind was greatly beclouded, and his understanding darkened; he lost much of his knowledge of God, and of his perfections, or he could never have imagined that going among the trees of the garden would hide him from the presence of God, and secure him from his justice. What a notion must he have of the omnipresence of God? and what also of his omniscience, when he attempted to palliate and cover his sin by the excuse he made? Of the weakness and insufficiency of natural theology to instruct men in the knowledge of divine things, destitute of a divine revelation, more may be said hereafter.

Supernatural theology, or what is by pure revelation, may be next considered, in its original rise and progress; and as it has been improved and increased, or has met with checks and obstructions.

The state of this theology may be considered as it was from the first appearance of it, after the fall of Adam, to the flood in the times of Noah, or throughout the old world. What

gave rise unto and is the foundation of it, is what God pronounced to the serpent: *it* (the seed of the woman) *shall bruise thy head, and thou shalt bruise his heel:* these words contain the principle articles of Christian theology. This received some further improvement, from the coats of skin the Lord God made and cloathed our first parents with, an emblem of the justifying righteousness of Christ, and of the garments of salvation wrought out by his obedience, sufferings, and death; signified by slain beasts; and which God puts upon his people, and clothes them with, through his gracious act of imputation. And what serves to throw more light on this evangelical theology, are the sacrifices ordered to be offered up; and which were types of the sacrifice of Christ; and particularly that which was offered up by Abel, who, *by faith* in the sacrifice of Christ, *offered up a more excellent sacrifice than Cain*; which also was a lamb, the firstling of his flock, and pointed at the lamb of God, who by his sacrifice takes away the sins of his people. Within this period of time men seem to have increased in light, as to the worship of God, especially public worship; for in the times of Enos, the grandson of Adam, men *began to call upon the name of the Lord.*

The next period of time in which supernatural theology may be traced, is from the flood, in the times of Noah, to the giving of the laws to Israel, in the times of Moses. The true religion, as it was received from the first man, Adam; was taught by Noah, and the knowledge of it conveyed to his posterity, partly in the ministry of the word by him, for he was a preacher of righteousness. The sacrifices he offered were of clean creatures, and were a sweet savour to God, and were typical of the purity of Christ's sacrifice for sin, and of the acceptance of it to God, which is to him a sweet smelling savour. Moreover, the waters of the flood, and the ark in which Noah and his family were preserved, were a type of an evangelical ordinance, the ordinance of baptism; which is an emblem of the death, burial, and resurrection of Christ; by which men are saved; for Noah and his family going into the ark, where, when the fountains of the great deep were broken up below,

and the windows of heaven opened above, they were like persons covered in water, and immersed in it, and as persons buried; and when they came out of it, the water being carried off, it was like a resurrection, and as life from the dead; the *like figure*, or antitype *whereunto*, the apostle says, *even baptism, doth also now save us, by the resurrection of Christ Jesus* signified thereby, 1 Pet. iii. 21. Likewise the rainbow, the token of the covenant; which, though not the covenant of grace, yet of kindness and preservation, was an emblem of peace and reconciliation by Christ, the mediator of the covenant of grace; and may assure of the everlasting love of God to his people, and of the immoveableness of the covenant of his peace with them. Moreover, as the gospel was preached unto Abraham, Gal. iii. 8. there is no doubt but that he preached it to others; and as he had knowledge of the Messiah, who should spring from him, in whom all nations of the earth would be blessed, and who saw his day and was glad; so his grandson Jacob had a more clear and distinct view of him, as God's salvation, as the Shiloh, the peace-maker and prosperous one, who should come, before civil government was removed from the Jews, and when come, multitudes should be gathered to him, Gen. xlix. 10—18. Idolatry within this period first bega among the builders of Babel. The worship of the sun and moon prevailed in the times of Job, in Arabia; who lived about the time of the children of Israel being in Egypt.

The next period is from the giving of the law to Israel by the hand of Moses, to the times of David and the prophets; in which supernatural theology was taught by types; as the passover, the manna, the brazen serpent, and other things; which were emblems of Christ and his grace: the whole ceremonial law, all that related to the priests, their garments, and their work and office, had an evangelical signification; it was the Jews gospel: Moses wrote of Christ. According to the Jews there was a divinity-school in the times of Samuel. There were within this time some checks to the true knowledge and worship of God, by the idolatry of the calf at Sinai;

Baal-peor, on the borders of Moab; and of Baalim and Ashtaroth, and other deities, after the death of Joshua, and in the times of the Judges.

The period from the times of David, including them, to the Babylonish captivity, abounds with evangelic truths, and doctrines of supernatural theology. The Psalms of David are full of spiritual and evangelic knowledge. And the prophets which followed him speak out still more clearly of the incarnation of Christ; point out the very place where he was to be born, and the country where he would preach the gospel, to the illumination of those that sat in darkness. They plainly describe him in his person, his offices, the sufferings he should undergo, and the circumstances of them, and benefits arising from them; they bear witness to the doctrines of pardon of sin through him, and justification by him; and of his bearing sin, and making satisfaction for it: in short, a scheme of evangelic truths may be deduced from the prophetic writings; and, indeed, the great apostle Paul himself said no other things than what the prophets did. There were some sad revolts from the true God, and his worship, within this compass of time, in the reigns of some of the kings of Israel and Judah.

The period from the Babylonish captivity to the times of Christ, finish the Old Testament-dispensation. At the return of the Jews from captivity, who brought no idolatrous worship with them, there was a reformation made by Ezra and Nehemiah, with the prophets of their time; or who quickly followed, as Haggai, Zachariah, and Malachi; but after the death of these prophets, and the Holy Spirit departed, and there was no more prophecy, supernatural theology began greatly to decline. The sect of the Sadducees, a sort of free-thinkers, rose up; who said there was no resurrection, nor angel, nor spirit: and the sect of the Pharisees, a sort of free-willers, who set up traditions as the rule of men's worship, and which rose to an enormous bigness in the times of Christ, who severely inveighed against them; and which in after-times were compiled and put together in a volume, called, the Misnah,

their traditional, or body of traditions: and this, in course of time, occasioned a large work finished in Babylon, and from thence called the Babylonian Talmud; which is their doctrinal, or body of doctrine; full of fables, false glosses and interpretations of Scriptures; and which is the foundation of the erroneous doctrines and practices of the Jews to this day.

The theology of the Pagans, according to themselves, as Scævola* and Varro† testify, was of three sorts,—1. Mystical, or fabulous, which belonged to the poets, and was sung by them.—2. Physical, or natural; which belonged to the philosophers, and were studied by them.—3. Political, or civil, which belonged to princes, priests, and people; being instituted by the one, exercised by the other, and enjoined on the latter.

But to return to supernatural theology, having traced it to the times of Christ: at whose coming, and through whose ministry, and that of his forerunner, and of his Apostles, it revived and lift up its head, and appeared in all its purity, splendour, and glory. John was a man sent from God, to bear witness to the light that was just rising, even the sun of righteousness, the day-spring from on high; the great light that should lighten those that sat in darkness with a supernatural light; he declared the kingdom of Heaven, or gospel-dispensation was at hand, and just ushering in; and preached the baptism of repentance for the remission of sin, and administered that gospel-ordinance. "God, who at sundry times and in divers manners, had spoke to the fathers by the prophets, now spoke to men by his Son:" Christ, his only begotten son, who lay in his bosom, came and declared him; who and what he was, and what was his mind and will: he brought the doctrines of grace and truth with him; and spoke such words of grace, truth and wisdom, as never man spoke; his doctrine was not human, but divine; it was not his own as man, he received it from his Father, and delivered to his apostles; who having a commission from him to preach it,

* Apud. Augustin. de Civ. Dei, l. 4. c. 27. † Apud. Ib. l. 6. c. 5.

and being qualified for it, with the gifts and graces of his Spirit in great abundance, went into all the world and preached the gospel to every creature; and diffused the savour of his knowledge in every place. After the holy company of the apostles had ended their lives, and that generation was gone, which was worthy to hear the divine wisdom, then a system of impious error took place, through the deceit of false teachers.

The school at Alexandria, from whence came several of the Christian doctors, as Pantænus, Clemens, Origin, &c. served very much to corrupt the simplicity of the gospel: for though it mended the Platonic philosophy, it marred the Christian doctrine; and laid the foundation for Arianism and Pelagianism, which in after-times so greatly disturbed the church of God. The gospel in its simplicity, through the power of divine grace attending it, made its way into the gentile world, in these first centuries, with great success; and paganism decreased before it; and which in the times of Constantine received a fatal blow in the Roman empire; and yet by degrees pagan rites and ceremonies were introduced into the Christian church; and what with them, and errors in doctrine, and other things concurring, made way for the man of sin to appear; and that mystery of iniquity, which had been secretly working from the times of the apostles, to shew its head openly; and brought in the darkness of popery upon almost all that bore the Christian name.

In the twelfth, thirteenth, and fourteenth centuries, flourished a set of men called Schoolmen; these framed a new sort of divinity, called from them scholastic theology; the first founder of which some make to be Damascene, among the Greeks and others; Lanfranc, archbishop of Canterbury, among the Latins; though generally Peter Lombard is reckoned the father of these men. Their theology lay in contentious and litigious disputations; in thorny questions, and subtle distinctions; and their whole scheme was chiefly directed to support antichristianism, and the tenets of it; so that by their means popish darkness was the more increased, and Christian

divinity was banished almost out of the world; and was only to be found among a few, among the Waldenses and Albigenses, and the inhabitants of the valleys of Piedmont, and some particular persons and their followers, as Wickliff, John Huss, and Jerom of Prague; and so things continued till the reformation begun by Zuinglius and Luther, and carried on by others; by whose means evangelical light was spread through many nations in Europe.

By many the doctrines of pure revelation are almost exploded, and some are endeavouring to bring us, as fast as they can, into a state of paganism, only somewhat refined. Almost all the old heresies are revived, under a fond and foolish notion of new light; when they are no other than what have been confuted over and over. When men leave the sure word, the only rule of faith and practice, and follow their own fancies, and the dictates of their carnal minds, they must needs go wrong. Let us, therefore, search the Scriptures, to see whether doctrines advanced are according to them or not. I have but little reason to think the following Work will meet with a favourable reception in general; yet if it may be a means of preserving sacred truths, of enlightening the minds of any into them, or of establishing them in them, I shall not be concerned at what evil treatment I may meet with from the adversaries of them; and be it as it may, I shall have the satisfaction of having done the best I can for the promoting truth; and of bearing a testimony to it.

# BOOK I.

## OF GOD, HIS WORD, NAMES, NATURE, PERFECTIONS, AND PERSONS.

### OF THE BEING OF GOD.

SOME, because the Being of God is a first principle, not to be disputed; and because that there is one is a self-evident proposition, not to be disproved; have thought it should not be admitted as a matter of debate:* but since such is the malice of Satan, as to suggest the contrary to the minds of men; and such the badness of some wicked men as to listen to it, and imbibe it; and such the weakness of some good men as to be harrassed and distressed with doubts about it, at times; it cannot be improper to endeavour to fortify our minds with reasons and arguments against such suggestions and insinuations.

My first argument to prove the Being of a God, shall be taken from the general consent of men of all nations, in all ages of the world; among whom, the belief of it has universally obtained, which it is not reasonable to suppose would have obtained, if it was not true. Aristotle says,† all men have a persuasion of Deity, or that there is a God. Cicero observes,‡

* So Aristotle says, every problem and proposition is not to be disputed; they that doubt whether God is to be worshipped, and parents loved, are to be punished, and not disputed with. Topic; l. 1. c. 9. † De Coelo, l. 1. c. 3. ‡ Tusculan. Quæst. l. 1. c. 13.

"There is no nation so wild and savage, whose minds are not imbued with the opinion of the gods; many entertain wrong notions of them; but all suppose and own the divine power and nature." To the same sense are the words of Seneca, "There never was a nation so dissolute and abandoned, so lawless and immoral, as to believe there is no God." Plutarch* has these remarkable words, "If you go over the earth, says he, you may find cities without walls, letters, kings, houses, wealth, and money, devoid of theatres and schools; but a city without temples and gods, and where is no use of prayers, oaths, and oracles, nor sacrifices to obtain good or avert evil, no man ever saw." In the first ages of the world, men universally believed in the true God, and worshipped him as Adam and his sons, and their posterity, until the flood; nor does there appear any trace of idolatry before it, nor for some time after. The sins which caused that, and with which the world was filled, seem to be lewdness and uncleanness, rapine and violence. As men were remote from those among whom the true worship of God was preserved; they, by degrees lost sight of the true God, and forsook his worship; and this being the case, they began to worship the sun in his stead, and which led on to the worship of the moon, and the host of heaven. It appears also that men took very early to the deifying of their heroes after death, their kings, great personages, either for their wisdom and knowledge, or for their courage and valour, and marshal exploits and other things; such were the Bel or Belus, of the Babylonians; the Baal-peor of the Moabites; the Moloch of the Phœnicians; and other Baalim, lords, or kings, mentioned in the scriptures: and such were Saturn, Jupiter, Mars, Mercury, Hercules; and the rest of the rabble of the heathen deities. As for the gentiles, they worshipped almost every thing; not only the sun, moon, and stars; but the earth, fire, and water; and various sorts of animals, as oxen, goats, and swine; cats and dogs; the fishes of the rivers, the river-horse, and the crocodile, those amphibious creatures; the fowls of the air, as the hawk, stork, and ibis; and even insects, as the fly; yea, creeping things, as serpents,

* Adv. Colotem, vol. 2. p. 1125.

the beetle, &c. as also vegetables, onions, and garlic; which occasioned the satyrical* poet to say. *O sanctas gentes, quibus hæc nascuntur in hortis, numina!* O holy nations, whose gods are born in their gardens! Some have worshipped the devil himself.

I am sensible that to this it is objected, that there have been at different times, and in different countries, some particular persons† who have been reckoned atheists, deniers of the being of a God. But some of these men were only deriders of the gods of their country; others were so accounted, because they excluded the gods from any concern with human affairs; but these men were not deniers of the existence of God, only of his providence as to the affairs of the world: and others have been rather practical than speculative atheists, as the fool, in Ps. xiv. 1. Indeed, all men in an unregenerated state, be they Jews or Gentiles, or live where they may, are atheists; as the apostle calls them, Eph. ii. 12. they are, "without God in the world, being alienated from the life of God," ch. iv. 18.

The second argument shall be taken from the law and light of nature; or from the general instinct in men, or impress of Deity on the mind of every man. Seneca‡ makes use of this to prove there is a God; "because, says he, an opinion or sense of deity, is implanted in the minds of all men." There are some, indeed, who deny there are any innate ideas in the minds of men, and particularly concerning God: but to such writers and reasoners I pay but little regard; when the inspired apostle assures us, that even the Gentiles, destitute of the law of Moses, have the *work of the law written in their hearts*, Rom. ii. 15. which, as it regards duty to God, as well as man, necessarily supposes the knowledge of him; as well as of the difference between good and evil, as founded upon his nature and will. If it was the contrivance of politicians to keep men in awe, and under subjection, it must be the contrivance of one man, or more united together. If of one, say, who is the

*Juvenal. Satyr. 15. v. 10. † Plutarch. de Placitis Philosoph. l. ‡ Ut supra.

man? in what age he lived, and where? If of more, say when and where they existed?

Under this head may be observed the innate desires of men after happiness, which are so boundless as not to be satisfied; these desires are not in vain implanted, there must be an object answerable unto them; a perfect Being, which is no other than God, who is the first cause and last end of all things, of which the Psalmist says, *Whom have I in heaven but thee? and there is none on earth my soul desires besides thee.* Psalm lxxiii. 25.

The third argument, proving the Being of God, shall be taken from the works of creation; concerning which the apostle says, *the invisible things of God, from the creation of the world, are clearly seen; being understood by the things that are made, even his eternal power and Godhead,* Rom. i. 20. Most admirable was the reasoning of a wild Greenlander,* which he declared to a missionary to be the reasoning of his mind before his conversion; "It is true, said he to him, we were ignorant heathens, and knew nothing of God, or a Saviour; and, indeed, who should tell us of him till you came? but thou must not imagine that no Greenlander thinks about these things. I myself have often thought: a kajak (a boat) with all its tackle and implements, does not grow into existence of itself, but must be made by the labour and ingenuity of man; and one that does not understand it, would directly spoil it. Now, the meanest bird has far more skill displayed in its structure, than the best kajak; and no man can make a bird: But there is still a far greater art shewn in the formation of a man, than of any other creature. Who was it that made him? I bethought me that he proceeded from his parents, and they from their parents; but some must have been the first parents; whence did they come? common report informs me, they grew out of the earth: but if so, why does it not still happen that men grow out of the earth? and from whence did this same earth itself, the sea, the sun, the moon,

* Crantz's History of Greenland

and stars, arise into existence? Certainly there must be some Being who made all these things; a Being that always was, and can never cease to be. He must be inexpressibly more mighty, knowing, and wise, than the wisest man. He must be very good too, because that every thing that he has made is good, useful, and necessary for us. Ah, did I but know him, how would I love him and honour him! But who has seen him? who has ever conversed with him? None of us poor men. Yet there may be men too that know something of him. O that I could but speak with such! therefore, said he, as soon as ever I heard you speak of this great Being, I believed it directly, with all my heart; because I had so long desired to hear it." A glaring proof this, that a supreme Being, the first cause of all things, is to be concluded from the works of creation. There is nothing in the whole creation the mind can contemplate, the eye look upon, or the hand lay hold on, but what proclaims the Being of God. Galen, an ancient noted physician, being atheistically inclined, was convinced of his impiety by barely considering the admirable structure of the eye; its various humours, tunics, and provision for its defence and safety. But the soul of man, the more noble part of him, more fully discovers the original author of him;* being possessed of such powers and faculties that none but God could give.

The fourth argument will be taken from the sustentation and government of the world; the provision made for the supply of creatures, and especially of man, and for his safety. As the world is made by a divine Being, so by him it consists. Was there not such an almighty Being, "who upholds all things by the word of his power," they would sink and fall. Did he not bear up the pillars of the earth, they would tremble and shake, and not be able to bear its weight; as he that built all things is God, so he that supports the fabric of the universe must be so too; no less than an almighty hand can preserve and continue it: and which has done it, without any

* So Plato proves the Being of God from the soul of man, de Legibus, p. 998.

visible appearance of age or decay, for almost six thousand years. The earth produces a variety of things for food and drink; and of others for medicine, for the continuance of health, and restoration of it. The certain and constant revolutions of "summer and winter, seed-time and harvest;" as well as night and day, cold and heat, cannot be attributed to any thing else than the superintendency of the divine Being.

The fifth argument may be taken from the uncommon heroic actions, prodigies, wonders, and miraculous things done in the world; which cannot be thought to be done without a superior and divine influence. Heroic actions, such as that of Shamgar, who fought with and killed six hundred Philistines with an ox-goad: and of Sampson, who slew a thousand of them with the jaw-bone of an ass. If scripture is only regarded as a common history, these merit our notice and credit, as any of the relations in profane history; in which are recorded the magnanimous actions of heroes, kings, and generals of armies; their wonderful successes, and amazing conquests; all which can never be supposed to be done without superior power, and the overruling, influencing providence of the divine Being. The miracles of Moses and the prophets, and of Christ and his apostles, were not done to prove a divine Being; yet they necessarily suppose one, by whose power alone they are performed.

The sixth argument may be formed from the prophecies of contingent future events, and the exact fulfilment of them. Instances of which there are many in the sacred writings; prophecies which relate both to particular persons and to whole kingdoms and states; which have had their exact accomplishment. Divination is said to be confirmed by the consent of all nations. If there is a foretelling of future things, which certainly come to pass, there must be a God; since none but an omniscient Being can, with certainty, forete what shall come to pass.

The seventh argument may be urged from the fears of men, and the tortures of a guilty conscience, and the dread of

a future state. Some are terribly affrighted at thunder and lightening, as Caligula, the Roman emperor, used to be, who, at such times, would hide himself in, or under, his bed; and yet this man set himself up for a god. Many have been so terrified in their consciences on account of sin, that they could get no rest any where, or by any means: as Cain, under the terrors of an evil conscience, fancied that "every one that found him would slay him:" and those wicked traitors, Catiline and Jugurtha; Tiberius and Nero. Now, what do all these fears and tortures of conscience arise from, but from the guilt of sin, and a sense of a divine Being; who is above men, and will call them to an account for their sins, and take vengeance on them?

The eighth and last argument shall be taken from the judgments in the world; not only famine, sword, pestilence, earthquakes, &c. but such that have been inflicted on wicked men, atheistical persons, perjured ones, blasphemers, and the like. The universal flood—the burning of Sodom and Gomorrah—the awful instances of Herod being smitten by an angel; and of Ananias and Sapphira, being struck dead; are instances of judgments. The same, or a like kind, have occurred in all ages and countries. Who now can hear or read such awful judgments, and disbelieve the Being of God?

## OF THE HOLY SCRIPTURES.

BY the Scriptures, I understand the books of the Old and of the New Testament. These books are commonly called Canonical Scripture, because they have always been received by the church into the canon, or rule of faith. These are the books which the apostle calls, all Scripture, or the whole of Scripture, said by him to be given by inspiration of God.

I shall,

I. Observe the divine authority of the Scriptures, or shew, that they are from God, or inspired by him; they lay in a

claim to a divine original; and the claim is just, as will be seen. The Prophets frequently introduce their prophecies and discourses, by saying, *The word of the Lord came* to them; and with a, *Thus saith the Lord*, Isa. i. 10. Jer. ii. 1, 2. And our Lord expressly calls the scripture the word of God, John x. 35. Before I proceed any further, in the proof of the divinity of the sacred Scriptures, I shall premise the following things:

I. That when we say that the Scriptures are the word of God, or that this word is of God; we do not mean that it was all spoken with an articulate voice by him; or written immediately by the finger of God. The penmen wrote as they were directed, dictated, and inspired by him, and "spake as they were moved by the Holy Ghost."

II. Not all that is contained in the scriptures is of God. Some are the words of others; yea, some are the speeches of Satan. There are also speeches of bad men, as of Cain, Pharoah, and others, ordered to be written, to discover the more the corruption of human nature: and even of good men, as of Moses, David, Jonah, and particularly the friends of Job. In the writings and discourses of the apostle Paul, are several quotations out of heathen authors; one out of Aratus, when he was discoursing before the wise men at Athens; *as certain*, says he, *of your own poets have said, for we are also his offspring*, Acts xvii. 28. Another out of Menander; *Evil communications corrupt good manners*, 1 Cor. xv. 33. And another out of Epimenides, a poet of Crete, a testimony of his against the Cretians, who said they were, always liars, evil beasts, slow bellies.

III. Let it be observed, that not the matter of the scriptures only, but the very words in which they are written, are of God. This may be confirmed from the testimonies of the writers themselves: says David, one of the writers of the Old Testament, *The spirit of the Lord spake by me, and his word was in my tongue*, 2 Sam. xxiii. 2. And the apostle Paul speaks of himself, and other inspired apostles of the New Testament, *Which things*, says he, *we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth*, 1 Cor. ii.

13. and it is the writing, or the word of God as written, that is *by inspiration of God*, 2 Tim. iii. 16. But then,

IV. This is to be understood of the scriptures, as in the original languages in which they were written, and not of translations. Let not any be uneasy in their minds about translations on this account, because they are not upon an equality with the original text, and especially about our own; whenever a set of men have been engaged in this work, as were in our nation, men well skilled in the languages, and partakers of the grace of God; of sound principles, and of integrity and faithfulness, having the fear of God before their eyes; they have never failed of producing a translation worthy of acceptation; and in which, though they have mistook some words and phrases, and erred in some lesser and lighter matters; yet not so as to affect any momentous article of faith or practice; and therefore such translations as ours may be regarded as the rule of faith.

Here I cannot but observe the amazing ignorance and stupidity of some persons, who take it into their heads to decry learning and learned men; for what would they have done for a Bible, had it not been for them as instruments? Bless God, and be thankful that God has, in his providence, raised up such men to translate the Bible into the mother tongue of every nation, and particularly into ours.

1. From the subject-matter of them —1. In general there is nothing in them unworthy of God; nothing contrary to any of the perfections of his nature; no falshood nor contradiction in them; nothing impious or impure, absurd or ridiculous in them; as in the Al-koran of Mahomet; or as in the Pagan treatises of their gods. 2. The things contained in the Scriptures are pure and holy: the holy Spirit dictated them, holy men spoke and wrote them, and they are justly called holy Scriptures, Rom. i. 2. and plainly shew they came from the holy God. Hence it is that there is in natural men, whose carnal minds are enmity to God, such a backwardness, yea, an aversion to reading the Scriptures. 3. There are some things recorded in the Scriptures, which could never have

been known but by revelation from God himself; as particularly with respect to the creation of the world, and the original of mankind; the choice of men in Christ to everlasting salvation, the council held between the divine persons, concerning the salvation of man; all which could never have been known unless God himself had revealed them. 4. There are some things recorded in the Scriptures as future, which God only could foreknow would be, and foretel with certainty that they should be; and which have accordingly come to pass, and proves the revalation to be of God. Some of them relate to particular persons, and contingent events; as Josiah, David, and Cyrus. Others relate to kingdoms and states, and what should befal them; as the Egyptians, Moabites, Ammonites, Edomites, Assyrians, Babylonians, and others, especially the prophecies concerning Christ, are peculiarly worthy of notice. 5. There are some things in the Scriptures, which, though not contrary to reason, yet are above the capacity of men ever to have made a discovery of: as the Trinity of persons in the Godhead; &c. 6. The things contained in the scriptures, whether doctrines or facts, are harmonious; though delivered at sundry times, and in divers manners, as to historical facts, what seeming contradictions may be observed in any of them are easily reconciled, with a little care, diligence, and study, and even these instances are but few, and not very material; and which never affect any article of faith or practice: such care has divine providence taken of these peculiar and important writings.

11. The stile and manner in which the Scriptures are written, is a further evidence of their divine original; the majesty in which they appear, the authoritative manner in which they are delivered; not asking, but demanding, attention and assent unto them; the sublimity of the stile is such as exceeds all other writings: the book of Job, and the prophecies of Isaiah are fraught with a rich treasure of divine elocution: it is remarkable that in some of the inspired writers, who have been bred up in a rustic manner, are found some of the most grand images, and lively picturesques, and highest flights of language, as in Amos the herdman, chap. iv. 13. and ix. 2. 6.

III. Another argument for the divine authority of the Scriptures, may be taken from the penmen and writers of them.—1. Many of these were men of no education, in a low station of life; what they wrote, both as to matter and manner, were above and beyond their ordinary capacities, and could not be of themselves. 2. They lived in different times and places, and were of different interests and capacities, and in different conditions and circumstances; yet they all speak and write the same things. 3. They were holy and good men. 4. They appear to be plain honest, and faithful men. 5. They were disinterested men. Moses, when it was offered to him, by the Lord, to make of him a great nation, and cut off the people of Israel for their sins, refused it more than once; prefering the public good of that people, to his own advantage. The apostles of Christ, sought not the wealth of men, nor honour from them; but on the contrary, exposed themselves to reproach, poverty, vexation, and trouble; yea, to persecution, and death itself. In short, the writers of the Scriptures seem to be men that neither could be imposed upon themselves, nor sought to impose on others.

IV. Another argument may be drawn from the many wonderful effects the sacred writings, attended with a divine power and influence, have had upon the hearts and lives of men. Every good man has a testimony within himself of its divine authority, see 1 John v. 9, 10.

V. The testimony bore to the Scriptures by miracles, abundantly confirm the genuineness of them, and that they are of God; such as were done by Moses and the prophets of the Old Testament, and by the apostles of the New; these God would never do to establish the character of impostors, or to confirm a lie.

VI. The hatred and opposition of men and the enmity of devils, to them, afford no inconsiderable argument in favour of the divinity of them: by these are to be known the spirit of truth, and the spirit of error; what is of the world, and merely human, is approved by the men of the world; but what is of God, is rejected, 1 John iv. 5, 6.

VII. The awful judgment of God on such as have despised them, and have endeavoured to destroy them, are no mean evidence that they are of God; the instance of Antiochus Epiphanes, king of Syria, and of Dioclesian, the Roman emperor: the one shewed a despite to the books of the old Testament, the other more especially to the books of the New Testament; and both were highly resented by the divine Being, who hereby shewed himself the author of both.

VIII. The antiquity and continuance of these writings may be improved into an argument in favour of them: Tertullian says, "That which is most ancient, is most true." The most early of heathen writings extant, are the poems of Homer and Hesiod, who flourished about the times of Isaiah; the divine writings have been preserved notwithstanding the malice of men and devils, some of them some thousand of years, when other writings are lost and perished.

To which may be added, that the Scriptures receive no small evidence of the authority of them, from the testimonies of many heathen writers agreeing with them, with respect to the chronology, geography, and history of them. I go on to consider.

II. The perfection of the Scriptures. They relate all things necessary to salvation, every thing that ought to be believed and done; and are a complete, perfect standard of faith and practice: which may be proved.

I. From the author of them who is God? God is a perfect Being in whom is no darkness of ignorance, error, and imperfection; they coming from him, must be free from every thing of that kind.

II. From the name they go by, a Testament. A man's testament, or will, contains the whole of his will and pleasure, concerning the disposition of his estate.

III. From the epithet of perfect, being expressly given unto them; *The law of the Lord is perfect*, Psal. xix. 7.

IV. From the essential parts of them, the Law and Gospel; to which two heads the substance of them may be reduced. the Law is a perfect rule of duty; it contains what is the *good*,

*acceptable*, and *perfect will of God*, Rom. xii. 2. The Gospel is the perfect law, or doctrine of liberty, the apostle James speaks of, chap. i. 25. which proclaims the glorious liberty of the children of God by Christ; and it is perfect.

v. From the integral parts of them: the Scriptures, containing all the books that were written by divine inspiration. Whatever mistakes may be made, through the carelessness of transcribers of copies, they are to be corrected by other copies, which God, in his providence, has preserved; and, as it seems, for such purposes: so that we have a perfect canon, or rule of faith and practice.

vi. This may be further evinced from the charge that is given, "not to add unto, nor diminish from, any part of the sacred writings, law, or gospel:" Deut. iv. 2. and xii. 32. Rev. xxii. 18, 19. Now if there is nothing superfluous in the Scriptures, to be taken from them; and nothing defective in them, which rqeuires any addition to them: then they must be perfect.

vii. This may be argued from the sufficiency of them to answer the ends and purposes for which they are written. As, *for doctrine, for reproof, for correction, and for instruction in righteousness*, 2 Tim. iii. 16. There is no spiritual truth, nor evangelical doctrine, but what they contain. There is not a sin that can be named, but what the Scriptures inveigh against, forbid, and correct. They instruct in every thing of a moral or positive nature, and direct to observe all that is commanded of God and Christ; and now writings by which such ends are answered, must needs be perfect and compleat.

viii. The Scriptures are able to make a man *wise unto salvation*, 2 Tim. iii. 15. In short, the Scriptures contain all things in them necessary to be believed, unto salvation; and, indeed, they are written for this end, that men *might believe that Jesus is the Christ, the Son of God; and that believing*, they *might have life through his name*, John xx. 31. I proceed,

III. To prove the perspicuity of the Scriptures; not that they are all equally clear and plain; some parts of them,

and some things in them, are dark and obscure; but then by comparing spiritual things with spiritual, or those more dark passages with those that are clearer, they may be plainly understood. They are like a full and deep river, in which the lamb may walk, and the elephant swim, in different places.

The perspicuity of the Scriptures may be urged—1. From the author of them, the Father of lights.—2. From the several parts of them, and what they are compared unto. The law, or legal part of them, is represented by things which are light, Prov. vi. 23. The evangelical part of the Scriptures, or the gospel, is compared to a glass, in which may be clearly beheld, the glory of the Lord.—3. From other testimonies of Scripture, particularly from Deut. xxx. 11. 14. Rom. x. 6—8. The whole of Scripture is a light that shineth in a dark place.—4. From exhortations to all sorts of people to read them and who are commended for so doing, Deut. xvii. 19. John v. 39. Acts xvii. 11. Rev. i. 3.—5. From all sorts of persons being capable of reading them, and hearing them read, so as to understand them. Believers, and regenerate persons of every rank and degree, have knowledge of them, whether fathers, young men, or little children, 1 John ii. 12—14. Nor is the public preaching of the word, and the necessity of it, to be objected to all this; since that is, as for conversion, so for greater edification and comfort, and for establishment in the truth, even though it is known; and besides, it serves to lead into a larger knowledge of it, and is the ordinary means of guiding into it, and of arriving to a more perfect acquaintance with it, 1 Cor. xiv. 3. 2 Pet: 1. 12. Acts viii. 30, 31. Eph. iv. 11—13. So that it may be concluded, upon the whole, that the Scriptures are a sure, certain, and infallible rule to go by, with respect to things both to be believed and done. The only certain and infallible rule of faith and practice. And,

IV. There seems to be a real necessity of such a rule in the present state of things. Nothing else was, and nothing less than the Scriptures are, a sufficient rule and guide in matters of religion; even not the light of nature and reason, so much

talked of, and so highly exalted. Let one of the most exalted genius be pitched upon, one of the wisest and sagest philosophers of the Gentiles, that has studied nature most, and arrived to the highest pitch of reason and good sense; for instance, let Socrates be the man, who is sometimes magnified as divine, and in whom the light of nature and reason may be thought to be sublimated and raised to its highest pitch, and yet it must be a very deficient rule of faith and practice; for he himself bewails the weakness and darkness of human reason, and confessed the want of a guide. The light of nature and reason considered in large bodies of men, in whole nations, will appear not to be the same in all. The insufficiency thereof, as a rule and guide in religion, will further appear by considering the following particulars.

I. That there is a God may be known by the light of nature; but who and what he is, men. destitute of a divine revelation, have been at a loss about. Multitudes have gone into polytheism, and have embraced for gods almost every thing in and under the heavens; not only the sun, moon, and stars, and mortal men have they deified; but various sorts of beasts, fishes, fowl, creeping things, and even forms of such that never existed.

II. Though the light of nature may teach men that God, their Creator and Benefactor, is to be worshipped by them, yet a perfect plan of worship, acceptable to God, could never have been formed according to that; hence the Gentiles, left to that, and without a divine revelation, have introduced modes of worship the most absurd and ridiculous, as well as cruel and bloody.

III. By the light of nature men may know that they are not in the same condition and circumstances they originally were; but in what state they were made, and how they fell from that estate, and came into the present depraved one, they know not; and still less how to get out of it, and to be cured of their irregularities.

IV. Though, as the apostle says, the Gentiles without the law, *do by nature the things contained in the law;* and are *a law*

*to themselves, which shew the work of the law written on their hearts; their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another,* Rom. ii. 14, 15. and so have some notion of the difference between moral good and evil; yet this is not so clear and extensive, but that some of the greatest moralists among them, gave into the most notorious vices.

v. Though in many cases reason taught them that certain vices were disagreeable to God; how to reconcile him to them and recommend themselves to his favour, they were quite ignorant; and therefore took the most shocking and detestable methods for it, as human sacrifices, and particularly, burning their innocent infants.

vi. Men may, by the light of nature, have some notion of sin as an offence to God, and of their need of forgiveness from him but then they cannot be certain of it from thence, or that even God will pardon sin at all, the sins of any man; and still less how this can be done consistent with his holiness and justice.

vii. The light of nature leaves men entirely without the knowledge of the way of salvation by the Son of God. Some have thought that Socrates had some notion of it; who is made to say,* "It is necessary to wait till some one teaches how to behave towards God and men."

viii. The light of nature is far from giving any clear and certain account of the immortality of the soul, the resurrection of the body, and a future state of happiness and misery; as for the immortality of the soul, the heathens rather wished it to be true, than were fully satisfied of it. In what a low manner do they represent the happiness of the future state; by walking in pleasant fields, by sitting under fragrant bowers, and cooling shades, and by shelter from inclement weather; by viewing flowing fountains, and purling streams; by carnal mirth, feasting, music, and dancing: and the misery of it, by being bound neck and heels together, or in chains, or fastened to rocks, and whipped by furies, with a scourge of serpents, or doomed to some laborious service. But not the least hint is given of the presence of God with the one, nor of his absence

* Plato in Alcibiad. 2. p. 459.

from the other. Let us therefore bless God that we have a better rule and guide to go by; "a more sure word of prophecy to take heed unto:" let us have constant recourse unto it, as the standard of faith and practice; and try every doctrine and practice by it, and believe and act as that directs us, and fetch every thing from it that may be for our good, and the glory of God.

## OF THE NAMES OF GOD.

PROPERLY speaking, since God is incomprehensible, he is not nominable; and being but one, he has no need of a name to distinguish him; and therefore Plato says he has no name. So when Moses asked the Lord, what he should say to the children of Israel, should they ask the name of him that sent him to them, he bid him say, *I am that I am*; that is, The eternal Being, the Being of beings; nevertheless, there are names of God in the scriptures taken from one or other of his attributes, which are worthy of consideration.

The names of God, as Zanchy* observes, some of them respect him as the subject, as Jehovah, Lord, God: others are predicates, what are spoken of him, or attributed to him, as holy, just good, &c. Some respect the relation the divine persons in the Godhead stand to each other, as Father, Son, and Spirit: others the relation of God to the creatures; and which are properly said of him, and not them, as Creator, Preserver, Governor, &c. some are common to the three divine Persons, as Jehovah, God, Father, Spirit; and some peculiar to each, as the epithets of unbegotten, begotten, proceeding from the Father and the Son: some are figurative and metaphorical, taken from creatures, to whom God is compared; and others are proper names, by which he either calls himself, or is called by the prophets and Apostles, in the books of the Old and New Testament.

* De Natura Dei, l. 1. c. 4.

I. Elohim is the first name of God we meet with in Scripture, and is translated God. Gen. i. 1. and is most frequently used throughout the whole Old Testament; sometimes, indeed, improperly of creatures, angels, and men, and of false deities, Psal. viii. 5. and lxxxii. 1, 6. Jer. x. 11. but properly only of God.

The word Elohim may be derived from a word in the Arabic language, which signifies to worship, as is thought by many learned men*; and so is a fit name for God, who is the sole object of religious worship and adoration. It is a word of the plural number, and though it has a singular, which it sometimes used, yet it is most frequently in this form; and being joined with a verb singular, as in Gen. i. 1. it is thought† to denote a plurality of persons in the unity of the divine essence.

II. Another name of God is El; and which may be observed in the word Beth-el, which signifies, *The House of God*, Gen. xii. 7, 8. Both the singular and plural, El Elim, the God of gods, are used in Dan. xi. 36. and the word is left untranslated in Mat. xxvii. 46. *Eli, Eli; my God, my God.* It is expressive of the power of God.

III. The next name of God we meet with is Elion, the most high, Gen. xiv. 18—22. So Christ is called *The son of the Highest*, and the Spirit, *the power of the Highest*, Luke i. 32, 35. and which name God has either from his habitation, the highest heavens, Isai. lvii. 15. or from his superiority, power, and dominion over all creatures, or from the sublimity of his nature and essence, which is out of the reach of finite minds, and is incomprehensible, Job xi. 7, 8. It is expressive of the supremacy of God.

IV. Another name of God is, Shaddai; under this name God appeared to Abraham, Gen. xvii. 1. and to which reference is had, Exod. vi. 3. we translate it Almighty in both places, and in all others. Some choose to render it sufficient,

* Stockii Clavis S. Ling. p. 61. Hottingeri Smegma Oriental. l 1. c. 8. p. 123. Schultens in Job i. 1. Noldius, No. 1093. Alting Dissert. 4. de plural. Elohim, p. 177. † Schindler. Lexic. Pentaglott. col 78.

or all sufficient* God. Others render it Nourisher†; deriving it from a word which signifies a breast; Hillerus‡, derives it from a word which signifies to pour out, or shed; and it well agrees with God, who pours forth, or sheds his blessings, in great plenty, on his creatures; and which flow from him as from a fountain: though others give a very different etymology of it; deriving it from a word which signifies to destroy; to whichther e seems to be a beautiful allusion in Isai. xiii. 6. "Destruction from Shaddai, the destroyer." And some render the word, the Darter, or Thunderer:‖ whose darts are his thunderbolts, Job vi. 4. This name seems to be expressive of the all sufficiency of God, and of the supply of his creatures from it.

v. Another of the names of God is, the Lord, or God of hosts; it is first mentioned in 1 Sam. i. 3. 11. but frequently afterwards; and is left untranslated in James v. 4. where the Lord is called, *the Lord of Sabaoth*, not *Sabbath*, as it is sometimes wrongly understood; and as if it was the same with *Lord of Sabbath*, Matt. xii. 8. for though the words are somewnat alike in sound, they are very different in sense; for Sabbath signifies rest, and Sabaoth host or armies. The Lord is the God of armies on earth; he is the Lord of the hosts of the starry heavens; the sun, moon, and stars, called the host of heaven, Gen. ii. 1. and also of the airy heavens; and the locusts that fly there are his army, Joel ii. 7, 11. and the meteors, thunder and lightening, snow and hail: the angels also are the militia of heaven, and are called the heavenly host, Luke ii. 13. This name is expressive of God's dominion over all his creatures, and the several armies of them.

vi. Another name of God is Adonai, or Adon, Gen. xv. 2. and is commonly rendered Lord. Hence the Spanish word *don* for Lord. God is so called, because he is the Lord of the whole earth, Zech. iv. 14. Adon is used in the plural number of God, Mal. i. 6. and so Adonai is used of the Son, as

* So Cocceius in Lex. col. 859. Jarchi in Gen. xvii. 1. Maimon. Morch Nevochim. par. 1. c. 63. † P. chii. Dissert. de Selah, p. 2. s. 6. ‡Onomast. Sacr. p. 260, 261. ‖ So Schmidt in Job vi. 4.

well as of the father, Psal. cxi. 1. and of the holy Spirit, Isai. vi. 8, compared with Acts xxviii. 25. Hence Adonis, with the heathens, the same with the sun, their chief deity, according to Macrobius,* by whom Bacchus is called† Ebon, or rather Edon; who, he says, is also the same with the sun.

VII. The famous name of God is Jehovah; this is a name he takes to himself, and claims it, Exod, vi. 3. Isai. xlii. 8. and is peculiar to him; his name alone is Jehovah, and incommunicable to another, Psal. lxxxiii. 18. The Jews of a superstitious abuse of it, assert it to be ineffable, and not to be pronounced, and even not to be read and written, and therefore substitute other names instead of it, as Adonai, and Elohim. The words of the evangelist John are a proper periphrasis of it; *which is, and which was, and which is to come*, Rev. i. 4: or, *shall be*, as in chap. xvi. 5.

VIII. Jah is another name of God, which is mentioned in Psal. lxviii. 4. and cl. 6. Isai. xxvi. 4. though it may be only an abbreviation or contraction of the word Jehovah, and may signify the same.

IX. Ejeh is a name of God given as a name of his to Moses, when he sent him to the children of Israel; and translated *I AM that I AM*, Exod. iii 13, 14. and may be rendered, *I shall be what I shall be*, and what I have been. It seems to be of the same signification with Jehovah, and to be derived from the same word, our Lord has a manifest respect unto it, when he says, *Before Abraham was I am*, John viii. 58.

X. The names of God in the New Testament are two, one is usually rendered Lord and the other God.

From these names of God we learn that God is the eternal, immutable, and almighty Being, the Being of beings, self-existent, and self-sufficient, and the object of religious worship and adoration.

* Saturnal. l. 1. c. 21. † Ibid. c. 18.

## OF THE NATURE OF GOD.

THERE is a nature that belongs to every creature, which is difficult to understand; and so to God, the Creator, which is most difficult of all. Mention is made of the divine Nature, 2 Pet. i. 4. This is what is called Divinity, Deity, or Godhead; and which is to be seen and understood by the visible works of creation, and is what, "in all its perfection and fulness, dwells bodily in Christ." Acts xvii. 29. We are required to believe that he is, that he has a being of essence, and does exist, Heb. xi. 6. Essence is that by which a person or thing is what it is, that is its nature; and with respect to God, it is the same with his face, which cannot be seen, Exod. xxxiii. 20, 23. It is impossible for a finite mind in its most exalted state, to comprehend the infinite Nature and Being of God.

This nature is common to the three Persons in God, but not communicated from one to another; they each of them partake of it, and possess it as one undivided nature; they all enjoy it. I know it is represented by some, who, otherwise, are sound in the doctrine of the Trinity, that the divine nature is communicated from the Father to the Son and Spirit, and that he is *fons Deitatis*, the fountain of Deity; which I think are unsafe phrases. It is better to say, that they are self-existent, and exist together in the same undivided essence; and jointly, equally, and as early one as the other, possess the same nature.

The nature of God is, indeed, incomprehensible by us; somewhat of it may be apprehended, but it cannot be fully comprehended; *Canst thou by searching find out God? Canst thou find out the Almighty into perfection?* Job xi. 7. No: but then this does not forbid us searching and enquiring after him. An heathen philosopher being asked this question,

What God was? required a day to think of it; when that was up, he asked a second, and still more time; and a reason of his dilatoriness being demanded of him, he replied, That the longer he considered of the question, the more obscure it was to him. Yet, somewhat of God, of his nature and perfections, may be known by the light of nature, Rom. i. 19, 20. and more by divine revelation. Christ declared to the woman of Samaria, what God, the object of spiritual worship, is; saying God is a spirit; that is, he is of a spiritual nature, John iv. 22, 24. by which we are taught,

1. That God is not a body, and that we are, in our conceptions of him, to remove every thing from him that is corporeal; for spirit, and body or flesh, are opposed to one another, Isai. xxxi. 3. and yet there have been some, both ancients and moderns, atheistically inclined, who have asserted, that matter is God, and God is universal matter: and that the whole universe is God, and that extention is one of his attributes. But if God was matter, which is inert, unactive, and motionless, he could not be the maker and mover of all things, as he is; *for in him we live, and move, and have our being*, Acts xvii. 28. Matter is without consciousness, it is not capable of acting; if God was matter, he could not be the creator and governor of the world; nor if a body, could he be omnipresent; a body is not every where, cannot be in two places at the same time; whereas God fills heaven and earth: and was he of so huge a body as to take up all space, there would be no room for other bodies, as there certainly is; nor would he be invisible; a body is to be seen and felt; but God is invisible and impalpable; "no man has seen God at any time;" and if a body he would not be the most perfect of beings, as he is; since angels, and the souls of men, being spirits, are more excellent than bodies.

It is no objection to this that the parts of an human body are sometimes attributed to God; since these are to be understood of him not in a proper, but in an improper and figurative sense. His eyes signify his omniscience. His ears his readiness to attend unto, and answer the requests of his

people. His nose and nostrils, his acceptance of the persons and sacrifices of men, Gen. viii. 21. or his disgust at them, anger with them, and non-acceptance of them, Deut. xxix. 20. His mouth is expressive of his commands, promises, threatenings, and prophecies delivered out by him. His arms and hands signify his power, and the exertion of it, Psal. cii. 27.

Nor is it any proof of corporiety in God, that a divine person has sometimes appeared in a human form: these were appearances of the Son of God, and were presages of his future incarnation: to prepare the minds of men for it, and the rather, since these attributions were more frequent before the coming of Christ in the flesh, and very rarely used afterwards.

Nor will the formation of man in the image, and after the likeness of God, afford a sufficient argument to prove that there is something corporeal in God, seeing man has a soul or spirit, in which this image and likeness chiefly and principally lay.

II. The description of God as a Spirit, teaches us to ascribe to God all the excellencies to be found in spirits in a more eminent manner, and to consider them as transcendent and infinite in him.

Spirits are immaterial, have no corporal parts, as flesh, blood, and bones, Luke xxiv. 39. and though eyes, hands, &c. are ascribed to God, yet not of flesh, Job x. 4. but such as express what is suitable to spiritual beings in the most exalted sense. Spirits are incorruptible; for having no matter about them, they are not liable to corruption; God is called the *incorruptible God*, Rom. i. 23. Spirits are immortal; angels die not, Luke xx. 36. the souls of men cannot be killed, Matt. x. 28. It is one of the characters of God, that he only hath immortality; and so more trancendently, and in a more eminent manner immortal than angels, and the souls of men; he has it of himself, and underivatively, and is the giver of it to others. Spirits are invisible; it is a vulgar mistake that they are to be seen; who ever saw the soul of a man? "God is invisible and dwells in light, which no man can approach unto;

whom no man hath ssen, nor can see," 1 Tim. i. 17. No likeness can be formed of God: no similitude was ever seen of him, and to whom can be likened and compared? Deut iv. 12. Aristotle argues the invisibility of God, from the invisibility of the soul of man.

But besides these properties, there are other still more excellent in spirits, by which they approach nearer to God, and bear a greater resemblance to him; they are lively; angels are commonly thought to be the living creatures in Ezekiel's vision. God is the living God, has life in and of himself, and gives life to all creatures that have it. Spirits are active. God is all act, *actus simplicissimus*, as he is sometimes stiled, the most simple act; he works and always works. Spirits, angels, and the souls of men, are intelligent beings; the understanding of God is infinite, there is no searching of it. Spirits have the power of willing, they are voluntary agents; and God wills whatever he does, and does whatever he wills: Spirits have the affections of love, mercy, pity, &c. God not only loves his creatures, but "is love itself," 1 John iv. 16.

III. God being a Spirit, we learn that he is a simple and uncompounded Being, and does not consist of parts, as a body does; his spirituality involves his simplicity. If God was composed of parts he would not be eternal, and absolutely the first Being, since the composing parts, would at least co-exist with him; and, beside, there must be a composer, who puts the parts together, and therefore must be before what is composed of them; all which is inconsistent with the eternity of God: nor would he be infinite and immense; for either these parts are finite, or infinite; if finite they can never compose an infinite Being; and if infinite, there must be more infinites than one, which implies a contradiction: nor would he be independent; for what is composed of parts, depends upon those parts, and the union of them, by which it is preserved: nor would he be immutable, unalterable, and immortal, since what consists of parts, and depends upon the union of them, is liable to alteration, and to be resolved into those parts again, and so be dissolved and come to destruction. In short, he would

not be the most perfect of Beings: for as the more spiritual a being is, the more perfect it is.

Nor is the simplicity of God to be disproved by the Trinity of Persons in the Godhead; for though there are three distinct persons, there is but one nature and essence common to them all.

## OF THE IMMUTABILITY OF GOD.

THE attributes of God are variously distinguished by divines; some distinguish them into negative and affirmative: the negative are such as remove from him whatever is imperfect in creatures; such are infinity, immutability, immorality, &c. which deny him to be finite, mutable, and mortal; and indeed, it is easier to say what God is not, than what he is: the affirmative assert some perfection in God, which is in and of himself; and which in the creatures, in any measure, is from him; but the distinction is discarded by others; because in all negative attributes some positive excellency is found. Some distribute them into a two-fold order, first and second: Attributes, or essential properties of the first order, declare the essence of God as in himself; and attributes of the second order, which though primarily, and in a more excellent manner are in God, than in creatures; yet in an analogical sense, are in them, there being some similitude of them in them. Again, some are said to be absolute, and others relative: absolute ones are such as eternally agree with the essence of God, without respect to his creatures; relative ones are such as agree with him in time, with some certain respect to his creatures: some are called proper, as those before mentioned, and others figurative, signified by the parts of the human body, and the affections of the mind, as observed in the preceding chapter: but the more commonly received distinction of the attributes of God, is into the communicable and incommunicable ones; the incommunicable attributes of God, are such as

there is no appearance or shadow of them in creatures; as independence, immutability, immensity, and eternity: communicable ones, are such as are common to God, with men; or, however, of which there is some resemblance in men, as goodness, holiness, justice, and wisdom. But as God is defined a Spirit in Scripture, as has been observed, I shall endeavour to sort the perfections and attributes of God in agreement with that: and with respect to his nature, as an uncreated Spirit, may be referred, besides his spirituality and simplicity, already considered, his immutability, and infinity, which includes his immensity, or omnipresence, and eternity: and with respect to it as active, and operative, the life of God, and his omnipotence: and with respect to the faculties, as a rational spirit, particularly the understanding, to which may belong, his omniscience, and manifold wisdom; and the will, under which may be considered the acts of that, and the sovereignty of it; and the affections, to which may be reduced, the love grace, mercy, hatred, anger, patience, and long-suffering of God: and lastly, under the notions of qualities and virtues, may be considered, his goodness, holiness, justice, truth, and faithfulness; and, as the complement of the whole, his perfection or all-sufficiency, glory, and blessedness: and in this order I shall consider them. And begin with,

## THE IMMUTABILITY OF GOD.

Immutability is an attribute which God claims, and challenges as peculiar to himself; *I am the Lord, I change not*, Mal. iii. 6. Mutability belongs to creatures; the visible heavens are often changing; the face of the earth appears different at the various seasons of the year: it has undergone one great change by a flood, and will undergo another by fire. To which changeableness in them the unchangeableness of God is opposed, Psal. cii. 25—27. The sun in the firmament has its various appearances. Angels in their original nature and state, were subject to change, as the apostacy of many have shewn. Man, at his best estate, his estate of innocence, and integrity, was altogether vanity, is now a creature subject to innumerable changes in life; and death at last turns him to corruption

and dust. Good men are very mutable, both in their inward and outward estate. But God is in and of himself immutable.

I. In his nature and essence, being simple, and devoid of all composition, as has been proved. Since he is eternal, there can be no change of time with him. And seeing he is infinite, immense, and omnipresent; there can be no change of place. If he changes, it must be either for the better or the worse; if for the better, then he was imperfect before, and so not God: if for the worse, then he becomes imperfet and the same follows. Or if he changes from an infinitely perfect state, to another equally so, then there must be more infinites than one, which is a contradiction. Again, if any change is made in him, it must be either from somewhat within him, or from somewhat without him; if from within, there must be another and another in him; one which changes, and another which is changed, and so would be compound; which is inconsistent with the simplicity of God: if from somewhat without him, then there must be a superior to him, able to move and change him; but he is the most high God; there is none in heaven nor in earth above him; he is "God over all, blessed for ever."

II. God is unchangeable in his perfections or attributes; which, though they are the same with himself, his nature and essence, as has been observed; yet, considering them separately, they are helps to our better understanding of it, and serve particularly to illustrate the unchangeableness of it. He is the same in his power as ever; his knowledge is the same; his goodness, grace, and mercy, are immutable; his faithfulness he never suffers to fail.

III. God is unchangeable in his purposes and decrees; they are like the laws of the Medes and Persians, and more unalterable than they were; they are the mountains of brass Zechariah saw in a vision, from whence proceed the providences of God, and the executioners of them, Zech. vi. 1. "*The counsel of the Lord stands for ever.*" Psal. xxxiii. 11.

Nor is the immutability of the decrees of God to be disproved by his providences. Job was a remarkable instance

of changes in providence, and yet he was fully persuaded of the unchangeable will of God in them, and which he strongly expresses, Job xxiii. 13, 14.

IV. God is unchangeable in his love and affections to his people; "his love to them is from everlasting to everlasting," without any variation in his own heart, however different the manifestations of it may be to them. The hidings of God's face from them after conversion, prove not any change in his love to them; for he declares his loving-kindness to be more immoveable than hills and mountains, Isai. liv. 7—10. Afflictions are no evidence of a change of affections to them. God's rebukes are rebukes in love, Jer. xxxi. 18, 20.

V. God is unchangeable in his covenant of grace. This was made with Christ from everlasting, and stands fast with him; it is as immoveable as a rock, and can never be broken; such as are blessed with them are always blessed, and it is not in the power of men and devils to reverse them, Rom. xi. 29.

When repentance is spoken of him, it is to be understood improperly and figuratively, after the manner of men, he doing like what men do, when they repent.

Nor is the Immutability of God, in his promises and threatenings, to be disproved, by observing, that the promised good, and threatened evil, are not always done. For it should be considered, that what is promised or threatened, is either absolute, or with a condition: now that any thing promised or threatened, absolutely, is not performed, must be denied: but if with a condition, the change will appear to be not in God, but in men, see Jer. xviii. 8—10. Jonah iii. 4, 10.

## OF THE INFINITY, OMNIPRESSENCE, AND ETERNITY OF GOD.

When we say that God is infinite, the meaning is, that he is unbounded and unlimited, unmeasurable or immense, unsearchable and not to be comprehended. This attribute chiefly

respects and includes the omnipresence and eternity of God; he is not bounded by space, and therefore is every where; and he is not bounded by time, so he is eternal; that he is in this sense infinite appears from his spirituality and simplicity, before established: immutability infers both omnipresence and eternity, the two branches of Infinity.

God is infinite in all his attributes; and which are indeed, himself, his nature, as has been observed, and are separately considered by us, as a relief to our mind, and helps to our better understanding it. His understanding is infinite, Psal. cxlvii. 5. The same may be said of his knowledge and wisdom, there is a depth, the apostle ascribes, to both; and which is not to be sounded by mortals, Rom. xi. 33. The power of God is infinite; with him nothing is impossible; his power has never been exerted to the uttermost; he that has made one world, could have made millions. His goodness is infinite, nor can there be any addition to it; it is infinitely perfect, *my goodness extends not to thee*, Psal. xvi. 2. God is infinite in his purity, holiness, and justice; there is none holy as he is, Job. iv. 17, 18. Isai. vi. 2, 3. in short, he is infinitely perfect, and infinitely blessed and happy. We rightly give him titles and epithets of immense and incomprehensible, which belong to his affinity. He is immense, that is, unmeasurable. As there is a height, a depth, a length and breadth in the love of God, immeasurable, Eph. iii. 18. so there is in every attribute of God, and consequently in his nature; his immensity is his magnitude, and of his greatness it is said, that it is unsearchable, Psal. cxlv. 3. and therefore must be incomprehensible. Sooner may all the waters of the ocean be put into a nut shell, than that the infinite Being of God should be comprehended by angels or men.

THE OMNIPRESENCE OF GOD, or his ubiquity, which as it is included in his infinity, must be strongly concluded from it; for if God is infinite, that is, unbounded with respect to space and place, then he must be every where: and this is to be proved from his power, which is every where. The omnipre-

sence of God may be argued from the distributions of his goodness to all. And as he is every where by his power and providence, so he is by his knowledge; all things are naked and open to him, being all before him, and he present with them; unless he was omnipresent, he could not be in whatsoever place the saints are worshipping in different parts of the world; as in Europe, so in America. The presence of God may be observed in a different manner; there is his glorious presence in heaven; there is his powerful and providential presence with all his creatures; and there is his gracious presence with good men: and all suppose his omnipresence.

This attribute is most clearly expressed in several passages of scripture, as particularly in Psal. cxxxix. 7—10. See alike enumeration of places in Amos ix. 2, 3. Another passage of Scripture, proving the Omnipresence of God, is in Isai. lxvi. 1. But no where is the Omnipresence of God more expressly declared than in Jer. xxiii. 23, 24. Nor is this disproved by other passages of scripture, which may seem, at first sight, to discountenance or contradict it: not such as speak of men's departing and fleeting from his presence, as Cain and Jonah are said to do, Gen. iv. 16. Jonah i. 3. for Cain only went from the place where he and the Lord had been conversing. Jonah's fleeing, was withdrawing himself from the service of God; but he soon found his mistake, and that God was every where, and could meet with him by sea, and by land. Such that represent God as descending from heaven; as at Babel, Sodom, and on mount Sinai; only denotes some more than ordinary manifestations of his presence, or exertion of his power.

The Eternity of God belongs to his infinity; for as he is not bounded by space, so neither by time, and therefore eternal. He is often called the everlasting God, and the King eternal, Gen. xxi. 31. Deut. xxxiii, 27, yea, eternity itself, 1. Sam. xv. 29. and is said to inhabit it, Isai. lvii. 15. Eternity, properly so called, is that which is without beginning and end; time is the measure of a creature's duration: eternity only be-

longs to God. Psal. xc. 2. Eternity, is true of God, essentially considered, and in the sense explained, is to be proved; and that he is without beginning, without end, and without succession.

I That he is without beginning, or from everlasting, this is put by the way of interrogation, Hab. i. 12. and is strongly affirmed, Psal. xciii. 2. and may be proved.

1. From his nature and being: the existence of God is not arbitrary, but necessary: if arbitrary, it must be from his own will, or from the will of another; not from his own will, which would suppose him in being already; and then he must be before he existed, and must be, and not be, at the same instant: not from the will of another, for then that other would be both prior and superior to him, and so be God, and not he. If there was an instant in which he was not, then there was an instant in which there was no God; and if so, there may be one again in which he may cease to be; for that which once was not, may again not be; and this will bring us into the depth of atheism. The eternity of God may be inferred from his immutability, which has been already established; those two go together, and prove each other, Psal. cii. 27. Moreover, God is the most perfect Being; which he would not be, if not eternal; for not to be or to have a beginning, is an imperfection; and it is an humbling consideration to man, a creature of time, that he is but *of yesterday*, Job viii. 9. Add to this, that God is the first Cause of all things, and therefore must be eternal.

II The Eternity of God may be proved from his attributes, several of which are said to be eternal, or from everlasting power, Rom. i. 20. knowledge, Acts, xv. 18. mercy, Psal. ciii. 17. and love, 1 John iv. 16.

III. That God is Eternal may be argued from his purposes, counsels, and decrees; which are said to be of old, tha is, from everlasting, Isai. xxv. 1. they are expressly said to be eternal, Eph. iii. 11. and if they are eternal, then God, in whom they are, and by whom they are formed, must be eternal also. His choice of men to everlasting life, is eternal,

Rom. ix. 11. they were chosen by him from the beginning, 2. Thess. ii. 13.

IV. The Eternity of God may be concluded from the covenant of grace, stiled, an everlasting covenant, 2 Sam. xxiii. 5. Now if there was a covenant made by God from everlasting, and Christ was set up by him so early, as the Mediator of it; and there were blessings of grace, and promises of grace, made by him before time was, then he must be from everlasting.

V. It may be proved from the works of God in time: all creatures are the works of his hand; all things are from him, and so have a beginning; but he from whom they are, is from none, has no cause of his being, and therefore must be eternal. So creation is made a proof of his eternal power and Godhead, Rom. i. 20. creation proves his eternity, and eternity proves his deity. Hence Thales said, "The most ancient of Beings is God."

II. That God is to everlasting, and without end, may be proved from his spirituality and simplicity, already established. It may be argued from his independency; from his immutability, and from his dominion and government; he is, and sits King for ever; he is an everlasting King, his kingdom is an everlasting kingdom, and his dominion is from generation to generation, and will never end, Jer. x 10. Psal. x. 16. He is not only called the living God, Jer. x. 10. but is often said to *live for ever and ever*, Rev. iv. 9, 10. and x. 6.

III. The Eternity of God, or his being from everlasting to everlasting, is without succession, or any distinctions of time succeeding one another, as moments, minutes, hours, days, months, and years; the reasons are, because he existed before such were in being; *Before the day was, I am he*, Isai. xliii. 13. he is the same yesterday, to-day, and for ever; these are all at once, and together with him; he is he *which is, and was, and is to come*, Heb. xiii. 8. Rev. i. 4. in his nature, he co-exists with all the points of time, in time; but is unmoved and unaffected with any, as a rock in the rolling waves of the sea, or a tower in a torrent of gliding water; or as the gnomon or

stile of a sun-dial, which has all the hours of the day surrounding it, and the sun, by it, casts a shade upon them, points at and distinguishes them, but the stile stands firm and unmoved, and not effected thereby: hence it is that *one day is with the Lord as a thousand years; and a thousand years as one day*, 2 Pet. iii. 8. In short, God is Eternity itself, and inhabits eternity; so he did before time, and without succession; so he does throughout time; and so he will to all eternity.

## OF THE LIFE OF GOD.

In order to apprehend somewhat of the life of God, for comprehend it we cannot, it may be necessary to consider life in the creatures, what that is; and by rising from the lowest degree in life, to an higher, and from that to an higher still, we may form some idea of the life of God, though an inadequate one. The sun, moon, and planets move, yet they are inanimate. The lowest degree of real life is in vegetables, in herbs, plants, and trees. In animals there is an higher degree of life. There is an higher degree still, in rational creatures, angels, and the souls of men. But what comes nearest to the life of God, that we can conceive of, is that which is in regenerated persons, who have a principle of spiritual life, grace, and holiness, implanted in them, by the Spirit of God. This most resembles the life of God, especially, as it will be perfect and eternal in a future state, though it comes abundantly short of what is in God.

I. God is life essentially, it is his nature and essence, it is in and of himself. *The Father has life in himself*, John v. 26. and so has the son and Word of God, John i. 1, 4. and likewise the Spirit, called, therefore, *the Spirit of life*, Rev. xi. 11. it is independent. God lives his own life; he is El-Shaddai, God all sufficient, blessed, and happy in himself for evermore. The scriptures frequently speak of God as the living God, both in the Old and New Testament, Deut. v. 26. The living God is opposed to idols, lifeless and motionless, Jer. x. 10—16. and to heroes, kings, and emperors, deified after their

death. He asserts it of himself, which must be true, and may be depended on; *I lift up my hand, and say, I live forever*, Deut. xxxii. 40. yea, it is an oath of his affirming the same, and it is the common form of swearing with him, *As I live, saith the Lord;* and which is very frequently used by him, see Numb. xiv. 28. and this is no other than swearing by his life, which is himself; "for when he could swear by no greater, he swore by himself."

II. God is life eternally, without beginning, succession or end; he is without beginning of life or end of days, and without any variableness; "the same to-day, yesterday, and forever; he that is the true God, is also eternal life, 1 John v. 20. God is a simple and uncompounded Being, and therefore must live for ever; he has no cause prior to him, from whom he has received his life, that can take away his life from him. There is no change, nor shadow of change, in him; and yet, if his life was not eternal, he must be subject to the greatest of changes, death. The same arguments which prove his eternity, must prove also that he lives for ever; he *is the true God. the living God, and an everlasting King*, Jer. x. 10. Aristotle has this remarkable observation, "The energy, act, or operation of God, is immortality, this is everlasting life; wherefore there must needs be perpetual motion in God." Our God, the true God, is he who only hath immortality, 1 Tim. vi. 16, that is, who hath it in and of himself, and gives it to others.

III. God is life efficiently, the source and spring, the author and giver of life to others; *With thee is the fountain of life*, Psal. xxxvi. 9. God is the author and giver of life, from the lowest to the highest degree of it. The vegetative life, that is in herbs, plants, and trees, is from him, Gen. 1. 11, 12. The life of all animals, of the fishes in the sea, the fowl of the air, and the beasts of the field; and he gives them life and breath; and when he takes it away, they die, and return to the dust, Gen. 1. 20—25. The rational life in angels and men, is from him. No creature can give real life; men may paint to the life, as we say, but they cannot give life: no man can make a

living fly; he may as soon make a world. The spiritual life that is in any of the sons of men, is from God. And eternal life, so often spoken of in scripture, as what the saints shall enjoy for evermore, is of God; it flows from his free favour and good will, through Christ, Acts xiii. 48. Tit. i. 2. Rom. vi. 23. Now God must have life in the highest degree of it, as explained; even essentially, originally, infinitely, and perfectly; or he could never give life in every sense unto his creatures; and he must live for ever, to continue eternal life, particularly to his people, and preserve them in it.

## OF THE OMNIPOTENCE OF GOD.

OMNIPOTENCE is essential to God, it is his nature; a weak Deity is an absurdity to the human mind: the very heathens suppose their gods to be omnipotent, though without reason; but we have reason sufficient to believe that the Lord our God, who is the true God, is Almighty. All spirits are powerful, our own spirits are endowed with the power and faculties of understanding, willing, reasoning, choosing, and refusing, loving and hating, &c. Angelic spirits are more powerful still, they excel in strength, and are called mighty angels, Psal. ciii. 20. One of them slew in one night one hundred and eighty-five thousand men, 2 Kings xix. 35. and what then cannot God, the uncreated and infinite Spirit, do? This may be inferred from his infinity. God is an infinite Being, and so is every perfection of his; his understanding is infinite, and such is his power. The omnipotence of God may be argued from his independency; all creatures depends on him, but he depends on none. Moreover, this attribute of God may be confirmed by his perfection; God is a most perfect being, but that he would not be if any thing was wanting in him; want of power in a creature is an imperfection; but he is "able to do exceeding abundantly above all that we can ask or think," Eph. i. 19. and iii. 20. And this may be strengthened yet more by observing, the uselessness of many other perfections without it. What dependence can there be upon his faithful-

ness in his promises, if he is not able also to perform? and of what use is his goodness, or an inclination and disposition in him to do good, if he cannot do it? or where is his justice in rendering to every man according to his works, if he cannot execute it? So that power belongs to God, Psal. lxii. 11. In all the doxologies or ascriptions of glory to God, by angels and men, power or might is put into them, Rev. iv. 10, 11. and v. 13. and vii. 11, 12. The power of God reaches to all things, and therefore is, with propriety, called Omnipotence; all things are possible with God, and nothing impossible; Luke i. 37. Mark xiv. 36. He stopped the sun in its course, in the times of Joshua; made iron to swim by the hands of the prophet Elisha; and suffered not fire to burn in the furnace of Nebuchadnezzar. There are some things, indeed, which God cannot do, *he cannot deny himself*, 2 Tim. ii. 13.; he cannot make another God, Deut. vi. 4.; he cannot make a finite creature infinite; he cannot raise a creature to such dignity as to have divine perfections ascribed to it; he cannot make contradictions true; a thing to be, and not to be at the same time; or make a thing not to have been that has been; but then these are no prejudices to his omnipotence, nor proofs of weakness; they arise only out of the abundance and fulness of his power. The power of God may be considered as absolute, and as actual or ordinate. According to his absolute power, he can do all things which are not contrary to his nature and perfections; but the power of God has never been exerted to its utmost; it is sufficient to entitle him to omnipotence, that he has done, and does, whatsoever he pleases, and that whatsoever is made, is made, is made by him, and nothing without him; which is what may be called, his ordinate and actual power.

1. These visible works of creation, are proofs of the invisible attributes of God, and particularly of his *eternal power*, Acts iv. 24. Rom. i. 20. Creation is making something out of nothing; which none but omnipotence can effect; see Heb. xi. 3. no artificer, though ever so expert, can work without ma-

terials; but God created the first matter out of which all things are made. God can work without instruments, as he did in creation; it was only by his all-commanding word that every thing sprung into being, Gen. i. . &c. Psal. xxxvi. 9. and every thing created was done at once. The works of creation were done without weariness: no labour of men is free from it: if it be the work of the brain, the fruit of close reasoning, reading, meditation, and study; much study, the wise man says, *is a weariness of the flesh*, Eccles, xii. 12. or if it be manual operation, it is labour and fatigue; but the everlasting God *fainteth not, neither is weary*, Isai. xl. 28. he is said to rest on the seventh day, not on account of fatigue but to denote he had finished his work.

II. Omnipotence appears in the sustentation and support of all his creatures; "he upholds all things by the word of his power;" the heavens, the earth, and the pillars thereof, Acts xvii. 28. see Job xxvi. 7, 8. & xxxviii. 10—26. Acts xiv. 17. But what hand can do all these but an almighty one? Wonderful events in providence can only be accounted for by recurring to omnipotence, and to supernatural power and aid; as the drowning of the whole world; the burning of Sodom and Gomorrah, and the cities of the plain; the removing of mountains, shaking the earth, and the pillars of it, commanding the sun not to rise, and sealing up the stars, Job ix. 5, &c.

III. The omnipotence of God may be seen in the redemption of men by Christ, in things leading to it, and in the completion of it. Christ was declared to be the Son of God with power, Eph. i. 19. Rom. ix. 4.

IV. Almighty power may be discerned in the conversion of sinners; that is a creation, which is an act of omnipotence, as has been proved. Men, in conversion, are "created in Christ and after the image of God;" conversion is a resurrection, and that requires almighty power. And if we consider the means of it, generally speaking, "the foolishness of preaching." And also the great opposition made to this work, through the enmity and lusts of men's hearts, the malice of Satan, willing to

keep possession; the snares of the world, and the influence of wicked companions; it cannot be thought that the rise, progress, and finishing of it, are not by might and power of men, but by the mighty, efficacious, and all-powerful grace of God, 2 Thess. i. 11. Zech. iv. 6.

v. That the Lord God is omnipotent, may be evinced from the rise and progress of christianity, the success of the gospel, in the first times of it, and the continuance of it notwithstanding the opposition of men and devils. The interest of Christ in the world rose from small beginnings, by means of the preaching of the gospel; and that by men illiterate, mean, and contemptible, who were opposed by Jewish Rabbins, and heathen philosophers, by monarchs, kings, and emperors, and by the whole world; yet these were made to triumph every where, in a short time the universal monarchy of the earth became nominally christian.

vi. The final perseverance of every particular believer in grace and holiness, is a proof of the divine omnipotence; he is kept by the power of God, the mighty power of God, as in a garrison, through faith unto salvation, 1 Pet. i. 5.

vii. The almighty power of God will be displayed in the resurrection of the dead. What else but his almighty power can gather all nations before him? And what but his vengeful arm of omnipotence, can execute the sentence on millions and millions of devils and wicked men, in all the height of wrath, rage, fury, and rebellion? see Phil. iii. 21. John v. 28, 29. Matt. xxv. 32—46. Rev. xx—8—10.

## OF THE OMNISCIENCE OF GOD.

God is said to have a mind and understanding, Rom. xi. 34. Isai. xl. 28. to which may be referred, the attributes of knowledge and wisdom, which go together, Rom. xi. 33. I shall begin with the first of these. And prove,

I. That knowledge belongs to God. In all rational creatures there is knowledge; there is much in angels, and in man. Now, if there is knowledge in any of the creatures of God, then much more in God himself. Besides, all that knowledge

that is in angels or men, comes from God, *He that teaches man knowledge, shall he not know?* Psal. xciv. 10. He has a will which cannot be resisted, Eph. i. 11. Rom. ix. 19. and this can never be supposed to be without knowledge. In short, without knowledge, God would be no other than the idols of the Gentiles, who have eyes, but see not; are the work of errors, and are falshood and vanity; but the portion of Jacob is not like them, Jer. x. 14—16. I go on,

II. To shew the extent of the knowledge of God: it reaches to all things, John xxi. 17. and is therefore with great propriety called omniscience, and which the very heathens ascribe to God. Thales being asked, Whether a man doing ill, could lie hid to, or be concealed from God? answered, No, nor thinking neither. And Pindar says, If any man hopes that any thing will be concealed from God, he is deceived.

1. God knows himself, his nature and perfections; and each person fully knows one another; the Father knows the Son, begotten by him, and brought up with him; the Son knows the Father, in whose bosom he lay; and the Spirit knows the Father and Son, whose Spirit he is, and from whom he proceeds; and the Father and Son know the Spirit, who is sent by them as the Comforter; see Matt. xi. 27. 1 Cor. ii. 10, 11. God knows the mode of each person's subsistence in the Deity, the paternity of the Father, the generation of the Son, and the spiration of the Holy Ghost; he knows the things he has purposed, and the exact time of the accomplishment of them, which he has reserved in his own power, Eph. i. 11. Eccles. iii. 1. Acts. i. 6.

11. God knows all his creatures, there is not any creature, not one excepted, *that is not manifest in his sight*, Heb. iv. 13. He knows all things inanimate, all that is upon the earth, and all that are in the heavens; he knows all the irrational creatures, the beasts of the field, "the cattle on a thousand hills;" he knows all the fishes of the sea, and provided one to swallow Jonah, when thrown into it; he knows all rational beings, the elect angels, whom he must know, since he has chosen them and put them under Christ, the head of all principality

and power. Yea the apostate angels, devils, are known by him, and are under the continual eye of God, and the restraints of his providence. God knows all men, good and bad: the evil thoughts of men, which are many and vain, Psal. xciv. 11 and the good thoughts of men, as he must, since they are of him, and not of themselves, 2 Cor. iii. 5. he knows all the words of men, there is not one upon their tongues, or uttered by them, but he knows it altogether, Psal. cxxxix. 4. every idle word must be accounted for in the day of judgment; and much more blasphemies, oaths, and curses. He is familiar with the words of good men, expressed in prayer and thanksgiving, and spiritual conversation with one another, Mal. iii. 16. And all the works and ways of men, Job xxxiv. 21. from what principles they spring, in what manner they are done, and with what views, and for what ends, Rev. ii. 2, 19.

III God knows all things whatever, as well as himself and the creatures: he knows all things possible to be done, though they are not, nor never will be done; this knowledge is what is called by the schoolmen, "Knowledge of simple intelligence." God knows the wickedness of some men's hearts that they would be guilty of the most shocking crimes, if suffered to live, and therefore he takes them away by death; and that some, if they had a large share of riches, would be haughty and overbearing, and that some good men, if they had them, would abuse them, to their own hurt, and therefore he gives them poverty. Moreover, God knows all things that have been, are, or shall be; and which the schools call, "knowledge of vision." He knows all former things, from the beginning of the world; and which is a proof of Deity, and such a proof that the idols of the Gentiles cannot give, nor any for them, Isai. xli. 22. and xliii. 9. God sees and knows all things present; all are naked and open to him, he sees all in one view; and all things future, all that will be, because he has determined they shall be. This is what is called Prescience or Fore-knowledge; and of which Tertullian, many hundred years ago, observed, that there were as many witnesses of it,

as there are prophets; and I may add, as there are prophecies. What more contingent than the imaginations, thoughts, and designs of men, what they will be? and yet these are foreknown before conceived in the mind, Deut. xxxi. 21. Psal. cxxxix. 2. or than the voluntary actions of men? yet these are foreknown and foretold by the Lord, long before they are done; as the names of persons given them, and what should be done by them; as of Josiah, that he should offer the priests, and burn the bones of men on the altar of Bethel, see 1 Kings xiii. 2. and 2 Kings xxiii. 15, 16. and of Cyrus, that he should give orders for the building of the temple, and city of Jerusalem; and let the captive Jews go free without price, Isai. xliv. 28. and xlv. 13. Ezra i. 1—3.

There is another sort of prescience, or fore knowledge, the scriptures speak of; on which the election of persons to eternal life is founded, and according to which it is, Rom. viii. 30. *The Lord knows them that are his*, 2 Tim. ii. 19. whilst of others he says, *I know you not*, Matt. vii. 23. that is, as his beloved and chosen ones.

III. Though enough has been said to prove the omniscience of God by the enumeration of the above things; yet this may receive further proofs from the several attributes of God; he he is unbounded as to knowledge, and so omniscient. He is from everlasting to everlasting, and therefore must know every thing that has been, is, or shall be. He is every where, and therefore must know every creature. The heathens represent the sun as seeing all things; then much more may it be said of God, who is a sun, that *he looketh to the ends of the earth, and seeth under the whole heaven*; see Psal. xix. 6. Job xxviii. 24.

IV. The manner in which God knows all things is incomprehensible by us; we can say but little of it, "such knowledge is too wonderful for us," Psal. cxxxix. 6. we can better say in what manner he does not know, than in what he does: he does not know things by revelation, by instruction, and communication from another. Nor is his knowledge attained by reasoning, discoursing and inferring one thing from another,

as man's is; nor does he know things by succession, one after another; for then it could not be said, that all things are naked and open to him. In a word, he knows all things in himself, in his own essence and nature.

## OF THE WISDOM OF GOD.

I shall prove,

I. That wisdom is a perfection in God, and is in him in its utmost perfection. An unwise Being cannot be God. No man is wise, says Pythagoras, but God only. He is no less than three times said to be *the only wise God*, Rom. xvi 27. 1 Tim. i. 17. Jude 25. Men may be wise in some things, and not in others; but he is wise in every thing; he is essentially wise; there is the personal wisdom of God, which is Christ; who is often spoken of as wisdom, and as the wisdom of God; see Prov. viii. 12—31. 1 Cor. i. 24. and there is his essential wisdom, the attribute now under consideration; which is no other than the nature and essence of God. God is wisdom efficiently; he is the source and fountain of it, the God and giver of it; all that is in the angels of heaven comes from him; all that Adam had, or any of his sons; or was in Solomon, the wisest of men; or is in the politicians and philosophers of every age; and particularly, the highest and best of wisdom, the fear of God in the soul of man, there are some shining appearances and striking instances of it. And which,

II. Will be next observed.

1. The wisdom of God appears in his purposes and decrees, Isai. xxv. 1. The end for which God has appointed all that has been, or shall be, is himself, his own glory, the best end that can be proposed; Rom. xi. 36. The means he fixes on to bring it about, are either extraordinary or ordinary; which latter are second causes depending upon him, the first Cause, and which are linked together, and under his direction and influence most certainly attain the end; see Hos. ii. 21, 22. In the persons he has chosen: his end is the praise of his own grace, Eph. i. 5, 6. to shew the sovereignty of it, he passed

this decree without any respect to the works of men, and to shew that he is no respecter of persons, he chose some out of every nation, Jews and Gentiles; and to shew the freeness of his grace, he chose the foolish and weak things of this world, and things that are not; he has pitched upon means the wisest that could be devised, even "sanctification of the Spirit, and belief of the truth; the obedience and sprinkling of the blood of Jesus," the righteousness and death of Christ, 2 Thess. ii. 13. 1 Pet. i. 2. So that this decree stands firm and stable. The subordinate end of election, is the salvation of the elect. The scheme and plan of which salvation is so wisely formed, that it is called the manifold wisdom of God, Eph. iii. 10.

11. The wisdom of God is more clearly manifested in his visible works in time: *O Lord, how manifold are thy works, in wisdom hast thou made them all!* Psal. civ. 24. And,

1. It appears in the works of creation: Psal. cxxxvi. 5. Whole volumes have been written on this subject, the wisdom of God in creation; and more might; the subject is not exhausted. If we look up to the starry heavens; if we descend into the airy region; if we come down to the earth we may behold, all admirably fitted for an habitation for man, and for the glory of God, Rev. iv. 11.

2. The wisdom of God appears in the works of providence. It may be observed in the various returning seasons; in his opening his hand of providence and satisfying the desires of all living; particularly, he maketh all things work together for the good of his people; for the trial of their grace, and to make them meet for glory; nor is there any one trial or exercise they meet with, but what there is a necessity of it, and is for the best; when the mystery of providence is finished, the wisdom of God, in every part, will appear striking and amazing; as when a man looks on the wrong side of a piece of tapestry, or only views it in detached pieces, he is scarcely able to make any thing of it; nor can he discern art and beauty in it: but when it is all put together, and viewed on its right side, the wisdom, the contrivance, and art of the maker are observed with admiration.

3. The wisdom of God is to be seen in the great work of redemption and salvation by Christ; *herein he hath abounded towards us, in all wisdom and prudence*, Eph. i. 7, 8. In the person fixed upon to be the Redeemer. The Son of God was the fittest person to be employed in this service; partaking of both natures, he was the only proper person to be the Mediator between God and man, to be the day's-man, and lay his hand on both, and reconcile those two parties at variance, and to do what respected both, even "things partaining to God, and to make reconciliation for the sins of the people." Through Christ's being man, he became our near kinsman, flesh of our flesh, and bone of our bone; and so the right of redemption belonged to him; hence the same word *Goel*, in the Hebrew language, signifies both a redeemer and a near kinsman.—But then the person pitched upon to be the Redeemer, is God as well as man; and so as he had pity for men as man, he had a zeal for God and his glory, as a divine person; and would be, as he was, concerned for the glorifying all his divine perfections, one as well as another. Who could have thought of the Son of God, and proposed his becoming man, and suffering, and dying in the stead of men, to redeem them? this is *nodus deo vindice dignus*; what God only could have found out; and he claims it to himself; *I*, the only wise God, *have found a ransom*, Job xxxiii. 24. The wisdom of God may be observed in the way and manner in which redemption is obtained: which being by the price of the blood of Christ, and in a way of full satisfaction to law and justice; the different claims of mercy and justice, which seemed to clash with one another, are reconciled; by this happy method wisdom has pitched upon, they both agree; "mercy and truth meet together, righteousness and peace kiss each other." The wisdom of God is to be discerned in the time of man's redemption; which was the most opportune and seasonable; it was after the faith and patience of God's people had been sufficiently tried, even for the space of four thousand years from the first hint of a Redeemer; and when the gentile world was

covered with darkness, blindness, and ignorance, and abounded with all kind of wickedness.

4. The wisdom of God shines in the gospel, the good news of salvation by Christ; in its doctrines, and its ordinances; it is called *the wisdom of God in a mystery*; *the hidden wisdom*; *the manifold wisdom of God*, 1 Cor. ii. 7. Eph. iii. 10. every doctrine is a display of it; the ordinances of the gospel are wisely instituted to answer the end of them; and wisely has God appointed men, and not angels, to minister the word, and administer ordinances: "men of the same passions with others."

5. The wisdom of God may be seen in the government and preservation of the church of God, in all ages; no weapon formed against it has prospered; and God has made it, and will still more make it appear that he rules in Job unto the end of the earth.

## OF THE WILL OF GOD, AND ITS SOVEREIGNTY.

I shall prove,

I. That there is a Will in God. In all intelligent beings there is a will as well as an understanding. This is frequently ascribed to God in scripture; *The will of the Lord be done*, Acts xxi. 14. *Who has resisted his will?* Rom. ix. 19. Will is ascribed to each of the divine persons; to the Father, John vi. 39, 40. to the Son, as a divine person, John v. 21. and xvii. 24. and to the Spirit, Acts xvi. 6, 7.

II. I shall next shew what the will of God is: there is but one will in God; but for our better understanding it, it may be distinguished. The distinction of the secret revealed will of God has generally obtained among sound divines; the former is properly the will of God, the latter only a manifestation of it. Whatever God has determined within himself, that is his secret will; but when these open, by events in providence, or by prophecy then they become the revealed will of God. God's secret will, becomes revealed by events in providence; and some things which belong to the secret will of God,

become revealed by prophecy. The will of God, which he would have done by men, is revealed in the law, that is called his will, Rom ii. 18. this was made known to Adam, by inscribing it on his heart, a new edition of this law was delivered to the Israelites, written on tables of stone: and in regeneration the law of God is put into the inward parts, and written on the heart's of God's people; Rom. xii. 2. There is the revealed will of God in the gospel; which respects the kind intentions, and gracious regards of God to men; and discovers what before was his secret will concerning them. It is the revealed will of God, that there shall be a resurrection of the dead, both of the just and unjust; and that all must appear before the judgment-seat of Christ. So that, upon the whole, thongh there is some foundation for this distinction of the secret and revealed will of God, yet it is not quite clear; there is a mixture, part of the will of God is, as yet, secret, and part of it revealed. The most accurate distinction of the will of God, is into that of precept and purpose; or, the commanding and decreeing will of God. God's will of precept, or his commanding will, is that which is often spoken of in scripture, as what should be done by men, and which is desirable they might have knowledge of, and be complete in, Matt. vii. 21. The decreeing will of God is only, properly speaking, his Will; the other in his Word: this is the rule of his own actions; "his counsel stands, and the thoughts of his heart are to all generations;" and this is sometimes fulfilled by those who have no regard to his will of precept. Acts iv. 27, 28. Rev. xvii. 17. I shall next enquire,

III. What are the objects of it. 1. God himself. He wills his own glory in all he does; he cannot but will his own glory; as "he will not give his glory to another; he cannot will it to another; that would be to deny himself. II. All things without himself, whether good or evil, are the objects of his will, or what his will is some way or other concerned in. 1. All good things.—All things in nature; *Thou has created all things, and for thy pleasure;* or by thy will *they are and were created,* Rev. iv. 11. All

things in providence. *He doth according to his will in the army of heaven*; in the heavenly hosts of angels; *and among the inhabitants of the earth*, Dan. iv. 35. All things in grace are according to the will of God; all are according to the good pleasure of his will, 2 Tim. i. 9. 2 All evil things are the objects of God's will. These are of two sorts. 1. *Malum pœnæ*, the evil of afflictions; whether in a way of chastisement, or of punishment: if in a way of chastisement, as they are to the people of God, they do not spring out of the dust, Job xxiii. 14. If they are in a way of punishment, as they are to wicked and ungodly men, there is no reason to complain of them, since they are less than the sins deserve, Lam. iii. 39 in 2. *Malum culpæ*, or the evil of fault and blame, that is, sin: about this there is some difficulty how the will of God should be concerned in it. To set this affair in the best light, it will be proper to consider, what is in sin, and relative to it: there is the act of sin, and there is the guilt of sin, which is an obligation to punishment, and the punishment itself. Concerning the two last there can be no difficulty; that God should will that man that sin should become guilty; be reckoned, accounted, and treated as such; or lie under obligation to punishment; nor that he should will the punishment of them, and appoint and foreordain them to it, for it, Prov. xvi. 4. Jude 4. The only difficulty is, about the act of sin; and this may be considered either as natural or moral; or the act, and the ataxy, disorder, irregularity, and vitiosity of it: as an action, barely considered, it is of God, and according to his will; without which, and the concourse of his providence, none can be performed; but then the vitiosity and irregularity of it, as it is an aberration from the law of God, and a transgression of it, is of men only; besides, God may will one sin as a punishment for another; as it is most certain he has in the case of the Israelites, Hos. iv. 9—13. of the heathen philosophers, Rom. i. 28. but though God may be said, in such senses, to will sin, he does not will to do it himself, nor to do it by others; but permits it to be done; it is expressed

by God's giving up men to their own hearts lusts, and by suffering them to walk in their own sinful ways, Psal. lxxxi. 12. Acts xiv. 16. I proceed to consider,

IV. The nature and properties of the will of God. I. It is natural and essential to him; it is incommunicable to a creature; it was even incommunicable to the human nature of Christ, though taken into union with the person of the Son of God; yet his divine will, and his human will, are distinct from each other, though the one is subject to the other, John vi. 38. Luke xxii. 42. II. The will of God is eternal, for if God is eternal, then his will must be so; if any new will arises in God in time, which was not in eternity, there would be a change in him; whereas he is the same yesterday, to-day, and for ever: Acts xv. 18. This may be illustrated by the decree of election; Eph. i. 4. III. The will of God is immutable: Heb. vi. 17. If God changes his will, it must be either for the better or the worse; and either way it would betray imperfection in him, and want of wisdom. IV. The will of God is always efficacious; there are no wishes, would-bees, or feeble velleities in God; Austin calls it, his most omnipotent will. When a man's will is ineffectual, and he cannot accomplish it, it gives him uneasiness, but this can never be said of the blessed God. V. The will of God has no cause out of himself, for then there would be something prior to him, and greater and more excellent than he; as every cause is before its effect, and more excellent than that; and his will would be dependent on another, and so he not be the independent Being he is: nor can there be any impulsive or moving cause of his will; because there is in him no passive power to work upon; he is a pure, active Spirit. VI. The will of God, for the same reason, is not conditional; if, for instance, God willed to save all men conditionally; that is, on condition of faith and repentance; and to damn them if these conditions are wanting; who does not see that this conditional will, to save and to destroy, is equally the same? destruction is equally willed as salvation; and where is the general love of God to men, so much talked

of? there is none at all to any. VII. The will of God is most free and sovereign; as appears—1. From the making of the world, and all things in it. Rev. iv. 11.—2. The sovereignty of the will of God appears in providence, and in the various events of it; as in the births and deaths of men. Riches and poverty are both at the disposal of God; God puts down one, and sets up another, as he pleases, Dan. iv. 35.—3. The will of God appears to be sovereign in things sacred, spiritual, and religious, both with respect to angels and men; that some of the angels should be elect whilst a large number of them were suffered to rebel against God. What other reason can be given but the sovereign will of God? Among men, he has mercy on some, and hardens others; just as he, in his sovereignty, wills and pleases. But though the will of God is sovereign, it always acts wisely: and is therefore called *counsel*, and *the counsel of his will*, Isai. xxv. 1. Eph. i. 11.

## OF THE LOVE OF GOD.

NEXT to the attributes which belong to God, as an intelligent Spirit, may be considered, those which may be called Affections; there being some things said and done by him, which are similar to affections in intelligent beings, as love, pity, hatred, anger, &c. Love enters so much into the nature of God, that it is said, *God is love*, 1 John iv. 8. Plato expressly calls him Love; and Hesiod speaks of love as the fairest and most beautiful among the immortal gods. In treating of this divine attribute, I shall,

I. Consider the objects of it. 1. The principal object of the love of God is himself. The three divine persons in the Godhead mutually love each other; the Father loves the Son and the Spirit, the Son loves the Father and the Spirit, and the Spirit loves the Father and the Son. The Father loves the Son, John iii. 35. and v. 20. Matt. iii. 17. and xvii. 5. the Father loves the Spirit, Job xxxiii. 4. the Son loves the Father, Psal. xl. 8. the Son also loves the Spirit, Gal. iv. 6. and the Spirit loves the Father and the Son, 1 Cor. ii. 10—12.

John xvi. 14. II. All that God has made is the object of his love; all the works of creation, were good, *very good*, Gen. i. 31. he is said to *rejoice in his works*, Psal. civ. 31. I go on,

II. To give some instances of the love of God, particularly to chosen men in Christ, and who share in the love of the Father, Son, and Spirit. The love of the Father has appeared in thinking of them, and forming the scheme of their peace and reconciliation in Christ, from eternity, 2 Cor. v. 18, 19. The love of the Son of God appears in espousing the persons of the elect, Prov. viii. 31. Hos. ii. 19. and shedding his blood for the cleansing of their souls, and the remission of their sins, Eph. v. 2. 25. The love of the Spirit, of which mention is made in Rom. xv. 30. appears in his coming into their hearts.

III. The properties of the love of God towards men, will lead more into the nature of it. I. There is no cause of it out of God; all men by nature are corrupt and abominable; rather to be loathed than loved, Rom. iii. 9. when they love him, it is because he first loved them, 1 John iv. 10, 19. as God loved the people of Israel because he loved them, or would love them, and for no other reason, Deut. vii. 7, 8. II. The love of God is eternal, John xvii. 23, 24. III. The love of God is immutable; it is like himself, the same to-day, yesterday, and for ever. It admits of no distinctions, by which it appears to alter and vary. It neither increases nor decreases. There never were any stops, lets, or impediments to this love.—IV. The love or God endures for ever: it is the bond of union between God and Christ, and the elect; and it can never be dissolved; nothing can separate it, nor separate from it, Rom. viii. 35—39.

## OF THE GRACE OF GOD.

THIS attribute may be considered, both as it is in God himself, and as displayed in acts towards his creatures; as in himself, it is himself, it is his nature and essence; he is Grace itself, most amiable and lovely; hence so often called gracious in scripture. As displayed in acts of goodness towards

his creatures, especially men; it is no other than his free favour and good will. There are many things called grace, and the grace of God, because they flow from his grace, and the effects of it; as the gospel, 2 Cor. vi. 1. gifts for preaching, Rom xii. 6. the blessings of grace, 2 Tim. i. 9. the several graces of the spirit, 2 Cor. ix. 8. but then these are to be distinguished from grace in God; as the giver and the gift, the Fountain and the streams, the Cause and the effect. The grace of God arises from the goodness of his nature, Exod. xxxiii. 19. It is independent of all worth in creatures, and is always opposed to it in scripture, Rom. xi. 6. The grace of God appears in the election of men to everlasting life, Rom. xi. 5. 6. In the covenant he has made with his elect in Christ, in the adoption of his chosen ones, Eph. i. 5. 6. in the redemption by Jesus Christ; in the justification of men before God, and acceptance with him; and in the pardon of sin, vouchsafed to the worst and chief of sinners, 1 Tim. i. 13. The grace of God is abundantly evident in regeneration, vocation, and sanctification. The most proper epithet of this grace is, that it is efficacious; it never fails of its effects: but issues in everlasting salvation. The introduction of all the Lord's people into the enjoyment of it, will be attended with shouts and acclamations, crying *grace, grace, unto it!* Zech. iv. 7.

## OF THE MERCY OF GOD.

THE mercy of God differs, in some respects, both from the love and grace of God; from the love of God in its objects, and order of operation: mercy supposes its objects miserable, and so fallen: love seems to work by mercy, and mercy from it. *God who is rich in mercy, for the great love*, &c. Eph. ii. 4, 5. All mercy is grace, yet all grace is not mercy: grace and favour are shewn to the elect angels, but not mercy; since they never were miserable. We consider,

I. The properties of it. Mercy is natural and essential to God, Exod. xxiv. 6. just as omnipotence is essential to God,

but is not necessarily put forth to do every thing it could; but is directed and guided by the will of God; who does whatsoever he pleases. Mercy being essential to God, or his nature and essence, nothing out of himself can be the cause of it; for then there would be a cause prior to him, the Cause of himself, the merits of the creature, are not the cause of mercy; Tit. iii. 5. nor are those to whom mercy is shewn, more deserving than those to whom it is not; and oftentimes less deserving, or more vile and sinful; Rom. iii. 9. Nor are even the merits of Christ, or his obedience, sufferings, and death, the cause of mercy in God; for they are the fruits and effects of it, and flow from it; it is *through the tender mercy of our God, that the day-spring from on high hath visited us*, Luke i. 78. The mercy of God is infinite: as his nature is infinite, and this appears both by bestowing an infinite good on men, which is Christ, and by his delivering them from an infinite evil, sin It is eternal; the eternity of mercy is expressed in the same language as the eternity of God himself. It is immutable, Mal. iii. 6.; it is common to all the three divine persons, Father Son, and Spirit; and is displayed only in and through Christ. In a word it is represented as great, large, and ample, and very abundant; we read of a multitude of tender mercies; and God is said to be rich and plenteous in it; Psal. ciii. 11. and li. 1.

II. The objects of mercy may be next observed: and that this may appear in a plain and clear light, it will be proper to remark, that the mercy of God is general and special: with respect to the general mercy of God, all creatures are the objects of it; *the Lord is good to all, and his tender mercies are over all his works*, Psal. cxiv. 9. As to the special mercy of God, none are the objects of that but elect men, who are called *vessels of mercy*, Rom. ix. 23. These are described sometimes by them that call upon the Lord, to whom he is plenteous in mercy, Psal. lxxxvi. 5 by "them that love him, and keep his commandments; to whom he shews his mercy," Exod. xx. 6. Nehem. i. 5. Dan. ix. 4. and by them that fear

him, and towards whom his mercy always is, Psal. ciii. 11—17.

III. The instances of mercy, as to the objects of it, are many and various. It appears in election. The covenant of grace; redemption itself; the forgivness of sin; regeneration, and eternal life itself, blow from the mercy of God; he saves, "not by works of righteousness, but according to his mercy," Tit. iii. 5. they shall find and obtain mercy in that day, even in the day of judgment, when they shall go into life eternal; and therefore are now directed to look unto the mercy of Christ for it, 2 Tim. i. 18. Jude 21.

## OF THE LONG-SUFFERING OF GOD.

THE Long-Suffering of God, is one way in which mercy shews itself; wherever God is said to be long-suffering, he is reppresented as gracious and merciful, Exod. xxxiv. 6. Numb. xiv. 18. Psal. lxxxvi. 15.

I. The long suffering of God is exercised towards his chosen people, they are the *us* towards whom he is said to be *long-suffering*, 2 Pet. iii. 9. This has been eminently displayed with respect to the people of God. 1. in the saints of the Old Testament dispensation, which time is expressly called *the forbearance of God*, Rom. iii. 25. Christ became the Surety for them in eternity, but it was four thousand years from thence to the time fixed in Daniel's prophecy, "to finish transgression, to make an end of sin," Dan. ix. 24. God, in respect to his people under this dispensation did not stir up his wrath, but reserved it for his Son, which, as it shews the trust and confidence God put in his Son, so his forbearance and long-suffering towards Old-Testament saints. II. In and towards every one of his people in their state of unregency, in, every age and period of time, or of whatsoever nation, or under whatsoever dispensation they be; the Lord bears with them, whilst in a state of nature, and waits patiently all that while, to be gracious to them, Isai. xxx. 18. With some he bears and waits a long time, who are called at the

ninth and eleventh hours, and, as the thief on the cross, at the last day and hour of his life. The apostle Paul is a remarkable instance of God's long-suffering; see Acts vii. 58, and viii. 1, 3.

II. The long-suffering of God is exercised towards the ungodly, even towards the vessels of wrath, whom he endures with much long-suffering, till they are *fitted to destruction*, Rom. ix. 22. This appears by his supporting them in their beings, notwithstanding their grievous provocations of him; and by granting to many of them the outward means of grace, which are despised and rejected by them; and by deferring his judgments on them. Now the ends of God's thus dealing with them, are partly for his own glory; partly for the sake of his own people who dwell among them, that they may not suffer with them; and another end is for their sakes, that they may be rendered inexcusable, and the execution of wrath on them at last, appear just and righteous, Rom. ii. 1—5. There are many instances of the patience, forbearance, and long-suffering of God, with respect to the wicked; as in the men of the old world, the inhabitants of Sodom, Pharoah, the people of Israel in the wilderness, the Amorites and Canaanites, the Gentile world, and in antichrist, during the time of his reign, and no longer.

## OF THE GOODNESS OF GOD.

One of his names and titles by which he is described and made known, is, that of Good; *thou, Lord, art good,* Psal. lxxxvi. 5. Our English word God seems to be a contraction of the word Good. The name the heathens give to their supreme deity, is *optimus*. Goodness is essential to God; without which he would not be God; he is by nature good; if he was not good of himself, and by his own essence; but of and by another; then there would be some being both better than he, and prior to him; and so he would not be the eternal God; nor an independent Being, since he must depend on that from whence he receives his goodness; nor would he be the most

perfect being, since what communicates goodness to him, must be more perfect than he: all which, to say of God, is very unbecoming. Goodness only belongs to God; he is solely good; *There is none good but one; that is, God;* Matt. xix. 17. He is the source and fountain of all, and therefore all goodness, originally, ultimately, and solely, is to be referred to God.—God is the *summum bonum*, the chiefest good; the sum and substance of all felicity. God only can make men happy; wherefore good men, whilst others are saying, Who will shew us any good? taking up their contentment in wordly good; say, *Lord, lift thou up the light of thy countenance upon us*; which gives the greatest pleasure, joy, and satisfaction, that can be had, Psal. iv. 6, 7. and xlii. 1. and lxxiii. 25. There is nothing but goodness in God, and nothing but goodness comes from him: God is infinitely immutably and eternally good; and though there have been, and are, such large communications of it to creatures, it is the same as ever, and remains an inexhaustible fountain. His goodness of God is communicative and diffusive; "the whole earth is full of his goodness," Psal. cxix. 68. This attribute of goodness belongs to each divine person, Father, Son, and Spirit; they must, indeed, in the same sense, be good, since they partake of one common undivided nature and essence, 1 John v. 7. The goodness of God, with respect to the several objects of it, may be considered as general and special There is the general goodness of God, which is as extensive as his mercy; *The Lord is good to all, and his tender mercies are over all his works*, Psal. cxlv. 9. The special goodness of God, as to the effects of it, elect angels, and elect men, only partake of, which is sovereign and distinguishing; 1 Tim. v. 21. 1. Pet. ii. 4. Psal. lxiii 1.

## OF THE ANGER AND WRATH OF GOD.

THE anger and wrath of God are often used promiscuously in scripture, to signify the same thing, and yet they some-

times seem to be distinct; and according to our notion of them, as in men, they may be distinguished: anger is a lower and lesser degree of wrath, and wrath is the height of anger, With respect to anger I shall,

I. Shew that it belongs to God; and in what sense, and on what account.

II. Shew with whom he is angry; or on whom his anger is exercised. 1. That Anger belongs to God. But then it is to be considered not as a passion, or affection in God, as it is in men; in God it is no other than a displicency with sin, and with sinners, on account of it; it is often said in scripture, that such and such a thing displeased him, or was evil, and not right in his sight, Numb. xi. 1. 2 Sam. xi. 27. All sin is displeasing to God; but there are some sins more especially which provoke him to anger; see Deut. xxxii. 16, 21. Judg. ii. 12, 13. Now *who knoweth the power of* God's *anger?* Psal. xc. 11. nothing can resist it, nor stand before it; not rocks and mountains, which are overturned and cast down by it; nor the mightiest monarchs, nor the proudest mortals, nor the stoutest and adamantine hearts; none can stand before God when once he is angry, Job. ix. 5, 13. Psal. lxxvi. 7. 11. The objects of the anger of God, or on whom it is exercised. *God is angry with the wicked every day*, Psal. vii. 11. because they are daily sinning against him; they do not always appear under the visible and public tokens of his resentment; oftentimes their families, flocks and herds, increase; and they spend their days in health, wealth, and pleasure, Job xxi. 7—13. yet at length God will not spare them; but his anger and jealousy shall smoke against them, and all the curses written in the law shall come upon them, Deut, xxix. 19, 20. Moreover, God is angry with his own special people holy and good men; we read of his anger being kindled against David, Solomon, and others, for sins committed by them, this is not all inconsistent with the love of God unto them: anger is not opposite to love; a father may be angry with his son, and chastise him for a fault, and yet dearly love

him. In this the anger of God towards his people, differs from his anger to wicked men, since the one is but for a moment, and the other is continual.

II. The wrath of God is *the heat of his great anger*, Deut. xxix. 24. it is his anger blown up into a flame; it seems to be no other than his punitive justice. The wrath of God may be considered—as temporary, or what is executed in the present life; of which there have been many instances and examples, and there will be more. There is also the wrath of God that is yet to come: the scriptures speak of future wrath; for the commencement of which, in its full extent, there is a day fixed, called, "the day of wrath, and righteous judgment of God;" until which time God reserves wrath for his adversaries; it is laid up in store with him, among his treasures, and will be ever laying out, and pouring forth. As to the objects of this wrath, seeing it is revealed against all righteousness and ungodliness of men it lies against all that are unrighteous and ungodly; and as all have sinned, and are under sin, all are *children of wrath*, Eph. ii. 3. Rom. i. 18. and iii. 9, 23. but there are some particularly described, on whom this wrath comes, and they are called *children of disobedience*, Eph. v. 5, 6. The wrath of God comes upon men either for the sins against the light of nature, or against the law of God, or against the gospel of Christ. There are some on whom no wrath comes here, nor hereafter; who are the vessels of mercy, afore-prepared for glory: concerning whom Jehovah says, *fury is not in me;* and to whom he is all love, love itself, Isai. xxvii. 4. There is no wrath comes upon them now; their afflictions and chastisements are all in love; and there will be no curse hereafter; but they shall always see the face of God, and be "in his presence, where are fulness of joy, and pleasures for evermore," Rev. ii. 19. and xxii. 3, 4.

## OF THE HATRED OF GOD.

THE scriptures do, in many places, attribute to God hatred both of persons and things, Psal. v. 5. Zech. viii. 17. and

most truly and rightly; and this may be concluded from love being in God, as has been shewn; though this is made use of as an argument against it, because opposite to it; but where there is love of any person or thing, there will be an hatred of that which is contrary to the object loved. For the further illustration of this point, I shall consider both what that is; and who they are God is said to hate.—What this is he hates, *i. e.* sin. This is consistent with his not hating any of his creatures, for sin is no creature of his. All sin is an abomination to him; but there are some sins that are particularly observed as hated by him, as idolatry, Deut. xvi. 22. hypocritical acts of worship, Isai. i. 14. 15. murder, Prov. vi. 16—18. adultery, Rev. ii. 6, 15. and every evil thing a man may imagine against his neighbour, Zech. viii. 17. Who they are that God hates. They are sinners, *workers of iniquity*, Psal. v. 5. not men, as men, but as sinful men; workers of it, traders in it. Thus it is said of Jacob and Esau, personally considered; *Jacob have I loved, but Esau have I hated*, Mal. i. 2.

## OF THE JOY OF GOD.

Joy, which is often attributed to God in the scriptures, bears some resemblance to the affection of joy in men; he may be said—I. To rejoice and take delight and complacency in himself, in his own nature, and the perfections of it; so the Jews interpret 1 Chro. xvi. 27. gladness in his place, of joy in himself. II. He rejoices and takes delight and complacency in his works, Psal. civ. 31. In the works of creation, which, when he had finished, he looked them over, and pronounced them all very good; and he still appears to have pleasure in them, and delights in the works of his providence, John v. 17. particularly in the great work of redemption. III. He may be truly said to rejoice, and take pleasure in his people, as he often is; they are his Hephzibah, in whom he delights; his Beulah, to whom he is married; and therefore, as a bridegroom rejoices over his bride, so does the Lord rejoice over them, Psal. cxlix. 4. There is a redundancy, an overflow of

it; it is hearty and sincere, is the strength and security of the saints, and will remain for ever. Nehem. viii. 10. Zeph. iii. 17.

## OF THE HOLINESS OF GOD.

HAVING considered those attributes of God which bear a likeness to affections in men; I proceed to consider those which in them may be called virtues; as holiness, justice, or righteousness, truth, or faithfulness; I shall begin with the holiness of God. And shew,

I. That it is in God, that it belongs to him, and what it is. The scriptures most abundantly ascribe it to him; he is very frequently called *holy*, and *the holy one;* Isai. xl. 25. Hos. xi. 9. Holiness is the purity and rectitude of his nature; it is one of the imitable perfections of God, in which he is to be followed; though it cannot be attained to, as it is in him, Lev. xi. 44, 45. 1 Pet. i. 15, 16. It is what is called *the beauty of the Lord*, Psal. xxvii. 4. God is *glorious in holiness*, Exod. xv. 11. this gives a lustre to all his perfections. He is originally holy, and is the fountain of holiness to all rational creatures that partake of it; it is peculiar to him, yea, only in him, Hannah says, in her song, *There is none holy as the Lord*, 1 Sam. ii. 2. In another song yet to be sung, the song of Moses and the Lamb, it is said, *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy*, Rev. xv. 4.

II. The instances wherein and whereby the holiness of God is displayed, which are his works, and actions, and proceedings towards his creatures; God is *holy in all his works*; or his holiness is manifest in them, and by them, Psal. cxlv. 17. 1. The holiness of God the father which is visible,—1. In the works of creation; for as he made all things by his Son, not as an instrument, but as co-efficient with them, so when he overlooked them, he pronounced them very good; which he would not have done, had there been any thing impure or unholy in them. 2. In his works of providence; which, though many of them are dark and intricate: there is nothing sinful in them.

3. In those acts of grace which are peculiar to him; as in choosing some in Christ his Son to everlasting life, before the world began. The like may be observed with respect to other acts of the Father's grace; as adoption, pardon, &c. II. The holiness of the Son of God. This is to be seen in all his works; in giving himself to sanctify the church, and in the execution of all his offices. III. The holiness of the blessed Spirit. This is visible in the formation of the human nature of Christ, in the sanctification of the chosen of God, 2 Thes. ii. 13. in calling them with an holy calling; in purifying their hearts by faith, through the sprinkling of the blood of Jesus; in leading them in the way of holiness, in which men, though fools, shall not err; and in carrying on, and perfecting the work of sanctification in them, "without which none shall see the Lord."

## OF THE JUSTICE OR RIGHTEOUSNESS OF GOD.

This attribute of God,

I. Belongs to him, and is natural and essential to him. Indeed, without this attribute, he would not be fit to be the governor of the world, and the judge of the whole earth. Adam was righteous, but not of himself. Saints are righteous, not by their own righteousness, but by the righteousness of Christ imputed to them. But God is righteous in and of himself. Righteousness in creatures, is according to some law, which is the rule of it; but God has no law without himself; his nature and will is the law and rule of righteousnes to him.

II. I shall next consider the various sorts, or branches of righteousness, which belong to God. Some distinguish it into righteousnes, of words, and righteousness of deeds. Righteousness of words lies in the fulfilment of his prophecies, and promises; Righteousness of deeds, is either the rectitude, purity, and holiness of his nature: or it is a giving that which belongs to himself, and to his creatures, what is each their due. Thus God gives or takes to himself what is his due; by making and doing all things for his own glory; and he gives to his creatures what is due to them by the laws of creation. Jus-

tice, among men, is sometimes distinguished into commutative and retributive. Commutative justice lies in covenants, compacts, &c. Retributive justice is a distribution either of rewards or punishments; the one may be called remunerative justice, the other punitive justice; and both may be observed in God. 1. Remunerative justice or a distribution of rewards; the rule of which is not the merits of men, but his own gracious promise; God, as Austin expresses it, "makes himself a debtor, not by receiving any thing from us, but by promising such and such things to us." God does not reward the works and godly actions of men, as meritorious in themselves; but as they are the fruits of his own grace; who works in them both *to will and to do* of his own pleasure; and therefore he is *not unrighteous to forget their work and labour of love*; Heb. vi. 10, Moreover, the works according to which God renders eternal life, are not mens' own personal works; between which, and eternal life, there is no proportion; but the works of righteousness done by Christ as their Head and Representative, 2 Tim. iv. 8 11. Punitive or vindictive justice, belongs to God; *It is a righteous thing with God to render tribulation to them that trouble* his people, 2 Thess. i. 6. That punitive, or vindictive justice, is essential to God, or that he not only will not let sin go unpunished, but that he cannot but punish sin, is manifest, 1. From the light of nature; Rom. ii. 14, 15. 2. From the word of God, Exod. xxxiv. 6, 7. 3. From the nature of God, Heb. i. 13. 4. From the nature of sin, and the demerit of it, 5. From the law of God: the sanction of it, and the veracity of God in it: 6. From sin being punished in Christ the Surety of his people, Matt. xxvi. 39. But,

III. I shall next consider the displays of the righteousness of God in his works: and vindicate his justice in them; for *the Lord is righteous in all his ways*, Psal. cxlv. 17. 1. In his ways and works of providence: *Just and true* are his *ways*; he is *the Judge of all the earth*, who will *do right*, Rev. xv. 3. 11. God is righteous in all his ways and works and acts of grace; in the predestination of men, the choice of some,

and the preterition of others. While the apostle is treating on this sublime subject, he stops and asks this question, *Is there unrighteousness with God?* and answers it with the utmost abhorrence and detestation, *God forbid!* Suppose one hundred slaves in Algiers, and a man out of his great generosity, lays down a ransom-price for fifty of them, does he, by this act of distinguished goodness and generosity, do any injustice to the others? or can they righteously complain of him for not ransoming them?

## OF THE VERACITY OF GOD.

THE apostle says, *Let God be true, and every man a liar*, Rom. iii. 4. this must be affirmed of him, whatever is said of creatures, he is true, and truth itself.

I. God is true in and of himself: this epithet or attribute, is expressive, 1. Of the reality of his being; he truly and really exists: Heb. xi. 6. 2. Of the truth of his Deity: he is the true and the living God; so he is often called, 2 Chron. xv. 3. Jer. x. 10. 1 Thess. i. 9. in opposition to fictitious deities. 3. This title includes the truth and reality of all his perfections; what others only appear to be, he is really.—4. This may be predicated of each Person in the Godhead; the Father is the only true God, John xvii. 3 though not to the exclusion of the Son, who is also the true God and eternal life; nor of the holy Spirit, who is truth and who, with the Father and the Son, is the one true and living God. 1 John v. 20, 6, 7.—This attribute of truth removes from the divine nature every thing imperfect and sinful: it is opposed to unrighteousness, Deut. xxxii. 4. it removes from him all imputation of lying and falsehood; he is not a man, that he should lie, as men do; the Strength of Israel will not lie; yea, he is God that cannot lie; it is even impossible that he should, Numb. xxiii. 19. this frees him from all deception, he can neither deceive nor be deceived.

Concerning the veracity of God, let the following things be observed—1. That it is essential to him, it is his very nature

and essence; he is truth itself; he is not only called the God of truth, but *God the truth*, Deut. xxxii. 4. II. It is most pure and perfect in him; as in him is light, and no darkness at all; so he is truth, and no falshood in him, nor the least mixture nor appearance of it. III. It is first, chief, and original in him; it is first in him, as he is the first cause; it is chief, as it is perfect in him, and all truth is originally from him; natural and rational truth, moral truth, spiritual truth, these are not of men, but of God. IV. Truth, as in God, is eternal; what is truth now, was always truth with him in his eternal mind; his *word is true from the beginning*, or from eternity, Psal. cxix. 160. What is true with us to-day, might not be true yesterday, and will not be true to morrow, because things are in succession with us, and are so known by us; but not so with God. V. It is immutable and invariable, as he himself; God is the same, true and faithful, yesterday, to-day, and for ever.

II. God is true in his works; or all his works are true, and his veracity is displayed in them; and these are either internal or external. I. Internal acts are within himself; some relative to himself, to the divine persons, their modes of subsisting, and distinction from each other; others are relative to creatures; his counsels of old, which are faithfulness and truth; truly made, and truly performed, Isai. xxv. 1. II. External works, as the works of creation, providence, and grace, which are all true, and real things; and in which the veracity of God appears, both in making and in continuing them, Matt. iv. 8. Rev. xiii. 13, 14. 2 Thess. ii. 9, 10.

III. God is true in his words: in his essential word, his Son; he is true in his person and natures; true in his offices he bears; the true light, that lightens men in every sense; the true and only potentate, king of kings, and lord of lords. God is true in his written word; the scriptures are the scriptures of truth, even the whole of them, Dan. x. 21. and are, therefore, to be received, *not as the word of man, but as in truth the word of God*, 1 Thess. ii. 13.

## OF THE FAITHFULNESS OF GOD.

FAITHULNESS is an attribute that belongs to God; from whence he is denominated the *faithful God*, Deut. vii. 9.; an unfaithful God would be no God at all; it is great, like himself; yea, it is infinite; *Great is thy faithfulness*, Lam. iii. 23. The faithfulness of God chiefly lies in the performance of his word: and appears,

I. In the performance of what he has said with respect to the world in general; as, that it shall never more be destroyed by a flood; that the ordinances of heaven, the sun, moon, and stars, shall not depart; that the revolutions of time, and seasons of the year, should keep their constant course; and from all this it may be strongly concluded, that whatsoever God has said concerning the world, which is yet to be fulfilled, shall be most certainly done; as the judgment of it, the end and consummation of all things in it, the conflagration of it, and the making new heavens and a new earth, wherein will dwell righteousness, 2 Pet. iii. 7—13.

II, The faithfulness of God appears in the fulfilment of what he has said with respect to Christ; indeed, the faithfulness of God is displayed in Christ as in a mirror. I. In the performance of what he has said of him; as that he should be of the seed of Abraham, spring from the tribe of Judah, arise out of the family of David, be born of a virgin at Bethlehem, and converse much in Galilee, Gen. iii. 15. and xxii. 18. and xlix. 10. 2 Sam. vii, 12, 13. Mic. v. 2. Isai. vii. 14. and ix. 1, 2. all which has been fully accomplished. II. In the performance of what he said to Christ, or promised to him, see Psal. xvi. 10. Hos. vi. 2. 1 Cor. xv. 4. III. In the person, office, and works of Christ. Moses was faithful in the house of God, as a servant; but Christ as a Son over his own house, Heb. iii. 2—6. and whose faithfulness may be observed. 1. In the performance of his engagements: he engaged to be the Surety of his people; he engaged to be the Saviour and Redeemer of them; he engaged to come into the world, in or-

der to do this work; he engaged to fulfil the law, both in its precepts and its penalty: he engaged to pay off the debts of his people, which was done to the utmost farthing; and has shewn himself to be the good and faithful one. II. In his discharge of the truth reposed in him, which is very large and great; he Father hath *given all things unto his hand*, John iii. 35. Yea, the glory of all the divine perfections, as concerned in the salvation of men, was entrusted with Christ; and he has been faithful in things pertaining to God, as well as in making reconciliation for the sins of the people; and in doing the one, he has taken care of the other. In the exercises of his offices: in his prophetical office; all that he heard of the father he made known to his disciples; John i. 18. He is the Amen, and faithful Witness, Rev. iii. 14. In his priestly office, he is faithful to him that appointed him; and rightly bears the character of a faithful high-priest, Heb. ii. 17. And in the exercise of his Kingly office; all whose administrations in it are just and true; with great propriety is he called *faithful and true*, since *in righteousness he doth judge and make war*, Rev. xv. 3. and xix. 11. Isai. xi. 5. In the fulfilment of his promises, which he made to his disciples; as that he would not leave them comfortless, that they should receive the gift of the holy spirit; that he would be with them in the administration of his word and ordinances; to the end of the world, he makes his word good. The faithfulness of Christ may be observed in his concern with the covenant of grace, and the promises of it: by whose blood the blessings and promises of it are ratified and confirmed. By the faithfulness of Christ thus manifestly displayed, may be learned somewhat more of the attribute of faithfulness, as it is in God.

III. The faithfulness of God in the performance of what he has said in the covenant, and the promises of it: every covenant God has made with man, he has been faithful in; he made a covenant with Adam: Adam broke the covenant; but God was faithful to it. He made a covenant with Noah, and all the creatures; and he has faithfully kept it. He made

a covenant with Abraham, and he made a covenant at Sinai, with all the people of Israel. But the grand and principle covenant, is the covenant of grace; which God has made in Christ, and which also he will never break; there are promises of various sorts, which God has graciously made to his people. I. Some of a temporal nature; for godliness and godly men have *the promise of the life that now is*, of things belonging to it, as well as *of that which is to come*, 1 Tim. iv. 8. II. Others are of a spiritual nature; and the principal of these is, and which is the sum of the covenant, *They shall be my people, and I will be their God*, Jer. xxxii. 38. This promise is expressive of their enjoyment of God here, and for evermore; and he is their shield, and exceeding great reward; their portion in life, at death, and for ever; their ALL in ALL. The faithfulness of God appears in fulfiling his threatenings, as well as his promises. As God has threatened men with the burning of the world, and the works of it, and the wicked in it; and damnation to all unbelieving and impenitent sinners, they may be assured of it, and expect it; for as it is most true and may be depended upon, that *he that believeth, and is baptised, shall be saved*; so it is equally as true and as surely to be depended on, that *he that believeth not, shall be damned*, Mark xvi. 16.

## OF THE SUFFICIENCY AND PERFECTION OF GOD.

THREE things may be observed under this attribute,

I. That God is a self-sufficient Being, and needs not any thing from without himself to support himself, or to make himself happy. If there was any excellency in another, which is not in him, he would not be infinite, and so not God. God is the chief good, and therefore must have a fullness of goodness in him sufficient for himself, as well as for his creatures; he is the Fountain, creatures, and what they have, are streams; and it would be as absurd for him to need them, or any thing from them, as for the fountain to need its streams. As he

do s not stand in need of the creation in general, so not of men and angels in particular; not of men, nor of any services of theirs, which can add nothing to his perfection and happiness: not of their worship, for he is *not worshipped with mens' hands, as though he needed any thing. Can a man be profitable unto God, as he that is wise may be profitable to himself*, or others? *is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect?* Job xxii. 2, 3.

II. God is an all-sufficient Being, and has enough within himself to communicate to his creatures. 1. In his gifts of nature and providence; for he *gives life and breath, and all things* to his creatures, Acts xvii. 25. A painter may paint as near to life as can be, and a sculptor may give a statue its just features, and frame its limbs in proper symmetry and proportion, but neither of them can give life and breath; God is sufficient to do this, and he is sufficient to support, maintain, and preserve the life he has given, and does, as long as he pleases, Job x. 12. II. God appears to be all-sufficient in the communications of his grace; he has a sufficiency of it to communicate at all times, when his people are called to service, ordinary or extraordinary, to do or suffer for his name's sake: in times of affliction, temptation, desertion, and in the hour of death, to bear up under, and carry them through all, and bring them safe to his kingdom and glory, John i. 14, 16.

III. God is a perfect Being; entirely perfect, and wanting nothing. There are some things which are excellencies in creatures, as the reasoning faculty in men, and faith in the christian, which properly speaking, cannot be said to be in God; these are such as would be imperfections in him; since the former supposes some want of knowledge, which the reasoning power is employed to find out, and the latter is but an obscure knowledge, and proceeds upon the authority of another; the want of them infers the highest perfection.

## OF THE BLESSEDNESS OF GOD.

HE in whom no perfection is wanting, must needs be completely blessed. The blessedness of God may be considered,

I. As it is in himself; and lies chiefly in these two things, in a freedom from all evils, and in the possession of all good things. 1. In a freedom from all evils particularly, from sin; and so from all the consequences of it, there is no iniquity in him, Deut xxxiii. 4. no darkness of this kind at all to eclipse his light, glory, and felicity: he is so happy as not to be tempted with the evil of sin, nor can be, James i. 13. II. His blessedness lies in the possession of all good. He has all good in him; name whatsoever it may be thought happiness consists in, and it will be found in God in its full perfection. Does it lie in grandeur and dominion? with God is terrible majesty. Does it lie in wealth and riches? *The Gold is mine, and the Silver is mine, saith the Lord*, Hag. ii. 8. Does it lie in wisdom and knowledge *O the depth of the riches both of the wisdom and knowledge of God!* Rom. xi. 33. Does it lie in might, power, and strength, as Sampson's excellency did? *Who is a strong Lord like unto thee?* Psal. lxxxix. 8. Does it lie in pleasure; *at his right hand are pleasures for evermore*, Psal. xvi. 11. Does it lie in fame, his glory is above the heavens.

II. What may serve further to prove and illustrate the blessedness of God, is that he is the cause of all blessedness in his creatures, angels and men. Now if such blessedness comes from God, how blessed must he be in himself!

III. God is his own blessednes; it is wholly within himself.

IV. God is pronounced, declared, and owned to be blessed, by all his creatures; hence the frequent form of blessing him used, *Blessed be the Lord God*, &c. Gen. ix. 26. without all contradiction, the less is blessed of the greater; the creature of the Creator, and not the Creator of the creature, this is done by congratulating his greatness and blessedness, and praising him for all blessings, temporal and spiritual which, as they come from him, are proofs of the blessedness that is in him. Here ends the account of the attributes of God; which all center and terminate in his blessedness.

## OF THE UNITY OF GOD.

HAVING treated of the attributes of God, I shall now proceed to prove that this God, who is possessed of all these great and glorious perfections is but one. As he is a fool that says there is no God, he is equally so, who says there are more than one; and, indeed, as Tertullian observes, if God is not one, he is not at all. It is a truth agreed on by all, by Jews and Gentiles; by Jewish doctors, and heathen poets and philosophers; by Old and New Testament-saints; by the holy angels; and even by the devils themselves; it must be right and well to believe it. But I go on,

I. To give the proof of this doctrine; which may be taken from express passages of scripture, both in the Old and New Testament; see Deut. vi. 4. Psal. lxxxvi. 10. Mark xii. 29. Rom. iii. 30. 1 Tim. ii. 5. The necessary existence of God is a proof of his unity. The existence of God must be either of necessity, or of will and choice; if of will and choice, then it must be either of the will and choice of another, or of his own; not of another, for then that other would be prior and superior to him, and so be God, and not he; not of his own will and choice, for then he must be before himself, and be and not be at the same instant; which is such an absurdity and contradiction as is not to be endured. It remains, therefore, that he necessarily exists; and if so, there can be but one God. God is the first Being, the cause of all other Beings; as therefore there is but one first Cause, there can be but one God; there is but one independent Being, and therefore but one God; and there can be but one Eternal, and so but one God; *before me*, says he, *there was no God formed; neither shall there be after me*, Isai. xliii. 10. God is infinite and incomprehensible. To suppose two infinites, the one must either reach unto, comprehend, and include the other, or not; if it does not, then it is not infinite, and so not God; if it does reach unto, comprehend, and include the other, then that which is comprehended, and included by it is finite, and so not God; therefore it is clear there

cannot be more infinites than one; and if but one infinite, then but one God. Omnipotence is a perfection of God. To suppose two almighties, either the one can lay a restraint upon the other, and hinder him from acting, or he cannot, if he cannot, then he is not almighty, the other is mightier than he; if he can, then he on whom the restraint is laid, and is hindred from acting, is not almighty, and so not God; and therefore there can be but one God. God is good essentially, originally, and inderivatively; the source and fountain of all goodness; *There is none good but one*, says Christ, *that is, God*, Matt. xix. 17. and therefore but one God. God is a perfect being: now if there are more gods than one, there must be some essential difference by which they are distinguished from one another, and that must be either an excellency or an imperfection; if the latter, then he to whom it belongs is not God, because not perfect; if the former, he in whom it is, is distinguished from all others in whom it is not, and so is the one and only God. Once more, There is but one Creator; one King and Governor of the world. Were there more than one, the greatest confusion would be introduced subjects would not know whom they were to obey, and what their duty to be performed by them. I proceed,

II. To explain the sense in which this article of one God is to be understood. I. It is not to be understood in the Arian sense, that there is one supreme God, and two subordinate or inferior ones. This is no other than what is the notion, of the better and wiser sort of pagans. Besides, if two subordinate and inferior deities may be admitted, consistent with one God, why not two hundred, or two thousand? II. Nor is this article to be understood in the Sabellian sense, that God is but one person; for though there is but one God, there are three persons in the godhead, which the Sabellians deny; who are so called from one Sabellius, who lived in the middle of the third century; but of this more hereafter. III. Nor is this doctrine to be understood in a *Tritheistic* sense, that is, that there are three essences or beings, numerically distinct, which

may be said to be but one, because of the same nature; as three men may be said to be one, because of the same human nature; but this is to assert three Gods and not one; this the *Trinitarians* indeed are often charged with, and they as often deny the charge. For they assert, that there is but one divine essence; though there are different modes of subsisting in it which are called persons; and these possess the whole essence undivided. And this unity is not an unity of parts, which makes one compositum, as the body and soul of man do; for God is a simple and uncompounded Spirit; nor an unity of genus and species, under which may be many singulars of the same kind, but God is one in number and nature, and stands opposed to the polytheism of the heathens, who had gods many and lords many, 1 Cor. viii. 4, 5. Nor are those passages of scripture which assert the unity of God to be appropriated to one person only, to the exclusion of the others: but to be considered as including each.

The doctrine of the unity of the divine Being, is of great importance in religion especially in the affair of worship. God, the one only God, is the object of it. This is the sense of the first and second Commands, which forbid owning any other God but one, and the worship of any creature whatever, angels or men, or any other creature, and the likeness of them; which to do is to worship the creature, besides, or along with the Creator. But this hinders not but that the Son and Spirit may have acts of worship performed to them, equally as to the Father. This doctrine of the unity of the divine Being, as it fixes and settles the object of worship, so being closely attended to, it guides the mind right in the consideration of it, while worshipping, without any confusion and division in it; for let the direction, or address, be to which person it may, as each may be distinctly addressed; be it to the Father, he is considered in the act of worship, as the one God, with the Son and Spirit; if the address is to the Son, he is considered as the one God, with the Father and the Spirit; or if the address is to the Spirit, he is considered as the one God, wit

the Father and Son. This doctrine also serves to fix and settle the object of our faith, hope, and love; and carries a strong and powerful argument to promote unity, harmony and concord among the saints; for which it is used in Eph. iv. 3—6.

## OF A PLURALITY IN THE GODHEAD.

My next work will be to prove that there is a plurality in the Godhead; or, that there are more persons than one, and that these are neither more nor fewer than three; or, that there is a Trinity of Persons in the unity of the divine essence. I shall,

I. Prove that there is a plurality of persons in the one God; or, that there are more than one. 1. From the plural names and epithets of God. His great and incommunicable name Jehovah, is always in the singular number, and is never used plurally; the reason of which is, because it is expressive of his essence, which is but one; it is the same with *I AM that I AM*; but the first name of God we meet with in scripture, and that in the first verse of it, is plural; *In the beginning God* (Elohim) *created the heaven and the earth*, Gen. i. 1. and therefore must design more than one, at least two, and yet not precisely two, or two only; then it would have been dual; but it is plural: and, as the Jews themselves say, cannot design fewer than three. The historian goes on to make mention of them; who, besides the Father, included in this name, are the Spirit of God, that moved upon the face of the waters, and the Word of God, verse 2. which said, *Let there be light and there was light*; and which spoke that, and all things, out of nothing; see John i. 1—3. Another plural name of God is *Adonim; If I am* (Adonim) *Lords, where is my fear?* Mal. i. 6. In Dan. iv. 17. the most high God is called the watchers and the holy ones; *This matter is by the decree of the watchers, and the demand by the word of the holy Ones.* This decree is expressly called, the decree of the most High, v. 24. so that the watchers and holy Ones, are no other than the divine Persons in the Godhead. II. A plurality in the Deity, may be proved

from plural expressions used by God when speaking of himself. *Let us make man in our image, after our likeness*, Gen. i. 25. the pronouns *us* and *our*, manifestly express a plurality of persons. That there were more than one concerned in the creation of man, is clear from Job xxxv. 10. Psal. cxlix. 2. Eccles. xii. 1. Isai. liv. 5. in all which places, in the original text, it is, my Makers, his Makers, thy Creators, thy Makers; for which no other reason can be given, than that more persons than one had an hand herein; as for the angels, they are creatures themselves; nor can it be reasonably thought that God held a consultation with them about it; for *with whom took he council?* Isai. xl. 14. Nor is it to be thought that God, in the above passage, speaks *regio more*, after the manner of kings; who, in their edicts and proclamations, use the plural number, to express their honour and majesty; this courtly way of speaking, was not so ancient as the times of Moses; none of the kings of Israel use it; nor even any of those proud and haughty monarchs, Pharoah and Nebuchadnezzar; the first appearance of it is in the letters of Artaxerxes, king of Persia, Ezra iv. 18. and vii. 23. which might take its rise from the conjunction of Darius and Cyrus, in the Persian empire. "It is a very extravagant fancy, to suppose that Moses alludes to a custom that was not (for what appears) in being at that time, nor a great while after." A like way of speaking is used concerning men, in Gen. iii. 22. *And the Lord God said, Behold the man is become as one of us.*

God sometimes uses the plural number when speaking of himself, with respect to some particular affairs of providence, as the confusion of languages; *Go to, let us go down, and there confound their language;* none but God could confound it. In another affair of providence, this plural way of speaking is used; *I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?* Isai. vi. 8. In Isai. xli. 21—23. Jehovah, the King of Jacob, challenges the heathens, and their gods, to bring proof of their Deity, by prediction of future events; and all along uses the plural number; *shew us what*

*shall happen, that we may consider them; declare unto us things for to come, that we may know that ye are gods, and that we may be dismayed;* see also Isai. xliii. 9. And as in the affairs of creation and providence, so in those of grace; *If a man love me, he will keep my words; and my Father will love him, and* WE *will come unto him, and make our abode with him*, John xiv. 23. III. A plurality of the Deity may be proved from those passages of scripture which speak of the angel of Jehovah, who also is Jehovah; now if there is a Jehovah that is sent, and therefore called an angel, and a Jehovah that sends there must be more persons than one, who are Jehovah. The first instance of this kind is in Gen, xvi. 7. In Gen. xviii. 2. we read of three men who stood by Abraham in the plains of *Mamre*, who were angels in an human form, as two of them are expressly said to be, chap. xix. 1. Dr. Lightfoot is of opinion, that they were the three divine persons; and scruples not to say, that at such a time the Trinity dined with Abraham; but the Father, and the holy Spirit, never assumed an human form; nor are they ever called angels: one was undoubtedly a divine person, the Son of God in an human form; who is expressly called Jehovah, the Judge of all the earth 13—26. and to whom omnipotence and omniscience are ascribed, 14—19. Now he is distinguished, being Jehovah in human form on earth, from Jehovah in heaven, from whom he is said to rain brimstone and fire on Sodom and Gomorrah, chap, xix. 24. see also Gen. xlviii. 15, 16. Exod. iii. 2. Isai. lxiii. 9. 1 Cor. x. 9. and Zech. iii. 1. To these may be added, all such scriptures which speak of two, as distinct from each other, under the same name of Jehovah; as in Jer. xxiii 5, 6. and in Hos. i. 7. where Jehovah resolves he would save his people by Jehovah their God.

II. That this plurality in the Godhead, is neither more nor fewer than three; or, that there is a Trinity of persons in the unity of the divine essence; this I have before taken for granted, and now I shall prove it. And not to take notice of the name Jehovah being used three times, and three times only,

in the blessings of the priest, Numb. vi. 24—26. and in the prayer of Daniel, chap. ix. 19. and in the church's declaration of her faith in God, Isai. xxxiii. 22.

I shall begin with the famous text in 1 John v. 7. as giving full proof and evidence of this doctrine; *For there are three that bear record in heaven, the Father the Word, and the Holy Ghost; and these three are one.* This text is so glaring a proof of the doctrine of the Trinity, that the enemies of it have done all they can to weaken its authority, and have pushed hard to extirpate it from a place in the sacred writings, but it is to be traced up within a hundred years, or less, to the writing of the epistle; which is enough to satisfy any one of the genuineness of this text. And there never was any dispute about it, until Erasmus left it out in the first edition of his translation of the New Testament: and yet he himself, upon the credit of the old British copy, before mentioned, put it into another edition of his translation. Yea the Socinians themselves have not dared to leave it out in their German Racovian version, A. C. 1630. To which may be added, that the context requires it. The doctrine of the Trinity, appears. 1. In the works of creation: God the Father made the heavens, Acts iv. 24, 27. the divine Word, or Son of God, was concerned in all this, John i. 2. And the Holy Spirit, is said to move upon the face of the waters, Gen. i. 2. all three may be seen together in one text, Psal. xxxiii. 6. *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth*; where mention is made of Jehovah, and his Word, the eternal Logos, and of his Spirit, the breath of his mouth, as all concerned in the making of the heavens, and all the host of them. 11. A Trinity of persons appears in the works of providence. My father, says Christ, *worketh hitherto, and I work*, John v. 17. and not to the exclusion of the holy Spirit, Isai. xl. 13, 14.. And particularly the three divine persons appear in that remarkable affair of providence, the deliverance of Israel. Whoever reads attentively Isai. lxiii. 7—14. will easily observe, that mention is made

of Jehovah; and then of the Angel of his presence: and next of his holy Spirit, III. The three divine persons are to be discerned most clearly in all the works of grace. The inspiration of the scriptures is a wonderful instance of the grace and goodness of God to men, we find all three dictating the writings David was the penman of; *The Spirit of the Lord spake by me, and his word was in my tongue; the God of Israel said, the Rock of Israel spake to me*, 2 Sam, xxiii. 2, 3. where besides the Spirit of the Lord there is the Father, the God of Israel, and the Son, the Rock of Israel. In the sacred writings, the economy of man's salvation is clearly exhibited to us, in which we find the three di- persons, by agreement and consent, take their distinct p and it may be observed, that the election of me salvation is usually ascribed to the Father; redemption or the impetration of salvation, to the Son; and sanctification, or the application of salvation, to the Spirit: and they are all to be met with in one passage, 1 Pet i, 2. *Elect according to the foreknowledge of God the Father, through santification of the Spirit, unto obedience and sprinkling of the blood of Jesus.* The same may be observed in 2 Thess, ii. 13. 14. The doctrine of the Trinity is often represented as a speculative point, of no great moment; but, alas, it enters into the whole of our salvation, and all the parts of it; into all the doctrines of the gospel, and into the experience of the saints. IV. A Trinity of persons in the Godhead may be plainly discovered in all things relating to the office and work of Christ, as the Redeemer and Saviour; this is affirmed by himself, Isai. xlviii. 16. *Now the Lord God, and his Spirit, hath sent me*; even who says, 12, 13. *I am the first and the last*; the mighty God who is said to be sent by Jehovah the Lord God, and by his Spirit, in the message to the virgin, mention is made distinctly of all the three Persons; there is the highest, the Son of the highest; and the Holy Ghost, or the power of the highest, to whose overshadowing influence, the mysterious incarnation is ascribed, Luke i. 32, 35. when he was thirty years of age he was baptized of John in Jordan, Matt. iii. 16, 17. it was a com-

mon saying with the ancients, go to Jordan, and there learn the doctrine of the trinity; *I will pray the Father and he shall give you another Comforter*, John xiv. 16. Here is God the Father of Christ, who is prayed unto, who is one Person: and here is the Son in human nature, praying, a second Person, and then there is another Comforter prayed for, even the Spirit of truth, distinct from the Father and the son; the same may be observed in verse 26, and in chap. xv. 26, and xvi. 7. Christ by his sufferings and death, obtained eternal redemption for men. The price that was paid for it, was paid to God the Father: so it is said, *thou hast redeemed us to God by thy blood*, Rev. v. 9. What gave the price a sufficient value was, the dignity of his person, 1 John i. 7. and it was through the eternal Spirit, Heb. ix. 14. v. This truth of a Trinity in the Godhead, shines in all the acts of grace towards or in men: in the act of justification; hence they are *justified in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. vi. 11. in the act of adoption; all three appear in one text, respecting this blessing of grace; *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father*, *Gal.* iv. 6. Regeneration is an evidence of adoption; all three are mentioned together in Tit. iii. 4—6. Once more, their unction, or anointing, which they receive from the holy One, is from God the Father, in and through Christ, and by the Spirit; *Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts*, 2 Cor. i, 21, 22, vi. It plainly appears there is a trinity of persons in the Godhead, from the worship and duties of religion enjoined on good men. The ordinance of baptism, is to be administered *in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 19. in Eph. i. 17. 18. the Father of Christ is prayed to; the Spirit of wisdom is prayed for; and that for an increase in the knowledge of Christ, distinct from them both; and whereas the saints need an increase of strength, prayer is made for them, that the Father of Christ would strengthen

them by his Spirit in the inward man, Eph. iii. 14—16. see Zech. x. 12. The three divine Persons are plainly distinguished, in the benedictory prayer of the apostle. 2 Cor. xiii. 14. *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*

## OF THE PERSONAL RELATIONS; OR, RELATIVE PROPERTIES WHICH DISTINGUISH THE THREE DIVINE PERSONS IN THE DEITY.

THE distinction between them is not merely nominal, which is no distinction at all; as when the Sabellians say, God is one Person, having three names, Father, Son, and Spirit; here is no distinction; just as when a man has three names, they no more distinguish him than one would.

I. Be it what it may, which distinguishes the divine Persons, it must be as early as the existence of God itself; what God is now he ever was; he is the eternal and immutable *I AM.* Wherefore,

II. Whatever distinguishes them, cannot arise from, nor depend upon any works done by them in time: besides, the works of God *ad Extra*, or his external works, are common to all the three Persons. The works of God, prove the Being of God, and illustrate and confirm the doctrine of a Trinity of Persons in the Godhead, but had they never been wrought, he would have been just the same as he is, in his Being, Perfections and persons; for,

III. His works are arbitrary, depending upon his pleasure: thus of the works of creation it is said, *For thy pleasure*, or by thy will, *they are and were created*, Rev. iv. 11. if there had never been a creature made, nor a soul saved, nor a sinner sanctified, God would have been the same he is, three Persons in one God; whereas,

IV. What gives the distinction, be it what it may, is by necessity of nature: if the one God necessarily existed, and the three Persons are the one God, they must necessarily exist; and that which gives them the distinction, must be necessary also.

V. This nature, which they in common partake of, is undivided; it is not parted between them, so that one has one part, and another a second, and another a third; nor that one has a greater, and another a lesser part, which might distinguish them; but the whole fulness of the Godhead is in each.

VI. It is the personal relations, or distinctive relative properties, which belong to each Person, which distinguish them one from another; as paternity in the first Person, filiation in the second, and, spiration in the third; or more plainly, it is begetting Psal. ii. 7. which peculiarly belongs to the first, it is being begotten, that is the personal relation, or relative property of the second Person, John i. 14. and the relative property, of the third Person is, that he is breathed by the first and second persons; which very pertinently gives him the name of the Spirit, or breath, Job xxxiii. 4. All this will more manifestly appear, by considering each divine person particularly, his relative property, and name pertinent to it. The first Person: whose distinctive relative property is begetting, is very pertinently called the Father: it is not what the first Person does in either of these respects, that entitles him to the character of Father in the Godhead, and distinguishes him from the others; but it is his being the Father of the second Person, or the Father of Christ, Gal. i. 1. Eph. i. 3. The second Person, whose distinctive relative property and character is, that he is begotten, which is never said of the other two Persons, and so distinguishes him from them, and gives him the name of Son? That he is the Son of God, there is abundant proof; all the three Persons bear testimony to it; the Father at the baptism and transfiguration of Christ, Matt. iii. 17. and xvii.. 5. see Psal. ii. 7. and lxxxix. 27. the Word, or Son of God himself, John xix. 7. and v. 17, 18. and x. 30. Mark xiv. 61, 62. John viii. 13— 18. and the Spirit Matt. iii. 16, 17. It is testified and acknowledged by angels; the good angels, Luke i. 31, 35. Heb. i. 6. evil angels, the devils, Matt. viii. 29. Mark iii. 11. Luke iv. 41. by men of all sorts; by good men, John i. 6, 7, 33, 34, 49. Matt. xvi. 15, 16. John vi. 67. and xi. 27. Acts viii. 37.

by bad men, Matt. xxvii. 54. So that he is on all hands acknowledged and owned to be the Son of God. The Sonship of Christ is an article of the greatest importance in the christian religion; it was declared by a voice from heaven, at the baptism of our Lord, saying, *This is my beloved Son, in whom I am well pleased.* Matt. iii. 17. it is mentioned in the first confession of faith, and as the sum of it, Acts viii. 37. This was the sum and substance of the ministry of the apostle Paul, with which he first set out, and continued in, that Christ is the Son of God, Acts ix. 20. 2 Cor. i. 19. and indeed, it is the distinguishing criterion of the christian religion, and what gives it the preference to all others. The doctrines of redemption, justification, atonement and pardon of sin, depend upon the divinity of the Person of Christ, as the son of God. Gal. iv. 4. Rom. viii. 3, 4. Heb. i. 2, 3. 1. John i. 7. I cannot see there is any reason to object to the use of the phrase eternal generation, as applied to the sonship of Christ, since one divine person is said to beget Psal. ii. 7. and therefore must be a Father; and another divine person is said to be begotten, John i. 14, 18. and therefore must be a Son.

It will be granted that the phrases begetting and begotten, as attributed to the divine persons in the godhead, are used in reference to human generation; between which and divine generation there is some resemblance; as likeness, sameness of nature, personality, &c.; but then care must be taken to remove from our minds every thing carnal and impure; and what implies an imperfection; as division of nature, multiplication of essence, priority and posteriority, motion, mutation, alteration, corruption, diminution, cessation from operation, &c. What is objected in a modest and decent way may be attended to; the chief objections that I have met with are, that the sonship of Christ by generation makes him to be later than the Father, to be dependent on him, and subordinate to him; or in other words, that it seems to be contrary to his eternity, independence, and equality. Let us a little consider each of these objections. 1. It is urged, that he that ge-

nerates must be before him that is generated; a father that begets must be before the son that is begotten by him; and putting the sonship of Christ on this foot, he cannot be co-eternal with the Father, but must have a beginning. This is the old stale objection of Arius himself. But a little attention will set this matter in a clear light: father and son are correlates, they suppose each other; a father supposes a son, and a son supposes a father; they commence and exist together; let a man have a first born son, as soon as he has one he becomes a father, and not before; and his son is as early a son as he is a father. There is no priority nor posteriority, no before nor after in these relations. II. As to the objection taken from dependence, suggesting that the doctrine of Christ's sonship by generation, is contrary to the independence of Christ as a divine person. Christ is God of himself, though he is the son of the father; as the distinct personality of the Son of God arises from his relation to his Father as such, so the distinct personality of the Father arises from his relation to his Son as such; hence the distinct personality of the one is no more dependent than the distinct personality of the other; and both arise from their mutual relation. III. As to subordination and subjection, and inequality, which it is supposed the sonship of Christ by generation implies; it may be answered, that whatever inequality sonship may imply among men, it implies no such thing in the divine nature. There are various passages of scriptures in which Christ, as the Son of God, addresses his divine Father, without the least appearance of any subordination or subjection to him, but as his equal, as Jehovah's fellow, particularly John xvii. 24. Calovius has collected out of the writings of the Socinians no less than thirteen causes, or reasons of Christ's sonship; some of them are so weak and trifling, as not deserving to be mentioned; and others require but little to be said to them; I shall take notice of some of the principal ones. 1. They say he is called the Son of God because of the great love of God to him; but it is not his love to him that is the foundation and cause of relation to him; there

may be great love where there is no such relation; Jonathan loved David as his own soul; but this strong love bore to him, did not make him nor denominate him his son. On the other hand, there may be relation and not love; a father may not love his own son. II. Sometimes they ascribe the sonship of Christ to his likeness of God. But the reason why Christ is called the son of God, is not because he is like him, but he is like him because he is his son; of the same nature and essence with him. III. At other times they tell us he is the son of God by adoption; of which the scriptures give not the least hint. To which may be objected, that Christ is God's own son, who ever adopts an own son? besides, Christ is the begotten son of God; and if begotten, then not adopted; if he was his son by adoption, he could not be said to be his only son, since he has many adopted ones. IV. The miraculous conception and birth of Christ, or his wonderful incarnation, is assigned as the reason of his sonship; this is founded on Luke i. 35. *that holy Thing that shall be born of thee, shall be called the Son of God.* Now let it be observed, that the angel does not say the holy Thing born of the virgin should be, but should be called the Son of God; the angel does not predict that Christ should be called the Son of God, because of his miraculous birth; for either he was to call himself so, or others were to call him so, for this reason, which neither have been; or else the angel's prediction must be false, which cannot be admitted.

The reasons why Christ cannot be the Son of God, on account of his wonderful incarnation are the following:—1. If so, then the holy Spirit must be the Father of Christ; but the Father of Christ is, in many places, distinguished from the Spirit, and therefore cannot be the same, John xiv. 16, 17, 26. and xv. 26. To which may be added, that the Spirit is called the Spirit of the Son, Gal. iv. 6. whereas, if this was the case, rather the Son should be called the Son of the Spirit. 2. If the incarnation of Christ is the cause of his divine sonship then there was no God the Father of Christ under the Old

Testament; but God existed as the Father of Christ, before the foundation of the world; for so early as such he blessed his people, and chose them in Christ, Eph. i. 3, 4. 3. If Christ was the Son of God with respect to his human nature only, the distinctive phrase according to the flesh, when used in speaking of him, would be quite impertinent; for it is never said of any mere man, that he is the son of such an one according to the flesh, Rom. i. 4. and ix. 5. 4. The incarnation of Christ is not the reason of his being the Son of God, but the manifestation of him as such, 1 John i. 1, 2. In the fulness of time God sent forth his Son—for what? not to be made a Son. 5. It is certain that Christ existed, as the Son of God, before his incarnation; and is spoken of in the Old Testament as such, Dan. iii. 25. Ezek. xxi. 10. Prov. xxx. 4. Heb. vii. 3. 6. If Christ is only the Son of God as he was man, and so called because made man, then he would be in no other class of sonship than creatures be. v. Another cause or reason assigned by the Socinians why Christ is called the Son of God, is his resurrection from the dead; which cannot be the true reason of it; because—1. He was the Son of God before; as has been proved, and they themselves acknowledge; for if he was the Son of God, through his incarnation, as they say, though wrongly, then before his resurrection; and so not on that account.—2. If he was the son of God on that account, he must beget himself, for he raised himself from the dead, John ii. 19. and x. 18.—3. If so, his sonship must be metaphorical and figurative, and not proper; whereas, he is often called God's own son, Rom. viii. 3, 32.—4. On this account he cannot be called the only begotten son of God, since many of the saints rose with him at his resurrection; and all men will be raised at the last day.—5. If the resurrection of the dead entitles to sonship, then wicked men would be the sons of God; since there will be a resurrection of the unjust as well as of the just, Dan. xii. 2.—6. The resurrection of Christ from the dead, is only a manifestation of his Sonship; he was *declared to be the Son of God with power, by the resurrection*

*from the dead*, Rom. i. 4. VI. The last reason I shall take notice of, which the Socinians give of the sonship of Christ, is his office as mediator; they say he is called the son of God, because he was sanctified, or set apart to his office, as such; but that Christ is not the son of God, by his office as mediator, the following reasons may be given.—1 Because if Christ is the son of God, not by nature, but by office, then he is only the son of God in an improper and metaphorical sense: whereas, he is the *Son of the Father in truth*, 2 John 3. 2. Because the mediatorial office of Christ is so far from being the ground of his sonship, that it is his sonship that is the ground of his mediatorship. Thus in his inauguration into, and investiture with his kingly office, his father addressed him under this relative character: *unto the Son he saith, Thy throne, O God, is for ever and ever*, Heb. i. 8. and of his consecration to his priestly Office we read, *The Lord maketh men high priests which have infirmity; but the word of the oath, which was since the law*, (the eternal council and covenant, made more clear and manifest since the law, Psal. cx. 4.) *maketh the Son who is consecrated for evermore;* that is, not makes the Son a Son, but the Son a priest. Heb, vii. 28. and with respect to his prophetic office, previous to his investiture with, that, he was the son of God; *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;* John i. 18. 3. Because he is frequently distinguished as a son, from the consideration of him in his mediatorial office; as in the Eunuch's confession of Faith; *I believe that Jesus Christ is the Son of God*, Acts viii. 37. and in the ministry of the apostle Paul, who is said to preach *Christ in the synagogues, that he is the Son of God*, Acts ix. 20. 4. Because Christ, as mediator, is the servant of God; and especially such he appears in the discharge of some parts of that his office; as in his obedience and suffering death, see Isai. xlii. 1. and xlix. 3. and liii. 11. Phil. ii. 7, 8. If Christ was a son by office, or as mediator, he would be no other than a servant, as Moses was, only of an higher rank, and a greater

office. 5. Because the Sonship of Christ is sometimes spoken of as adding a lustre to his office as Mediator; as when the apostle says *Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession*, Heb. iv. 14. that which makes this High Priest so great an one, is his being the Son of God, not by office, but by nature; the Sonship of Christ is represented as putting a virtue and efficacy into what he has done as Mediator, and therefore must be distinct from his office as such; *And the blood of Jesus Christ his Son*, (there lies the emphasis) *cleanseth us from all sin*, 1 John i. 7. 6. Because the Sonship of Christ is made use of to express and enhance the love of God, in the gift of him to the sons of men, John iii. 16. Lastly, if Christ is the Son of God, and may be called his begotten Son, by virtue of his constitution as a Mediator, it should be shown, that there is something in that constitution which is analogous, to generation and Sonship, but what is there in the first Person's appointing and constituting the second to be a Mediator, that gives him the name of a Father? and what is that in the constitution of the second Person in such an office, that gives him the name of the Son, of the only begotten Son?

Having removed the chief and principal of the false causes, and reasons of Christ's Sonship, assigned by the Socinians; I shall proceed to establish the true cause of it; and settle it on its true basis; by assigning it to its proper and sole cause, his eternal generation by the Father; which I shall attempt to do by various passages of scripture. There are some passages of scripture, which have been made use of to prove the eternal generation of the Son of God, I shall not insist upon particularly Isai. liii. 8. *Who shall declare his generation?* But, The text in Psal. ii. 7. though some have parted with it, as a proof of this point, I choose to retain, *The Lord hath said unto me, Thou art my Son; this day have I begotten thee*; these words are quoted in Heb. i. 5. to shew the pre-eminence of Christ to the angels: and as for the date, *this day*, it may well enough be thought to be expressive of eternity,

since one day with the Lord is as a thousand years. The text in Prov. viii. 22. though a glorious proof of Christ's eternal existence, yet I formerly thought not so clear an one of his eternal generation. But, upon a more close consideration of it, it appears to me a very clear one; it may be rendered here, *the Lord begat me*, and so possessed him as his own Son, laid a claim to him, and enjoyed him as such; for this possession is not in right of creation in such sense as he is the possessor of heaven and earth, Gen. xiv. 19, 22. but in right of paternity, in which sense the word is used, Duet. xxxii. 6. Wisdom further says of himself; *Then was I by him, as one brought up with him*, v. 30. being begotten by him, and being brought forth; he was brought up with his Father, which expresses the most tender regard to him, and the utmost delight in him. To these proofs might be added, all those scriptures which speak of Christ as the begotten, the only begotten of the Father; John i. 14, 18. and iii. 16. 1 John iv. 9. Athanasius expresses the thing well; "How the Father begat the Son, I do not curiously enquire; and how he sent forth the Spirit I do not likewise curiously enquire; but I believe that both the Son is begotten, and the Holy Spirit proceeds in a manner unspeakable and impassible." And says Gregory Nazianzen, "Let the generation of God be honoured in silence; it is a great thing, (abundantly so,) for thee to learn or know, that he is begotten; but how he is begotten; is not granted to thee to understand, nor, indeed to the angels." "It is enough for me, says the same ancient divine that I hear of the Son; and that he is of the Father; and that the one is a Father, and the other a Son: and nothing besides this do I curiously enquire after, if you curiously enquire into the generation of the Son, and the procession of the Spirit; I also, in my turn, will curiously enquire of thee, the temperament of soul and body; how thou art dust, and yet the image of God." To close all; this phrase, the Son of God, intends what is essential and natural to him; and suggests to us, that he is the true and natural Son of God;

not a Son in an improper and figurative sense, or not by office, but by nature; that, as such, he is a divine Person, God, the true God, Heb. i. 8. 1 John v.20. It is to be observed, that he has been concluded to be the Son of God from his divine perfections and works; from his omniscience, John i. 48, 49. from his omnipotence, Matt. xiv. 33. and from the marvellous things that happened at his crucifixion, Matt. xxvii. 54. I proceed, to consider the third Person, and his personal relation; or distinctive relative property; which is, to be breathed, or to be the breath of God; which is never said of the Father and Son. I shall treat of this very briefly, since the scriptures speak sparingly of it. Breathing into Adam the breath of life, Gen. ii. 7. breathing the breath of spiritual life, in the regeneration and conversion of men, Ezek, xxxvii. 9. John iii. 8. the inspiration of the scriptures, 2 Tim. iii. 16. receiving the Holy Ghost through Christ's breathing upon them, John xx. 22. are symbolical of, analogous to, and serve to illustrate his original character. Let none be offended, that the third Person is called Spirit or Breath, since this suggests not, a mere power, or quality, but designs a Person; so an human person is called, Lam. iv. 20. and here a divine Person; to whom personal acts, and these divine, are ascribed: such as the establishing of the heavens, the making of man, the enditing of the scriptures, and filling the apostles with extraordinary gifts, Psal. xxxiii. 6. Job xxxiii. 4. 2 Pet. i. 21. John xx. 22.

## OF THE DISTINCT PERSONALITY, AND DEITY OF THE FATHER.

THOUGH what has been already observed, clearly shews there is a distinction of Persons in the Godhead, and wherein that distinction lies; yet other things may be added, which will serve to illustrate and confirm it. I shall begin with the personality of the Father: the word Person is expressly used of him in Heb. i. 3. where Christ his Son, by whom he made the worlds, is called *the express image of his person.* The personality of the Father may be included from

those personal actions which are ascribed to him: as,—1. The creation of all things is ascribed to him, Heb. i. 2. Eph, iii. 9.—2. The works of providence, are attributed to him, in distinction from his Son, though in conjunction with him, *my Father worketh hitherto, and I work*, John v. 17.—3. The mission of his Son into the world to be the Saviour of men, shews his distinct personality from him, Isai xlviii. 16. 1 Pet. i. 2. Eph. i. 4. 2 That the Father of Christ, as he is a person, so a divine person will not be doubted; and yet it may be proper to say something of it, and establish it: which may be done, not only by obeving that he is expressly and distinctly called God, Rom xv. 6. Gal. i. 1 Phil. ii. 11. but this may be proved, 1. From his divine perfections: God is from everlasting to everlasting, without beginning and end; so is the Father of Christ, Rev. i. 4. God is immense and omnipressent; such is the Father of Christ, John xiv. 23. and xvi. 32. God is omniscient, knows all persons and things; and so does the Father of Christ, Matt xi. 27. Mark xiii. 32 God is omnipotent, he can do all things; and so can the Father of Christ, *Abba, Father*, says Christ, *all things are possible unto thee*, Mark xvi. 56. Once more, God is immutable, not subject to any change and variations; God the Father of Christ, is the *Father of lights, with whom there is no variableness nor shadow of turning*, James i. 17. II. His Deity will appear from the works which are ascribed to him, Acts iv, 24—27. see Matt. vi. 26, 32. Eph. ii. 1. III From the worship due to him, and given to him; true worshippers of God *worship the Father in Spirit and in truth, for the Father seeketh such to worship him*, John iv. 23.

## OF THE DISTINCT PERSONALITY, AND DEITY OF THE SON.

THAT the Son of God is a person, and a divine person distinct from the Father and the Spirit, cannot be doubted; for since his Father is a person and he is the express image of his person, he must be a person too. For as Plato says, that

which is like must needs be of the same species with that to which it is like. Besides the distinctive relation of the son, there are many other things which shew, or make him appear to be a distinct person.

I. His being with God as the word, John i. 1. he cannot with any propriety be said to be with himself.

II. His being set up from everlasting as mediator, a mere name and character could not be said to be set up, to be covenanted with, see Prov. viii. 23. Psalm lxxxix. 3, 28.

III. His being sent in the fulness of time to be the Saviour of his people, shews him to be distinct from the Father, whose Son he is, and by whom he was sent; see Rom. viii. 3. Gal. iv. 4.

IV. His becoming a sacrifice, and making satisfaction for the sins of men, and so the redeemer and Saviour of them, plainly declare his distinct personality. Reconciliation and atonement for sin are personal acts.

V. His ascension to heaven, and session at the right hand of God, shew him to be a person that ascended, and is sat down. *The Lord said to my Lord, sit on my right hand*, Psal. cx. 1. he cannot be the same person with him at whose right hand he sits, John xx. 17. Heb. i. 13.

VI. His advocacy and intercession with his father, are a plain proof of his distinct personality. He is said to be an *advocate with the Father*, 1 John ii. 1. and therefore must be a person to act the part of an advocate; he himself says, *I will pray the Father, and he will give you another Comforter*, meaning the Spirit of truth, as next explained, John xiv. 16, 17. Now he must be distinct from the Father to whom he prays, for surely he cannot be supposed to pray to himself; and he must be distinct from the spirit, for whom he prays.

VII. His judging the world at the last day, with all the circumstances thereof; prove him to be a person, a divine person, and distinct from the Father and the Spirit; for as for *the Father*, he *judgeth no man, but hath committed all judgment to the Son* John v. 22.

VIII. It is promised to the saints that they shall be with Christ, where he is; he is represented as the object of their praise, to all eternity; all which, and much more shew him to be a person.

The Deity of Christ may be next considered, and proved: or, that he is a divine person, truly and properly God. Not a made or created God, as say the Arians. He was made flesh, and made of a woman; but not made God; for then he must make himself, which is absurd; since *without him was not any thing made that was made*, John i. 3. Nor God by office, as say the Socinians; for then he would be God only in an improper sense; as magistrates are called gods; and as there are called lords many, and gods many; but he is God by nature; as these were not. This will appear—1. From the names which are given to him; he has the same glorious names the most high God has; as *Ehjeh*, *I AM that I AM*, Exod. iii. 14. and Jehovah, Psal. lxxxiii. 18. If it can be proved that the name Jehovah is given to Christ, it will prove him to be the most high over all the earth. Now we are told that God spake to Moses, and said, *I am the Lord* or *Jehovah*; Exod. vi. 2, 3. and iii. 14. which person that appeared to Moses, must be understood, of the Son of God. He, whom the Israelites tempted in the wilderness, is expressly called Jehovah, Exod. xvii. 7. and nothing is more evident than that this person was Christ, 1 Cor. x. 9. he whom Isaiah saw on a throne is not only called Adonai, Isai. vi. 1. but by the seraphim, Jehovah, 3. and so by Isaiah, 5. which words Christ applies to himself; and observes that, *those things Esaias said, when he saw his glory, and spoke of him*, John xii. 39—41. There is a prophecy in Isai. xl. 3. *The voice of him that crieth in the wilderness, Prepare ye the way of the Lord*, or of *Jehovah, make straight in the desart, an high way for our God*, which by the evangelist Matthew, is applied unto, and interpreted of John the Baptist, Matt. iii. 1—3. wherefore, the Jehovah, whose way he was to prepare, could be no other than Christ. Moreover, the Messiah, or Christ, is expressly called, The

Lord, or Jehovah, our righteousness, in Jer. xxiii. 6. it being his work, as Mediator, to bring in everlasting righteousness. Once more, Jehovah promises to pour forth the Spirit of grace and supplication on some persons described in Zech. xii. 10. and then adds, *They shall look on me*, Jehovah, *whom they have pierced*; which was fulfilled in Christ, when one of the soldiers with a spear pierced his side, John xix. 34, 37. the same words are referred to, and applied to Christ, Rev. i. 7. It may be observed also, that in some places of scripture, Christ is absolutely called God; as in Psal. xlv. 6. *Thy throne, O God, is for ever and ever*; where he is distinguished from God his Father, 7. and the words are expressly applied to him as the Son of God, Heb. i. 8. *But unto the Son he saith, Thy throne O God*, &c. Christ calls himself God; *I am God and there is none else;* Isai. xlv. 22, 23. which last text, in connection with the other are, by the apostle Paul, applied to Christ, Rom. xiv. 10—12. The evangelist John says, *The word was God*, John i. 14. *Hereby perceive we the love of God, because he laid down his life for us*, 1 John iii. 16. And Christ is not only called God absolutely, but with some additional epithets; with possessive pronouns, as, our God, Isai. xxv. 9. and xl. 3. your God, Isai. xxxv. 4, 5. their God, Luke i. 16. my Lord and my God, by Thomas, John xx. 28. Now though angels, magistrates, and judges, are called gods in an improper and metaphorical sense, yet never called our gods, your gods, &c.—Christ is said to be Immanuel, God with us, God in our nature, that is, God manifest in the flesh, Matt. i. 22. 1 Tim. iii. 16. Additional characters are given which shew him to be truly and properly God; as, *the mighty God*, in Isai. ix. 6. and *over all God blessed for ever*, Rom. ix. 5. He is called the great God, Tit. ii. 13. the *living God*, Heb. iii. 12. to add no more, he is called the *true* God, in opposition, to all false and fictitious deities, 1 John v. 20. 11. The Deity of Christ may be proved from the divine perfections he is possessed of; *for in him dwells all the fulness of the Godhead*, Col. ii. 9. Eternity is a perfection of God; God

is from everlasting to everlasting; Christ was not only before Abraham, but before Adam, Rev. iii. 14. Omnipresence, or immensity, is another perfection of Deity, Jer. xxiii. 13, 24, Christ, as the Son of God, was in heaven, in the bosom of his Father; when, as the Son of man, he was here on earth, John i. 18. and iii. 13. Omniscience is another divine perfection, and most manifestly appears in Christ; he knows all things, John ii. 24, 25. Heb. iv. 12. Rev. ii. 23. Omnipotence is a perfection that belongs to Christ, and is peculiar to God, Phil. iii. 21. To observe no more, immutability belongs solely to God; Christ is the same to-day, yesterday, and for ever, Heb. xiii. 8. see Psal. cii. 26. compared with Heb. i. 12. and since therefore such perfections of the Godhead are in Christ, he must be truly and properly God. III. The truth of Christ's proper divinity may be proved from the works done by him; such as the creation of all things out of nothing; of the whole world, and all things in it, visible or invisible, John i. 2, 3. Col. i. 19. and the works of providence; *My Father worketh hitherto*; *and I work*, that is with him, John v. 17. The miracles Christ wrought on earth in a human nature, as they were proofs of his Messiahship, so of his Deity. If he was not the mighty God, he could never have be enable to have wrought the redemption of his people. None can forgive sin but God; yet Christ has done it, and therefore must be God, Mark ii. 7—10. it is God that justifies men from sin, and so does Christ, Isai. liii. 11. Christ has raised himself from the dead, and thereby is declared to be the Son of God with power; that is, truly and properly God, Rom. i. 4. The judgment of the world is committed to him. Now if he was not God, he would never be able to do what he will do. IV. As a further proof of the Deity of Christ, the worship given him both by angels and men may be observed; for when he, God's first born, was brought into the world, he said, *Let all the angels of God worship him*, Heb. i. 6. is is also the declared will of the divine Father of Christ, *that all men should honour the Son, even as they honour the Father*. Men are di-

rected to exercise faith and hope on him. Baptism, a solemn ordinance of religious worship, is ordered to be administered in his name, equally as in the name of the Father, Matt. xxviii. 19. Prayer, another branch of religious worship, is often made to Christ; and that not by a single person only as by Stephen, in his last moments, Acts vii. 58. but by whole churches and communities, 1 Cor. i. 2, 3.

## OF THE DISTINCT PERSONALITY, AND DEITY OF THE HOLY SPIRIT.

WHAT only remains now to be considered, under the article of the Trinity, are the personality and divinity of the Holy Ghost.

I. That he is a Person, and not a mere name and character, power or attribute, of God; which will appear by observing, I. That the description of a Person agrees with him; he has a power of willing whatever he pleases; *All these worketh the one and the self-same Spirit, dividing to every man severally as he will*, 1 Cor. xii. 11. that he is an intelligent agent, is clear from his knowing the things of God, I Cor. ii. 11. and xii. 8. John xiv. 26, and xvi. 13. Psal. xciv. 10. II. Personal actions are ascribed unto him; he is said to be a reprover and convincer of men. He is spoken of as a teacher; he is promised as a Comforter, John xvi. 7. he is one of the three witnesses in heaven, 1 John v. 7. who particularly testifies of Christ. He is represented as making intercession for the saints, according to the will of God, Rom. viii. 26, 27. and he is often described as an inhabitant in the saints; to dwell with any person, or in any place, is a personal action, and describes a person. III. Personal affections are ascribed to the Spirit; as love, grief. &c. All which could not be said of him, was he not a Person. He is, moreover, said to be lied unto; as by Ananias and Saphira. Acts v. 3. and to be blasphemed, and sinned against with an unpardonable sin, Matt. xii. 32, 33. which

could never be, nor with propriety be said, was he not a Person, and a divine Person too.

II. The Holy Spirit is not only a Person, but a distinct Person from the Father and the Son. I. His procession from the Father and the Son: of his procession from the Father express mention is made in John xv. 26. II. The mission of the Holy Spirit, by the Father and the Son, clearly evinces his distinct personality from them; of his being sent by the Father, see John xiv. 16, 26. and of his being sent by the Son, see John xv. 26. and xvi. 7. III. The holy Spirit is called another Comforter, John xiv. 16. the Father of Christ is one, 2 Cor. i. 3, 4. Jesus Christ is also a Comforter; the *Consolation of Israel*, Luke ii. 25. the Holy Ghost is another Comforter. IV. The holy Spirit is represented as doing some things distinct from the Father and the Son; particularly, as directing into the love of God, that is, the Father; and into a patient waiting for Christ; and so is distinguished from them both, 2 Thess. iii. 5. and also as taking of the things of Christ, John xvi. 14, 15. So regeneration, renovation, sanctification and conversion, are distinct things, and very peculiar to the Spirit. V. There are some distinct appearances of the Spirit, which shew his distinct personality; as at the baptism of Christ, Matt. iii. 16, 17. and on the day of Pentecost. VI. The holy Spirit is represented as a distinct person in the ordinance of baptism, Matt. xxviii. 19.

III. The Holy Ghost is not only a person, and a distinct person from the Father and Son, but a divine person, or truly and properly God: the Deity of the Spirit is to be proved by the same mediums and arguments which are to be fetched from the same sources as the Deity of the Son. I. From the names which are given unto him; as particularly the name Jehovah, Luke i. 68, 70. it was Jehovah, the Rock and God of Israel, that spake to David; and it is clear that it was the Holy Ghost that spake by him; for so Peter says, *This scripture must needs be fulfilled, which the Holy Ghost, by the mouth of David spoke before concerning Judas*, 2 Sam. xxiii. 2. 3. it

was Jehovah, the Lord God, whom the Israelites tempted, in the wilderness; and this the Holy Ghost speaks of as done to himself Psal. xcv. 6, 7. Heb. iii. 7—9. see Isai. lxiii. 10. it was Jehovah that said to Isaiah, *Go and tell this people, hear ye indeed &c.* and according to the apostle Paul, the same was the Holy Ghost, Isai. vi. 8, 9. Acts xxviii. 25, 26. Moreover the Holy Spirit is very plainly called God in scripture, Acts v. 3. 4. The saints of God are called the temple of God and the reason proving it is, because the Spirit of God dwells in them, 1 Cor. iii. 16. and vi. 19. 20. Moreover the Apostle gives to the Holy Ghost, the divine names of Spirit, Lord and God, when he is speaking of the diversities of his gifts, administrations and operations; for of him only is he speaking, by whom all these are, 1 Cor. xii. 4—6. II. The Deity of the Spirit may be proved from the perfections of God, which are manifestly in him, as eternity, Heb. ix. 14. Gen. i. 2. Omnipresence, or immensity, *Whither shall I go from thy Spirit? and whither shall I flee from thy presence?* Psal. cxxxix. 7. Omniscience 1 Cor. ii. 10, 11. Omnipotence is predicated of him, he is called the power of the Highest, and the finger of God. III. The works which are ascribed unto him are a clear and full proof of his divinity: creation, Job xxvi. 13. Psal. xxxiii. 6. providence, Isai. xl. 13, 14. and the enditing of the scripture, 2 Tim. iii. 16. It was the holy Spirit that formed the human nature of Christ, Matt. i. 20. the work of grace in the heart is his work, Tit. iii. 5. yea, the resurrection of Christ himself from the dead, is attributed to the Spirit of holiness; and it is by him the Spirit which dwells in the saints, that God will quicken their mortal bodies, Rom. i. 4. and viii. 11. 4. The worship which is due to the Spirit of God, and is given unto him, proves him to be God, Eph. ii. 22. 1 Cor. iii. 16. and vi. 19. 20. Baptism is administered in his name, Matt. xxviii. 19. Swearing, which is another act of worship, is made by the Spirit, and he is called upon as a witness to facts, Rom. ix. 1. And prayer, is directed to him, as in 2 Thess. iii. 5. My Treatise on the Trinity, was written near forty years ago,

and when I was a young man; and had I now departed from some words and phrases then used by me, it need not at such a distance of time, be wondered at; but so far from it that upon a late revisal of it, I see no reason to retract any thing I have written, either as to sense or expression.

# BOOK II.

## OF THE ACTS AND WORKS OF GOD.

### OF THE INTERNAL ACTS AND WORKS OF GOD; AND OF HIS DECREES IN GENERAL.

THE acts and works of God may be distinguished into internal and external. The external acts and works of God, are such as are done in time, visible to us, or known by us; as creation, providence, redemption, &c. His internal acts and works, which will be first considered, and are what were done in eternity, are commonly distinguished into personal and essential. Personal acts are such as are peculiar to each person. Essential acts are such as are common to them all, among these internal acts of the mind of God, are his purposes and decrees; and these are *purposed in himself* Eph. i. 9. sometimes they are called, *the thoughts of his heart*, Psal. xxxiii. 11. Sometimes the counsels of God, Isai. xxv. 1. and sometimes decrees, Dan. iv. 17. Zeph. ii. 2. sometimes they are expressed by preordination and predestination; so Christ is said to be foreordained before the foundation of the world, 1 Pet. i. 20, and men are said to be predestinated Eph. i. 5, 11. Now concerning these may be observed,

I. The proof to be given of them, that there are decrees and purposes in God. The Sovereignty of God over all, and his independency, clearly shew, that whatever is done in time, is according to his decrees in eternity; if any thing comes to pass without the will of God, Lam. iii. 37. how is he a sovereign, if any thing is by chance and fortune, or the mere effect of second causes, independent of the will of God, then he must be dependent on them; The immutability of God requires

eternal decrees in him concerning every thing that is in time; for if any thing is done in time, that did not fall under his notice and will in eternity, this must be new to him, and produce a change in him; or if an after-will in time arises in him, respecting any thing he would have done, which he willed not before, this argues a change in him. The knowledge of God, clearly proves and establishes the decrees of God; *Known unto God, are all his works from the beginning*, or from eternity, Acts xv. 18. Once more the wisdom of God makes it necessary that there should be eternal purposes and decrees in him: can we imagine that the all-wise God, who builds all things, should go about them without preconcerted measures, and settled determinations concerning them *who is wonderful in counsel, and excellent in working.* Isai. xxviii. 29.

II. The extent of the decrees and purposes of God, deserve notice and consideration: and they reach to all things that come to pass in the world, from the beginning to the end of it. The world and all things in it, Rev. iv. 11. The heavens, Psal. cxlviii. 6. The earth, 2 Pet. iii. 5—10. Job xxxviii. 10, 11. The rain. Amos iv. 7, 8. The peopling of the world; Deut. xxxii. 8. the people of Israel, Gen xv. 14. Exod. xv. 17. The church of God, in its different states, under the legal dispensation, Gal. iv. 1, 2, and under the gospel dispensation. The persecutions and sufferings of the church of Christ under the ten Roman emperors, signified by ten days, Rev ii. 10. and under Rome papal, for a time, and times, and half a time; even forty two months, or one thousand two hundred and sixty days or years. In short every thing respecting all the individuals of the world, that have been, are or shall be particularly, all that relate to the people of God, as well their spiritual and eternal, as temporal concerns, is settled and determined,

III. The properties of the purposes and decrees of God, may next be considered.—As they are internal acts, they are 1. immanent ones; they are in God, and remain and abide in him—2. They are eternal; as God himself is eternal, so are they; for as some divines express it, God's decrees are him-

self decreeing, and therefore if he is from everlasting to everlasting, they are so likewise. 3. The decrees of God are most free "he will have mercy on whom he will have mercy," 4. They are most wise decrees, as the apostle expresses it, speaking of them "a depth of the riches, both of the wisdom and knowledge of God in them," Rom. xi. 33.—5. They are immutable and unalterable: they are the mountains of Brass, out of which come forth the horses and chariots, the executioners of divine providence. Zech.vi. 1—8. 6. The decrees of God are always effectual; they cannot be frustrated or disannulled, or become of no effect; *For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?* Isai. xiv. 27.

## OF THE SPECIAL DECREES OF GOD, RELATING TO RATIONAL CREATURES, ANGELS, AND MEN; AND PARTICULARLY OF ELECTION.

THE special decrees of God, respecting rational creatures, commonly go under the name of predestination; this is usually considered as consisting of two parts, and including the two branches of election and reprobation, both with respect to angels and men; for each of these have place in both. Angels; some of them are called elect angels, 2 Tim. v. 21. others are said to be reserved in chains, 2 Pet ii. 4. Men; some of them are vessels of mercy; and others are the rest that are left in, blindness, Rom. ix. 22, 23, I shall begin with,

I. The election of angels; of this the scriptures speak but sparingly, and therefore the less is necessary to be said concerning it: there is a similarity between their election and the election of men; though in some things there appears a little difference,—1. The election of angels, as well as of men, is of God: they are called the *angels of God*, Luke xii. 8, 9. 2. Their election, as that of men, lies in a distinction and separation from the rest of their species not only by their characters; but by their state and condition. 3. in their election their

were considered as on an equal foot with others not elected, as men are; as men are considered, when chosen, as in the pure mass, having done neither good nor evil, so were angels; 4. their election, though it is not said to be made in Christ, as the election of men nor could it be made in him, considered as Mediator; yet they might be chosen in him, as they seem to be, as an Head of conservation; as an Head both of eminence to rule over them; and of influence, to communicate grace and strength to them; to confirm them in their state in which they are; for Christ is *the head of all principality and power*, Col. ii. 10. 5. Though the angels are not chosen to salvation as men are; as that signifies a deliverance from sin and misery; yet they are chosen to happiness, to communion with God now, whose face they ever behold; and to a confirmed state of holiness and impeccability.

II. The election of men to grace and glory, is next to be considered; and it may be proper in the first place to take some notice of the election of Christ, as man and mediator; who is God's first and chief elect; and is, by way of eminency, called his elect; *Behold my servant, whom I uphold, mine elect in whom my soul delighteth*, Isai. xlii. 1. and oftentimes the chosen of God, Psal. lxxxix. 3. Luke xxiii. 35. 1 Pet. ii. 4. either,—1. It respects the choice of the human nature of Christ to the grace of union with him as the Son of God, Heb. x. 5. Psal. cxxxix. 16. or,—2. The character of elect, as given to Christ, respects the choice of him to his office as Mediator in which he was set up, and with which he was invested, and had the glory of it before the world began. He was first chosen and set up as an Head: and then his people were chosen, as members of him, 1 Pet. i. 18—20. Rom. iii. 25. Some are of opinion that this doctrine of election, admitting it to be true, should not be published, neither preached from the pulpit, nor handled in schools and academies, nor treated of in the writings of men; the reasons they give, are because it is a secret, and secret things belong to God; and because it tends to fill men's minds with doubts about their

salvation, and to bring them into distress, and even into despair; and because some may make a bad use of it, to indulge themselves in a sinful course of life, and argue, that if they are elected they shall be saved, let them live as they may, and so it opens a door to all licentiousness: but these reasons are frivolous and groundless; the doctrine of election is no secret, it is written as with a sunbeam in the sacred scriptures; a truly gracious man may know for himself his election of God, 1 Thess. i. 4, 5. The first question to be put to a man by himself, is not, am I elected? but, am I born again? am I a new creature? am I called by the grace of God, and truly converted? If a man can arrive to satisfaction in this matter, he can have no doubt about his election; that then is a clear case and out of all question. If the apostle thought himself bound to give thanks to God for his choice of the Thessalonians to salvation; how much more reason had he to bless the God and Father of Christ for his own election, as he does 2 Thess. ii. 13. Eph. i. 3, 4. With what exultation and triumph may a believer in Christ take up those words of the apostle, and use them with application to himself, *Who shall lay any thing to the charge of God's elect?* Rom. viii. 33. yea our Lord Jesus Christ exhorts his disciples, rather to rejoice that their names were written in heaven. Strange! that this doctrine should of itself lead to licentiousness, when the thing itself, contained in it, is the source of all holiness; men are chosen, according to this doctrine, *to be holy.* How clearly and fully does the apostle Paul enlarge on this doctrine of election in Rom. ix. and xi. and in Eph. i. and 2 Thess. ii. and in other places? and since it is so plentifully declared in the Bible, we need not be ashamed of it, nor ought we to conceal it. I proceed then,

1. To observe the phrases by which it is expressed in scripture. It is expressed by being ordained to eternal life, Acts xiii. 48. *As many as were ordained to eternal life believed.*— Some, in order to evade the force and evidence of these words in favour of election, would have them rendered, *As many as*

*were disposed for eternal life, believed;* but this is not agreeable to the use of the word throughout the book of the Acts by the divine historian; by our translators it is rendered determined in Acts xv. 2. and appointed in chap. xxii. 10. and xxviii. 23. and here preordained, in the vulgate Latin version, and by Arias Montanus; besides, there are no good dispositions for eternal life in men before faith; whatsoever is not of faith, is sin; and men, in a state of unbelief and unregeneracy, are foolish and disobedient. This act of God is also expressed by the names of persons being written in heaven, and in the Lamb's book of life, Luke x. 20. Heb. xii. 22. Phil. iv. 3. Rev. xiii. 8. But the more common phrases used concerning it, are those of being chosen and elected, Eph. i. 4. 2 Thess. ii. 13. Rom. viii. 33. and xi. 7. The election treated of is not, —1. An election of a nation to some external privileges, as the people of Israel, who were chosen of God to be a special people above all people on the face of the earth; as in Rom. ix. 4, 5. but in the same context it is observed, that they were not all Israel, or God's elect, it was only a remnant of them that were of this sort, which should be eternally saved.—2. Nor of an election to offices; as the sons of the house of Aaron were chosen to minister, in the office of priests, to the Lord; and as Saul was chosen to be king over Israel; and the twelve were chosen to be apostles of Christ; for there were many in the priest's office very bad men; and Saul behaved so ill, as to be rejected of God from being king, that is, from the kingdom being continued in his family; and though Christ chose twelve to be his apostles, one of them was a devil.—3. Nor of an election of whole bodies and communities of men, under the character of churches, to the enjoyment of the means of grace: Eph. i. 4. is no instance of this. Those who he says were chosen in Christ, were not the Ephesians only, but others also. The phrase of being chosen in Christ, is sometimes used of a single person, and so is not appropriate to communities and churches, Rom. xvi. 13. When the apostle Peter speaks of some he writes to as elect, according to the fore-

knowledge of God, and as a chosen generation, 1 Pet. i. 2. and ii. 9 he does not write to them, and speak of them, as a church; for he writes to strangers, scattered abroad in several countries.—4. Nor is this act of election under consideration, to be understood of the effectual vocation of particular persons; though that is sometimes expressed by choosing men out of the world, 1 Cor i. 26, 27. the reason of which is, because vocation is a certain fruit and effect of election, and is a sure and certain evidence of it; *For whom* God did *predestinate, them he also called*, Rom. iii. 30. But then election and vocation differ, as the cause and the effect, the tree and its fruit, a thing and the evidence of it. But—5. This is to be understood of the choice of certain persons by God, from all eternity, to grace and glory, 2 Thess. ii. 13. This is the first link in the golden chain of man's salvation.

II. The next thing to be considered is, by whom election is made, and in whom it is made: it is made by God, and it is made in Christ. 1. It is made by God, as the efficient cause of it; God, who is a sovereign being, and has a right to do what he will with his own; shall he be denied that which every man thinks he has a right unto and does? Do not kings choose their own ministers; masters their servants; and every man his own favourites, friends, and companions? And may not God choose whom he pleases to communion with him, both here and hereafter; or to grace and glory? He does this, and therefore it is called election of God; of which God is the efficient cause, 1 Thess. i. 4. and the persons chosen are called God's elect, Rom. viii. 33. Luke xviii. 7. This act is, for the most part, ascribed to God the Father, Eph. i. 3, 4. Sometimes it is ascribed to Christ, and he takes it to himself, *I speak not of you all; I know whom I have chosen*, John xiii. 18. Nor is the blessed Spirit to be excluded; for since he has a place in the decree of the means, he must have a concern with the Father and the Son in the act itself, as the efficient cause of it. This being the act of God, it is for ever; unchangeable and irrevocable. 2. This act is made in Christ, *accord-*

*ing as he hath chosen us in him*, Eph. i. 4. Election does not find men in Christ, but puts them there; an open and secret being in Christ, differ in this, that the one is in time, and but a little while ago, the other from eternity; the one is the evidence of the other; *I knew a man in Christ above fourteen years ago*, says the apostle, 2 Cor. xii. 2. meaning himself; one saint may be in Christ, before another; *Salute Andronicus and Junia—who also were in Christ before me*, says the same apostle, Rom. xvi. 7. they being called and converted before he was; but with respect to electing grace, one is not before another.

III. The objects of election are to be next enquired after, who are men; for with such only is now our concern; God does not choose propositions, but persons; not characters, but men, nakedly and abstractly considered; and these not all men, but some, as the nature of election, and the very sense of the word suggests: as in effectual vocation, the fruit and evidence of it, men are taken out of the world, so in election, they are distinguished from others; as in redemption men are redeemed out of every kindred, tongue, people, and nation; so in election they are chosen out of the same: election and redemption are of the same persons, and are commensurate to each other; the number of the chosen ones is not confined to any particular nation; for God is the God both of the Jews and of the Gentiles; these are but few in comparison, of the men of the world, though considered absolutely by themselves, they are a great multitude, which no man can number, Luke xii. 32. Rev. vii. 9. And here is the proper place to discuss that question, Whether men were considered, in the mind of God, in the decree of election, as fallen or unfallen; as in the corrupt mass, through the fall; or in the pure mass of creatureship, previous to it; and as to be created? Some that think that the latter, so considered, were the objects of election are called Supralapsarians. And in this way of considering the decrees of God, they think they sufficiently obviate and remove the slanderous calumny cast upon them, with

respect to the other branch of predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is, that according to them, God made man to damn him; whereas, according to their real sentiments, God decreed to make man, and made man, neither to damn him nor save him, but for his own glory; which end is answered in them, some way or another. Again, they argue that the end is first in view, before the means: now as the glory of God is the last in execution, it must be the first in intention; and they add to this, that if God first decreed to create man, and suffer him to fall, and then, out of the fall chose some to grace and glory; he must decree to create man without an end, which is to make God to do what no wise man would; they think also that this way of conceiving and speaking of these things best expresses the sovereignty of God in them; as declared in the ninth of the Romans. The objector to the sovereign decrees of God is brought in saying, *Why does he yet find fault? who hath resisted his will?* The answer to it is taken from the sovereign power of the potter over his clay. and this way of reasoning is thought to suit better with the instance of Jacob and Esau, the *children being not yet born, and having done neither good nor evil, that the purposes of God, according to election, might stand*, than with supposing persons considered in predestination, as already created, and in the corrupt mass: Beza remarks that if ths apostle had considered mankind as corrupted, he would not have said, that some vessels were made to honour, and some to dishonour; but rather, that seeing all the vessels would be fit for dishonour, some were left in that dishonour; and others translated from dishonour to honour. They observe, that elect angels, could not be considered in the corrupt mass, when chosen; since they never fell, and therefore it is most reasonable, that as they, so those angels that were not chosen, were considered in the same pure mass of creatureship; so in like manner men; to which they add the human nature of Christ, which is the object of election to a

greater dignity than that of angels and men, could not be considered in the corrupt mass, since it fell not in Adam, nor never came into any corrupt state; and yet it was chosen out of the people, Psal. lxxxix. 19. and consequently the people out of whom it was chosen, must be considered as yet not fallen and corrupt. On the other hand, those who are called Sublapsarians, and are for men being considered as created and fallen, in the decree of election, urge John xv. 19 *I have chosen you out of the world.* Now the world is full of wickedness. They further observe, that the elect are called vessels of mercy; which supposes them to have been miserable. It is also said, that men are chosen in Christ as Mediator, Redeemer, and Saviour; which implies, that an offence is given and taken, and reconciliation is to be made. It is moreover, taken notice of, that the transitus in scripture, is not from election to creation, but to vocation, justification, adoption, sanctification, and salvation. But, can vocation be supposed without creation? It is thought that this way of considering men as fallen, in the decree of election, is more mild and gentle than the other, and best accounts for the justice of God; since all are in the corrupt mass, it cannot be unjust in him to choose some out of it to undeserved happiness; and to leave others in it, who perish justly in it for their sins. These are some of the principal arguments used on both sides; the difference is not great, both agree in the main and material things in the doctrine of election; as—1. That it is personal and particular. 2. That it is absolute and unconditional. 3. That it is wholly owing to the will and pleasure of God. 4. That both elect and non-elect are upon an equal foot in the decree of predestination. 5. That it is an eternal act in God, and not temporal; or which commenced not in time, but from all eternity; for it is not the opinion of the Sublapsarians, that God passed the decree of election after men were actually created and fallen; only that they were considered in the divine mind, from all eternity, in the decree of election, as if they were created and fallen. Calvin was for the corrupt mass; Beza, who was a co-pastor

with him in the church at Geneva, and his successor, was for the pure mass; and yet they lived in great peace, love, and harmony. The Contra-remonstrants in Holland, when Arminianism first appeared among them, were not agreed in this point; but they both united against the common adversary, the Arminians. Dr. Twiss, who was as great a Supralapsarian as perhaps ever was, confesses that it was only *apex logicus*, a point in logic; and that the difference only lay in the ordering and arranging the decrees of God: and, for my own part, I think both may be taken in.

IV. The date of election is next to be considered. And certain it is, that it was before men were born; *The children not being yet born—that the purpose of God according to election, might stand*, Rom. ix. 11. Jer. i. 5. And this also is before the new birth, or before calling; for calling is the fruit and effect of election; the apostle says of the Thessalonians, *God hath from the beginning chosen you unto salvation*, 2 Thess. ii. 13. not from the beginning of the preaching of the gospel to them; for that may be preached among a people, but not to their profit, Heb. iv. 2. 2 Cor. ii. 16. Nor from the beginning of their conversion; for that, is the effect and evidence of election, Rom. viii. 30. see 2 Tim. i. 9. Nor is this phrase from the beginning, to be understood from the beginning of time, or from the creation; as in John viii. 44. This choice of men to holiness and happiness, was made *in Christ; before the foundation of the world*, Eph. i. 4. The book of life of the lamb, was written as early, Rev. xiii. 8. and xvii. 8. That this act of election is an eternal act, or from eternity, may be concluded, 1. From the foreknowledge of God, which is eternal. Now men are elected according to the fore-knowledge of God; and "whom he did foreknow he did predestinate," 1 Pet. i. 2. Rom. viii. 29. 2. The eternity of election may be concluded from the love of God to his people; for it is to that it is owing; *electio præsupponit delectionem*, election presupposes love, 2 Thess. ii. 13. Now the love of God is an everlasting love. 3. It may be argued from the covenant of grace, which

is an everlasting covenant, from everlasting to everlasting, 2 Sam. xxiii. 5. 5. This appears from the early preparation of grace and glory: grace was given them in Christ before the world was, 2 Tim. i. 9. 6. From the nature of the decrees of God in general, it must appear that this is eternal: man's salvation by Christ, it is *according to the eternal purpose, which he purposed in Christ Jesus our Lord*, Eph. iii. 9—11.

v. The impulsive, or moving causes of this act in God, were not,—1. The good works of men; for this act passed in eternity, before any works were done; Rom. ix. 11. Good works are what God has pre-ordained, that his chosen ones should walk in them. Eph ii. 10. and therefore the election of the one, and the pre-ordination of the other, must be previous to them, and they not the cause of either; the same cannot be both cause and effect, with respect to the same things, Moreover, God does not proceed according to men's works; nor are they the moving causes to him, in other acts of his grace; as not in the mission of his son, 1 John iv 10. nor in vocation, 2 Tim. i. 9. nor in justification, Rom. iii. 20, 28, nor in the whole of salvation, Tit. iii. 5. Eph. ii 8, 9. and so not in this first step to salvation, election; for then it would not be of grace, 2. Neither is the holiness of men, whether in principle or in practice, or both, the moving cause of election to eternal life; it is an end to which men are chosen; *he hath chosen us in him—that we should be holy*, Eph. i. 4. the sanctification of God's elect is the object of God's decree; is the thing decreed, and so cannot be the cause of the decree. 3. Nor is faith the moving cause of election; the one is in time, the other in eternity, it is a consequence that follows upon it, and is insured by it: *As many as were ordained to eternal life, believed*, Acts xiii. 48. if faith is the moving cause of election, men might be said rather to choose God and Christ, at least first, than they to choose him; whereas our Lord says, *Ye have not chosen me, but I have chosen you.* John xv. 16. 4. Nor is perseverance in faith, holiness, and good works, the moving cause of election; but the effect of it, and what is en-

sured by it. The truth of all this might be illustrated and confirmed by the case of infants dying in infancy; who as soon as they are in the world, almost are taken out of it. Now such a number as they are, can never be thought to be brought into being in vain, God is and will be glorified in them: now though their election is a secret to us, and unrevealed; it may be reasonably supposed, yea in a judgment of charity it may rather be concluded, that they are all chosen, than that none are, but the election of them cannot be owing to their faith, holiness, obedience, good works, and perseverance, or to the foresight of these things, which do not appear in them.

VI. The means fixed in the decree of election, for the execution of it, or in order to bring about the end intended, are the mediation of Christ, and redemption by him, the sanctification of the Spirit, and belief of the truth.

VII. The ends settled in the decree of election are both subordinate and ultimate; the subordinate ones have indeed the nature of means with respect to the ultimate one. So God is said to predestinate them to be conformed to the image of his Son, to be made like unto him, *to the adoption of children*, Eph. i. 5. to be *holy and without blame*, Eph. i. 4. to obedience and good works 1 Pet. i. 2. *to obtain salvation by our Lord Jesus Christ*, 1 Thess. v. 9. *to eternal life*, Acts xiii. 48.

Now all these ends, are subordinate ones to the grand and ultimate end of all, the glory of God; *the praise of the glory of his grace*, Eph. i. 4—6.

VIII. The blessings and benefits flowing from election are many, indeed all spiritual blessings. 1. Vocation, Rom. viii. 30. 2 Tim. i. 9.—2. Faith and holiness, 3. Communion with God, Psal. lxv. 4. 4. Justification, Rom. viii. 33. 5. Adoption, Heb. ii. 13. 14. John xi. 52. 6. Glorification, Rom. viii. 30.

IX. The several properties of election may be gathered from what has been said of it; as,—1. That it is eternal; 2. It is free and sovereign, Rom. ix. 18.—23. 3. It is abso-

lute and unconditional; Rom. ix. 11.—4. It is complete and perfect. 5. It is immutable and irrevocable, 6. It is special and particular, 7. Election may be known; for to whomsoever the blessings of grace are applied, they must be the elect of God, Rom. viii. 30. There are many things objected to this doctrine of election; but since it is so clear and plain from scripture, and is written as with a sun-beam in it, all objections to it must be mere cavil. It is urged, that God is said to be *good to all, and his tender mercies over all his works*, Psal. cxlv. 9.; but this is to be understood not of his special grace, but of his providential goodness, which extends to the elect and non-elect, the evil and the good, the just and the unjust, Matt. v. 45. It is observed, that Christ says he was sent not to condemn the world, but that the world through him may be saved, and therefore not some only but all; but to understand this of all the individuals in the world is not true, because all are not saved; and so this end of Christ's mission, so understood, is not answered. Nor is 1 Tim. ii. 4. any objection to this doctrine, *Who will have all men to be saved, and to come unto the knowledge of the truth;* for all men are not eventually saved: but the sense is, either, that all that are saved, God wills to be saved; or that it is his will that men of all sorts and of all nations, Jews and gentiles, should be saved; which agrees with the context 1, 2, 7.

## OF THE DECREE OF REJECTION, OF SOME ANGELS, AND OF SOME MEN.

The doctrine of rejecting some angels and some men from the divine favour, is spoken of but sparingly in scripture, yet clearly and plainly; though chiefly left to be concluded from that of election.

I. The rejection of some of the angels, which consists of two parts:—1. A non-election, or preterition of them, a passing over them or passing by them, when others were chosen. To some angels God decreed to give, and did give grace to confirm them in the state in which they were created; the

others were left to the mutability of their will, which is that weakness and folly the angels were chargeable with in their creation-state, Job iv. 18. hence of their own free-will they sinned and fell, and left their habitation, 2 Pet. ii. 4. Jude 6. 2. The appointment of them to wrath and damnation; in this they were viewed as sinful, fallen creatures; this decree is meant by their being *reserved in everlasting chains under darkness, unto the judgment of the great day*, Jude 6. 2 Pet. ii. 4.

II. The decree concerning the rejection of some of the sons of men. We can hear and read of the non-election and rejection of angels, and of their pre-ordination to condemnation and wrath, with very little emotion of the mind: but if any thing of this kind is hinted at, with respect to any of the apostate sons of Adam, presently there is an outcry against it; and all the above things are suggested. What is the reason of this difference? It can be only this, that the latter comes nearer home, it is partiality to ourselves, our nature and race, to which this is owing. But to go on—1. I shall prove that there is a non-election. Our Lord says, *I speak not of you all; I know whom I have chosen*, John xiii. 18. As election is signified by the writing of names in the book of life, non-election is expressed by not writing the names of some there. Preterition is God's passing by some men, when he chose others: and in this act, or part of the decree, men are considered as in the pure mass of creatureship. Pre-ordination of men to condemnation for sin; and is what is spoken of in Jude 4. *There are certain men crept in unawares, who were before of old ordained to this condemnation;* who are described by the following characters, *ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and*, or even *our Lord Jesus Christ.* The casting of the fury of God's wrath, in all the dreadful instances of it, is called, *the portion of a wicked man from God, and the heritage appointed unto him of God*, Job xxi. 30. and xx. 23—29. and this is the sense of Prov. xvi. 4. for the meaning of the text is not, nor is it our sense of it, as some misrepresent it, as if God made man to damn him;

we say no such thing, nor does the text; our sentiment is, that God made man neither to damn nor save him: but he made him for his own glory, and he will be glorified in him, in one way or another.

## OF THE ETERNAL UNION OF THE ELECT OF GOD UNTO HIM.

The union of God's elect unto him, their adoption by him, justification before him, and acceptance with him, being eternal, internal and immanent acts in God; I know not where better to place them, than next to the decree of election. I shall consider the union of the elect to God, as it is in its original, and as an eternal immanent act in God. This bond of union is indissoluble by the joint power of men and devils. The love of Christ to the elect, is as early as that of his Father's love to him and them, and which, it seems, was a love of complacency and delight; for before the world was his *delights were with the sons of men*, John xv. 9. Now of this union there are several branches, or which are so many illustrations and confirmations of it, and all in eternity; as, I. An election-union in Christ: this flows from the love of God, see Thess. ii. 13. Election gives a being in Christ, how they can be said to have a being in Christ, and yet have no union to him, I cannot conceive. II. There is a conjugal union between Christ and the elect, which also flows from love, and commenced in eternity. Though the open marriage-relation between Christ and particular persons, takes place at conversion, and the more public notification of it will be when the marriage of the Lamb shall come. Yet the secret act of betrothing was in eternity: so Christ is said to be the husband of the Gentile church before she was in actual being, Isai. liv. 5. III. There is a federal union between Christ and the elect, and they have a covenant-subsistance in him as their head and representative. The covenant was made with Christ not as a single person, but as a common head; hence he is said to be the figure or type of him that was to come, Rom. v. 14. so the covenant of

grace was made with Christ as the federal head of his spiritual offspring; and for this reason a parallel is run between them in Rom. v. and 1 Cor xv. as if they had been the only two men in the world, the one called the first and the other the second man. IV. There is a legal union between Christ and the elect, the bond of which is his suretyship for them, flowing from his strong love and affection to them. In this respect Christ and they are one in the eye of the law, as the bondsman and debtor are one in a legal sense; so that if one of them pays the debt bound for, it is the same as if the other did.

## OF OTHER ACTS OF GOD, PARTICULARLY ADOPTION AND JUSTIFICATION.

I SHALL here treat of these doctrines as internal and immanent acts, taken up in the mind of God from eternity, and which abide in his will; in which they have their compleat *esse*, or being, as eternal election has. I shall begin,

I. With Adoption, which is no other than his will to adopt the chosen ones, which is his adoption of them. This agrees with the sense of the word *adopto*, from whence adoption comes, which is compounded of *ad* to, and *opto* to choose; so that by this option, or choice of his they become so. The Greek word for adoption throughout the New Testament, signifies *putting among the children*: the phrase used by God, Jer. iii. 19. 1. It did not begin in time, but commenced from eternity. 1. It is an act that does not first take place at believing; indeed the saints are *all the children of God by faith in Christ Jesus*, openly and manifestatively, Gal. iii. 26. but then it is not faith that makes them children, but what makes them appear to be so. 2. Adoption does not first commence at regeneration: adoption and regeneration are two distinct blessings. 3. The act of adoption is previous to any work of the Spirit of God upon the hearts of his people; Because ye are sons, sons already, sons by adopting grace; God has sent forth the Spirit of his Son into your hearts, to cry Abba Father. Gal. iv. 6. Rom. viii. 14—16.—4. Divine adoption took place before any

work of Christ was wrought in time ; for though the nature Christ assumed was what was in common to all mankind, yet he assumed it with a peculiar view to the children of God, Isai. ix. 6. Heb. ii. 14, 16. and in consequence they must be the children of God before Christ suffered and died. II. Adoption is an act of God's free grace from all eternity.—1. The elect of God are frequently spoken of as given to Christ, and as coming to him by faith, which is the certain fruit and consequence of that gift; see John xvii. 2—24 and vi. 37. Now they were given to Christ in the relation of children, and therefore must be children so early; *Behold, I, and my children which God hath given me* Heb. ii. 13. 2. They were espoused to Christ in eternity; as has been shewn in the preceding chapter; espoused to the Son of God, they became sons and daughters of the Lord God almighty, the King of kings.—3. They were taken by him into the covenant of his grace as children, see Isai. ix. 6. and liii. 10. 4. Predestination to the adoption of children, is mentioned along with election, as of the same date with it, Eph. i. 4, 5. All these in time, and to eternity, serve only to open and expand the original act of God's will, in appointing and constituting them his sons in an eternity past.

II. Justification is an act of God's grace, flowing from his sovereign good will and pleasure: Tit. iii. 7. Rom. iii. 24. it is by many divines distinguished into active and passive. Active justification is the act of God; it is God that justifies. Passive justification is the act of God, terminating on the conscience of a believer. It is not of this I shall now treat, but of the former; which is an act internal and eternal, taken up in the divine mind from eternity. 1. It does not begin to take place in time, or at believing, but is antecedent to any act of faith. —1. Faith is not the cause, but an effect of justification ; not the moving cause, that is the free grace of God, Rom. iii. 24. nor the efficient cause, Rom viii. 33. nor the meritorious cause, that is the obedience and blood of Christ, Rom v. 9, 19. nor even the instrumental cause; for, as Mr. Baxter

himself argues, " If faith is the instrument of our justification; it is the instrument either of God or man: not of man, for justification is God's act; he is the sole Justifier, Rom. iii. 26. man doth not justify himself: nor of God, for it is not God that believes." Agreeably to this are the reasonings and assertions of Twisse, Macovius, and others. 2. Faith is the evidence and manifestation of justification, and therefore justification must be before it; *Faith is the evidence of things not seen*, Heb. xi. 1. but it is not the evidence of that which as yet is not. The *righteousness of God, is revealed from faith to faith*, Rom i. 17. and therefore must be before it is revealed, 3. Faith adds nothing to the *esse*, only to the *bene esse* of justification; for though *we believe not, yet he abides faithful.* But, —4. Justification is the object, and faith the act, that is conversant with it; what the eye is to the body, that faith is to the soul. Christ's righteousness, is compared to a robe or garment; but then as a garment must be wrought, before it is put on, so must the justifying righteousness of Christ be, before it can be put on by faith. 5. All the elect of God were justified in Christ, their Head and Representative, when he rose from the dead; hence when he rose, they rose with him; and when he was justified, they were justified in him; for he was *delivered for their offences, and was raised again for their justification*, Rom. iv. 25. see 1 Tim. iii. 16. and this is the sense and judgment of many sound and learned divines: as, Sandford, Dr. Goodwin, the learned Amesius, Hoornbeck, Witsius and others. II. Justification is not only before faith, but it is from eternity: as may be concluded,—1. From eternal election; Who shall lay any thing to the charge of God's elect? it is God that justifies, by electing grace men were put into Christ, and were considered as in him before the foundation of the world; and if they were considered as in him, they must be considered as righteous or unrighteous; not surely as unrighteous, unjustified, and in a state of condemnation; for *there is no condemnation to them which are in Christ*, Rom. viii. 1. and therefore must be considered as righteous, and so justified: 2. Justification may well be considered as a branch

of election; *Wherein, he hath made us accepted in the beloved*, Eph. i. 6. What is this acceptance, but justification in him? 3. justification is a spiritual blessing none will deny; and if the elect were blessed with all spiritual blessings, then with this, "We may say, says Dr. Goodwin, of all spiritual blessings in Christ, what is said of Christ, that *his goings forth are from everlasting*! 4. Christ became a Surety for his people from everlasting; and it is a rule that will hold good, as Macovius observes, "that as soon as one becomes a surety for another, the other is immediately freed, if the surety be accepted;" 5. the everlasting transaction, the same excellent writer thinks, is imported in 2 Cor. v. 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them* And the very learned Witsius is of opinion, "that this act of God may be called, the general justification of the elect." 6. It was the will of God from everlasting, not to punish sin in the persons of his elect, but to punish it in the person of Christ, no new will can arise in God; if it was the eternal will of God not to punish sin in his people, but in his Son, then they were eternally discharged, 7. It deserves regard and attention, that the saints under the Old Testament, were justified by the same righteousness of Christ, as those under the New, and that before the sacrifice was offered up, the satisfaction given, and the everlasting righteousness brought in. Now if God could, and actually did, justify some, three or four thousand years before the righteousness of Christ was actually brought out; why not from eternity? If there is no difficulty in conceiving of the one, there can be none in conceiving of the other. There are many objections made to this truth; some are so trifling as to deserve no notice; a few of the more principal ones I shall briefly answer and chiefly those made, for the most part, by the learned Turretine. 1. It is objected that men cannot be justified before they exist; they must *be*; before they can be justified: I answer whatever is in this objection, lies as strongly against eternal election, as against eternal justification. "Justification is a moral act, which does not re-

quire the existence of the subject together with it: but it is enough that it shall exist some time or other." 2. It is farther objected, that if God's elect are justified from eternity, then they were not only justified before they themselves existed, but before any sin was committed by them: and it seems absurd that men should be justified from sins before they were committed, or any charge of them brought against them. But it is no more absurd to say, that God's elect were justified from their sins before they were committed, than it is to say, that they were imputed to Christ, and he died for them, and made satisfaction for them before committed; which is most certainly true of all those that live, since the coming and death of Christ: such that believe the doctrines of the imputation of sin to Christ, and of his satisfaction for it, ought never to make this objection; and if they do they ought to be fully content with the answer. The charge of sin is not first made when brought to the conscience of an awakened sinner; justice brought the charge against all the elect, in the eternal transactions between the Father and the Son. 3. It is urged that strictly and accurately speaking, it cannot be said that justification is eternal, because the decree of justification is one thing, and justification itself another: wherefore, though the decree of justification is eternal, and precedes faith, that itself is in time and follows it. To which it may be answered that his decree, or will to justify them, is the justification of them, as that is an immanent act in God; which has its complete essence in his will, as election has. Was justification, as the Papists say, by an infusion of inherent righteousness in men, there would be some strength in the objection; but this is not the case, and therefore there is none in it. 4. It is observed, that the apostle, reckoning up in order, the benefits which flow from the love of God to the elect, in his famous chain of salvation, sets vocation before justification, as something antecedent to it, Rom. viii. 30. from whence it is concluded, that vocation is in order of time, before justification. To which I reply, that the order of things in scripture is frequently in-

verted. The Jews have a saying, that there is nothing prior and posterior in the law. Vocation is sometimes placed before election, 2 Pet. i. 10. on the other hand, salvation is placed before vocation, 2 Tim. i. 9. Justification as a transient act, and declarative, follows vocation; but as an immanent act in God, it goes before it. 5. It is affirmed, that those various passages of scripture, where we are said to be justified through faith; shew that faith is something pre-requisite to justification, which cannot be said if justification was from eternity. To which the answer is, that those scriptures which speak of justification, through and by faith, do not militate against, nor disprove justification before faith; the one being an immanent act in God: the other a transient declarative act, terminating on the conscience of the believer: and this being observed, obviates another objection, that if justification is before faith, then faith is needless and useless. It is not so; it is of use to receive the blessings of justification, and to enjoy the comfort of it. 6. It is asserted, that justification cannot be from eternity, but only in time, when a man actually believes and repents; otherwise it would follow, that he who is justified, abides in death, 1 John iii. 14. and is of the devil, 8. and in a state of damnation, Gal. v. 21. To remove this seeming difficulty, let it be observed, that the elect of God may be considered under two different heads Adam and Christ; and as related to two covenants at one and the same time. It is no contradiction to say; that the elect of God, as in Adam, and according to the covenant of works; are under the sentence of condemnation; and that as in Christ, and according to the covenant of grace, they are justified. Jesus Christ was the object of his Father's love and wrath at the same time: as the son of God, he was always the object of his love; as the Surety of his people, bearing their sins, and suffering for them, he was the object of his wrath, Psal. lxxxix. 38. 7. It is urged what the apostle says, 1 Cor. vi. 11. *Now ye are justified*; as if they were not justified before; but the word now is not in the text; and was it, they might be *in foro Dei* in the

court of God; yet not in *foro conscientiæ*, in their own consciences? the sentence of justification which will be pronounced before men and angels, at the general judgment, are only so many repetitions, or renewed declarations, of that grand original sentence of it, conceived in the mind of God from all eternity.

## OF THE EVERLASTING COUNCIL CONCERNING THE SALVATION OF MEN.

HAVING treated of the internal and immanent acts in the divine mind, and which are eternal; I shall consider the operations and transactions, among the three divine persons when alone, before the world began, or any creature was in being. I shall begin with the council of God, held between the three divine persons, Father, Son, and Spirit, concerning the affair of man's salvation before the world was. And it will be proper to enquire,

I. In what sense, council, consultation, and deliberation, can be ascribed to God, and,—1. This is not to be understood as expressive of his being at a loss in forming the scheme of salvation. Want of knowledge is often the cause with men, and therefore they deliberate with themselves, and consult with others; but it is not so with God. 2. Consultation in him is not in order to gain more knowledge; for his understanding is infinite, see Prov. xi. 14 and xxvii. 9. Nor,—3. Does a council held between the three divine persons suppose any inequality between them; usually indeed with men, in matters of moment and difficulty, persons supposed to be of superior abilities are consulted, and their judgment taken; as Ahitophel by David: but this is not to be supposed here.—4. Nor is consultation in God continued, carried on, and protracted to any length, as it often is with men: counsel with him is as quick as thought, yea, it is no other than his thought, and therefore they go together, Psal. xxxiii. 11. When consultation about the salvation of man is ascribed to God, it is intended to express the *importance* of it; to set forth the *wisdom*

of God displayed herein. This being the effect of a council between the three divine persons, shews their unanimity in it, Isai. vi. 8. Isai. xviii. 16. These things being observed, I shall endeavour,

II. To give some proof that there was a council between the divine persons concerning the salvation of men.—1. An argument in favour of this may be drawn from the purpose of God, whose purposes are called his counsels, Isai. xxv. 1. 2. It appears there was a consultation held about the salvation of men from the gospel, which is called the counsel of God, Acts xx. 27. and the wisdom of God, 1 Cor. ii. 6. 3. It may be concluded, from the consultation, concerning the formation of man, thus expressed, *And God said, Let us make man in our image.* If there was a consultation of the divine Persons about the making of man at first, then much more about the redemption and salvation of him. But,—4. What would put this matter out of all doubt, is the sense of a passage in Zech. vi. 13. And the council of peace shall be between them both: some, indeed, interpret it of the Kingly and Priestly offices meeting in Christ. Rather by the counsel of peace may be meant the gospel, Eph. ii. 17. but there is another sense of them, embraced by learned men, to whose judgment I pay a great deference; such as Heidegger, De Dieu, Cocceius, Witsius, Dr. Owen, and others, that this respects the council concerning the peace and reconciliation in eternity, between Jehovah and the Branch, between the Father and the Son, who in time was to become man. 5. That there has been such a transaction between the Father and the Son, which with propriety enough may be called the counsel of peace, we have sufficient warrant from 2 Cor. v. 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses.* God was in Christ, or with Christ, consulting, contriving and planning the scheme, not to impute their sins unto them, but to Christ. I proceed,

III. To observe, that the three divine Persons, Father, Son, and Spirit, and they only, were concerned in this council.—

1. Not angels, for they were not then in being.—2. Nor were men a party in this council: *For who hath known the mind of the Lord, or who hath been his counsellor?* Rom. xi. 34. for these also were not then in being. None but the blessed Three in One were of this council, and fit to be of it; the thing consulted about was *nodus Deo vindice dignus*, worthy only of God—1. Jehovah the Father, the first person in order of nature, though not of time, may reasonably be supposed to give the lead in this affair.—2. Jehovah the Son himself says, *Council is mine, and sound wisdom*, Prov. i. 20. he is called *the Wonderful Counsellor*, Isai. ix. 6. *the angel of the great council.* —3. The holy Spirit had a concern in this council, Eph. i. 17. 1 Cor. xii. 8. Never was such a council held as this, between such persons, and on such a momentous and interesting affair. Which,

IV. Is the subject next to be considered more particularly and distinctly. The affair consulted about, was not the salvation of men merely, but who should be the Saviour, or be the author of this salvation. The case stands thus: it was in Jehovah the Father's thoughts, to save men by his Son; he, in his infinite wisdom, saw he was the fittest person for this work, and, in his own mind, chose him to it; and this is meant by laying help on one that is mighty; finding David his servant, Psal. lxxxix. 19, 20. he moved it to his son, who readily agreed to it, and said, *Lo, I come to do thy will, O God*, Heb. x. 7. The pleasure and satisfaction the three divine persons had in this affair, thus advised to, consulted, and approved of, is most clearly to be seen and observed at our Lord's baptism, Matt. iii. 16, 17. This transaction may, with great propriety, be called the council of peace; and which issued in a covenant of peace, next to be considered.

## OF THE EVERLASTING COVENANT OF GRACE.

For the better understanding these federal transactions before the world was, it may be proper to consider,

I. The etymology and signification of the words used for covenant in the writings of the Old and New Testament, by

which it will appear with what propriety these transactions may be called a covenant. The Hebrew word for covenant is *Berith*, which by different persons is derived from different roots. There are a set of men called Hutchinsonians lately risen up, who derive the word from *Barar*, which signifies, to purify; and because the word we translate make, which usually goes along with covenant, signifies to cut off, they contend, that it should be rendered, cut off the Purifier, by whom they understand the Lord Jesus Christ. Now, though it will be allowed, that Christ is sometimes called a Refiner and Purifier, Mal. iii. 3. yet not by any word or name derived from this root; nor is it likely that a Purifier, or he that purifies, should be expressed by a noun feminine, as Berith is. The word *Berith*, covenant, may rather be derived, as it more commonly is, either from *Bara;* which, in the first sense of the word, signifies to create; a covenant being made with man, as soon almost as he was created, which covenant he transgressed, Hos. vi. 7. the sum and substance of which lies in those words, *The seed of the woman shall bruise the serpent's head*, Gen. iii. 15. The word, in a secondary sense, may signify, to order or dispose of things; as in creation things were disposed and put in an orderly manner, and with this may agree the words used of a covenant in the New Testament, which signify, a disposing of things in a covenant or testamentary way. It is observed by some, that the same Hebrew word, in another conjugation, signifies to cut in pieces and divide, and they think that a covenant has its name from hence, because it was usual at making covenants, to slay creatures for sacrifice, and cut them in pieces, and lay them by each other, and the covenanters to pass between them; of which rite see Gen. xv. 9, 10, 17. Jer. xxxiv. 18. to which way of making a covenant by sacrifice, the allusion may be in Psal. l. 5. Or the word may be derived from *Barah*, which, among other things, signifies to eat food; it being usual, when covenants were made and confirmed, for the parties covenanting, to eat and feast together; as did Abimelech and Isaac, Laban and

Jacob, Gen. xxvi. 30. and xxxi. 46. and it may be observed, that the Lord's supper, which is a feast, is a commemoration of the ratification of the covenant of grace, by the blood of Christ, and wherein and whereby the faith of God's people is strengthened and confirmed, as to their interest in it. But, after all, it may be best to derive the word from this root, as it signifies also to select and choose, and which well agrees with a covenant, into which persons, of their own will and choice enter. The word used in the New Testament for covenant, is *diatheke*, by which word the Septuagint interpreters almost always translate the Hebrew word *berith* in the Old. We shall see the use of the word in this sense hereafter. It may not be improper to observe,

II. In what sense the word covenant is used in scripture, which may serve to lead into the nature of it. And—1. It is sometimes used for an ordinance, precept, and command; so the order for giving the heave-offerings to the sons of Aaron, is called a covenant of salt, Numb. xviii. 19. the law for releasing servants has the name of a covenant, Jer. xxxiv. 13, 14. and the Ten Commands are called a covenant, Deut. iv. 13. for whatsoever God enjoins men, they are under an obligation to observe, nor have they right to refuse obedience to it; and, indeed, the covenant of works made with Adam, was much of the same nature.—2. A covenant, when ascribed to God, is often nothing more than a mere promise; *This is my covenant with them, saith the Lord, my Spirit that is upon thee*, &c. Isai. lix. 21. hence we read of *covenants of promise*, or promissory covenants, Eph. ii. 12. *This is the promise that he hath promised us*, the grand comprehensive promise, *even eternal life*, 1 John ii. 25. and which is absolute and unconditional. And so—3. We often read of covenants of God only on one side; of this kind is his covenant of the day and of the night, Jer. xxxiii. 20. which is no other than a promise that these should always continue, without requiring any condition on the part of the creature, Gen. viii. 22. and the covenant he made with Noah and his posterity, and with every

living creature, with which latter especially, there could be no restipulation, Gen. ix. 9—17. But—4. A covenant properly made between man and man, is by stipulation and restipulation, in which they make mutual promises, or conditions, to be performed by them; whether to maintain friendship among themselves, and to strengthen themselves against their common enemies, or to do mutual service to each other, and to their respective posterities; such was the confederacy between Abraham, Aner, Eshcol, and Mamre; and the covenant between Abimelech and Isaac, and between David and Jonathan, Gen. xiv. 13. and xxvi. 12. 1 Sam. xx. 15, 16, 42. and xxiii. 18. Now—5. Such a covenant, properly speaking, cannot be made between God and man; for what can man restipulate with God. But—6. The covenant of grace made between God and Christ, and with the elect in him, as their Head and Representative, is a proper covenant, consisting of stipulation and restipulation; God the Father in it stipulates with his Son, that he shall do such and such work and service; and Christ the Son of God restipulates and agrees to do all that is proposed and prescribed, and, upon performance, expects and claims the fulfilment of the promises; see Isai. xlix. 1—6. and liii. 10—12. Psal. xl. 6—8. John xvii. 4, 5.

III. The names and epithets given to this federal transaction, or covenant of grace, between the Father and Son, both in the scriptures and among men, may deserve some notice, since they may help to give a better and clearer idea of this transaction—1. It is called, *a covenant of life*, Mal. ii. 5. Christ asked life of his Father for them in this covenant, and he gave it to him, even length of days for ever and ever: see Tit. i. 2. 2 Tim. i. 1. Psal. xxi. 4.—2. It is called a covenant of peace, Mal. ii. 5. because that was a principal article considered in it; it was fixed that the Son of God, in human nature, should be the Peace-Maker.—3. It is commonly called by men, the covenant of grace; and properly enough, since it entirely flows from, and has its foundation in the grace of God: the matter, sum, and substance of it is grace; and the

ultimate end and design of it is the glory of the grace of God. —4. It is by some divines called the covenant of redemption, and very truly, because the redemption of God's elect is a principal article in it; as it was proposed to the Redeemer, so it was promised him, that upon the condition of giving himself, the redemption and ransom-price for the elect, they should be delivered from all their sins, see Isai. xlix. 5. and lix. 20. But then—5. This covenant is the same with the covenant of grace; some divines, indeed, make them distinct covenants; the covenant of redemption, they say, was made with Christ in eternity; the covenant of grace with the elect, or with believers, in time; but this is very wrongly said; there is but one covenant of grace, and not two, in which the Head and Members, the Redeemer and the persons to be redeemed, are concerned.

IV. The contracting parties concerned in this covenant, are next to be considered more particularly and distinctly. This covenant is commonly represented as if it was only between the Father and the Son; but I see not why the holy Spirit should be excluded, I think there are some traces, and some footsteps of all the three Persons, as concerned in it, in the dispensation and manifestation of this covenant to the people of Israel, Hag. ii. 4, 5. However, as in all covenants the contracting parties are,— 1. Distinct from each other, so in this; a covenant is not of one, 2. As they are distinct Persons, so they have distinct acts of will; for though their nature and essence is but one, which is common to them all and so their will but one, yet there are distinct acts of this will, put forth by and peculiar to each distinct Person as the holy Spirit dispenses his gifts and grace, the blessings of this covenant, *severally as he will*, 1 Cor. xii. 11. 3. These contracting Parties entered into covenant freely and voluntarily, of their own choice, as all covenanters do, or should. So it is in this everlasting covenant the Parties were at entire liberty to enter or not into it: the Father was under no necessity, nor under any obligation to save men: nor was the Son compelled to enter into this covenant; but knowing his Fa-

ther's will, voluntarily engaged in it, and said, *Lo I come to do thy will:* and as the Spirit freely bestows his grace, and the gifts of it in time, so he freely engaged to do in the covenant in eternity. 4. What they agreed in covenant, was what was in their power to perform; if one man enters into a covenant with another, and agrees to do what is not in his power, and which he knows it is not, when he enters into covenant, this is a fraud and an imposition on him, with whom he covenants; and in course the covenant is null and void. 5. As in all covenants, however the persons covenanting may be equal in other respects, yet in covenanting there is an inequality and subordination; hence the Father, the first Person and Party contracting, is called by his Son, his Lord and his God, a phrase always expressive of covenant-relation; see Psal. xvi. 2. and xxii. 1. and xl. 8. and xlv. 7. John xx. 17. and the Son, the second Person and Party contracting is called by the Father his servant; *Thou art my Servant* &c. Isai. xlix 3. hence the Father is said to be *greater than he*, John xiv. 28. not merely on account of his human nature, about which there could be no difficulty in admitting it; but with respect to his covenant-relation to him, and the office-capacity he has taken and sustains in it: and the Spirit, the third person and contracting Party, he is said to be sent both by the Father and the Son, 6. As in all covenants some advantages are proposed unto, and expected by all parties concerned, so in this; as God's end in all things, in nature, providence, and grace is his own glory, so it is in this covenant, even the glory of Father Son, and Spirit; which must be understood, not of any addition unto, or increase of their essential glory, but of the manifestation of it.

## OF THE PART WHICH THE FATHER TAKES IN THE COVENANT.

THE several parts which each contracting Party take in this covenant, are next to be considered. The Father, the first person in the Trinity, takes the first place, and gives the

lead in this covenant. All things are of God, that is, of God the Father; he planned the reconciliation of men in council, and proposed it in covenant, let us

I. Consider the work he proposed to Christ, which is the great and only condition of the covenant, and which he prescribed and enjoined him to do; which was,—1. To take the care and charge of the chosen ones; these, he put into his hands, the injunction was that he *should lose nothing*, no part of them, not even their dust in their graves, *but should raise it up again at the last day*, John vi. 39. that Christ, in a covenant-way, by his own consent, was laid under such an obligation appears from his own account, both from what he says in his intercessory prayer; *those that thou gavest me I have kept, and none of them is lost*, John xvii. 12. and from what he will say at the last day, when they are all brought in; *Behold I and the children which God hath given me*, Heb. ii. 13. 2. Whereas these same Persons made his care and charge, would fall in Adam, with the rest of mankind, he proposed, and enjoined it as his will, that he should redeem them; this work, is expressed by various phrases, in Isai. xlix. 5, 6. as by *bringing Jacob again to him*; and also this work of Christ is expressed by *raising up the tribes of Jacob*; and by *restoring the preserved of Israel*, 3. In order to this, the Father proposed to the Son to assume human nature, in the fulness of time; *A body hast thou prepared me*, Heb. x. 5. for it is by this will, or the doing of it, that *we are sanctified through the offering of the body of Jesus Christ once for all*, Heb. x. 5—10. 4. Another branch of the work assigned to Christ, in the covenant, by his Father, and to which he agreed, was to obey the law in the room and stead of his people: so with respect to his prophetic office Christ says, *The Father which sent me, he gave me a commandment what I should say, and what I should speak ——whatsoever I speak therefore, even as the Father said unto me, so I speak*, John xiii. 49, 50. And with respect to his priestly office, his laying down his life for his people; *I have power to lay it down, and I have power to take it up again; this*

*commandment have I received of my Father*, John x. 18. see chap. xiv. 31. And with respect to his Kingly office; I will declare the decree; Psal. 2. 5. Another part of the work proposed to him, and enjoined him by his Father, was to suffer the penalty of the law, death; which must be endured, either by the sinner himself, the transgressor of the law, or by his Surety, Gen. ii. 17. hence Christ says, speaking of laying down his life for the sheep, *This commandment have I received of my Father*, John x. 18. and hence his sufferings are called, the cup which his Father had given him, John xviii. 11. Matt. xx. 22. the blood of Christ is called therefore, the blood of the everlasting covenant, Heb. ix. 15—17. and xiii. 20. 6. When the Father signified in covenant, his dislike of the continuance of legal sacrifices; he strongly suggested it was his will that his Son should become a sacrifice; and it was by his will, that his covenant-people are sanctified through the offering up of the body of Christ, Heb. x. 5—10, Isai. liii. 10—12. And,—7. Farther, it was the will of the Father in the covenant, that Christ should hereby make atonement; this was the work which was assigned him in covenant, and is marked out in prophecy for him to do; namely, *to finish the transgression, to make an end of sin, and to make reconcibation for iniquity* Dan. ix. 24. 8. In close connection with the former, his work assigned him in covenant was, to bring in everlasting righteousness, for the justification of the elect; hence the church of old could say, *Surely in the Lord have I righteousness and strength*, Isai. xlii, 6. Lastly, The work which the Father proposed and prescribed to the Son was, *to feed the flock of slaughter*; to which he replied *I will feed the flock of slaughter*; even all the elect of God, Zech. xi. 4, 7.

II. On condition of Christ's engaging to do the above work proposed and prescribed to him, the Father promised in the covenant many things; some to him personally, and others to the elect, whom he personated and represented. 1. Some things to himself, respecting his work, assistance in it, &c. a glory on the nature in which he should do it, the honourable

offices, he should be invested with in it, and the numerous offspring he should have. 1. As the work assigned him was to be done in human nature, which needed qualifications for it, support under it, and encouragement of success: all this was promised him, the Spirit should be put upon him, as a Spirit of wisdom, and of the fear of God, Isai. xi. 1, 2, without measure, Psal. xlv. 7. and that whereas the human nature, in which this work was to be done, would be attended with weakness, with all the sinless infirmities of human nature; God promised to strengthen him, and accordingly, he was the Man of his right hand, Psal. lxxxix. 21. so that he failed not, nor was he discouraged or broken, Isai. xlii. 1, 4. 2. As he was to do and suffer much in his human nature, so it was promised him, that he should have a very great glory conferred on him in that nature the prophecies of the old Testament, which are founded on covenant-engagements, speak, as of the sufferings of Christ, so of the glory that should follow, Isai. xlix. 5. Luke xxiv. 26. particularly it was promised him, that though he should die and be laid in the grave, yet that he should not lie so long as to see corruption, but be raised again the third day, as also, that he should ascend to heaven, and receive gifts for men, Psal. lxviii. 18. Moreover, it was promised him, that in human nature he should sit at the right hand of God; a glory and honour which none of the angels was ever admitted to; angels, authorities, and powers being made subject unto him! Psal. cx. 1. Heb. i. 13. In a word, it was promised him in covenant, that God would *divide him a portion with the great;* and that he should *divide the spoil with the strong*, 3. As an encouragement to Christ to engage in the above work proposed to him, in covenant, it was promised him, that he should be invested with, and sustain several honourable offices which he should execute in human nature; as that he should be the great prophet of the church; not only the minister of the *circumcision for the truth of God* to the Jews, but be *for a light of the Gentiles;* Isai. xlii. 6. and xlix. 6. It was also promised, and swore to by an oath in covenant, that he

should be a Priest; an honour which no man takes to himself, but he that is called to it, as was Aaron; even Christ glorified not himself, to be called an High Priest; but his Father, Psal. cx. 4. Heb. v. 4. 5. Likewise, that he should be King of Zion, of saints, over his church and people, and have a kingdom very large, from sea to sea, from the river to the ends of the earth; of which government, and the increase of it, there should be no end; a dispensatory kingdom, besides that of nature and providence. Once more, God has appointed him in covenant to be the Judge of quick and dead; and has appointed a day in which he will judge the world in righteousness, by that Man whom he has ordained, Acts. x. 42. and xvii. 31. 4. In consequence of fulfilling the condition of the covenant, engaging to do, and doing the above work proposed in it; it was promised to Christ, that he should *see his seed, and prolong his days*, Isai. liii. 10. that is, that he should have a spiritual offspring, he should be an everlasting Father to them, and they be his everlasting children he was bid to ask of his Father in covenant, and he would give him *the heathen for his inheritance*, and the uttermost parts of the earth for his possession; which accordingly he asked, and has, and is well pleased with his portion, Isai. ix. 6. Psal. xxii. 30. all power in heaven and in earth is given unto him, so that he can order and appoint whatsoever he pleases for the good of his people, Eph. i. 22. John xvii. 2. 11. There are other things which God the Father promised in covenant, respecting, the persons for whom Christ was a covenantee, And,—1. It was promised, that upon Christ's engaging in, and performing the work of redemption, they should be delivered out of that state of misery sin brought them into, even out of the pit wherein is no water, through the blood of the everlasting covenant, Zech. ix. 11. 2. That upon the faithful discharge of his office, as a Servant, particularly in bearing the sins of his people, they should be openly justified and acquitted, Isai. liii. 11. 3. That all their iniquities should be forgiven them, for Christ's sake, and their sins and trans-

gressions be remembered no more. This is a special and particular article in the covenant, to which all the prophets bear witness, Jer. xxxi. 34. Acts x. 43. 4. that they should be openly adopted, and declared the children of God, and be dealt with as such; that God should be their God, their Father, their Portion and inheritance. Jer. xxxii. 38. 5. that they should be regenerated, and be made willing in the day of his power upon them, to be saved by him, and to serve him, Deut. xxxi. 6. 6. that they should have knowledge of God, as their covenant-God and Father; even the least, as well as the greatest, be all taught of God, as his children, Jer. xxxi. 34. So that repentance and faith are not terms and conditions of the covenant, but are free grace-gifts granted, and blessings of grace promised in the covenant, and are as sure to the covenant people, as any other blessings whatever, Acts. xi. 18. 7. It is another promise in this covenant that the law of God should be put into their inward parts, and written on their hearts, Jer. xxxi. 33. 8. It is further promised by the Lord, in this covenant, that whereas they are weak and unable to do any thing spiritually good of themselves, that he will put his Spirit within them. 9. Another article in this covenant, respecting the chosen and covenant-people, is, that they shall persevere in grace, in faith, and holiness to the end; this is absolutely promised in it, and the faithfulness of God is engaged to perform it; *I will put my fear in their hearts, that they shall not depart from me*, Jer. xxxi. 40. 10. Glory, as well as grace, is promised in this covenant; *This is the promise that he has promised us*, even *eternal life*, Tit. i. 2.

## OF THE PART THE SON OF GOD HAS TAKEN IN THE COVENANT.

The part which the son of God takes, and the place and office he has in the covenant of grace, are next to be considered. Christ has so great a concern in the covenant, that he

is said to be the covenant itself: *I will give thee for a Covenant of the people*, Isai. xlii. 6. he is the first and the last in it, the sum and substance of it; he is every thing, ALL in ALL in it; all the blessings of it are the sure mercies of him, who is David, and David's Son. He is the representative-Head of his people in it; he is the Mediator, Surety, Testator, and Messenger of it; of all which, more particularly and distinctly hereafter. At present I shall only observe Christ's assent to his Father's proposals, which is fully expressed in Psal. xl. 6—8. Heb. x. 5—10.

## OF CHRIST, AS THE COVENANT HEAD OF THE ELECT.

CHRIST is often said to be the Head of the church; not of any particular congregation of saints, in this or any other part of the world; but of the church of the first-born, whose names are written in heaven, Eph. i. 22, 23. and v. 23. he is that to them as a *natural* head is to a natural body, and the members of it; which is of the same nature with it, superior to it, communicates life, sense, and motion to it, as well as overlooks and protects it; such an head of influence is Christ to the Church, Eph. iv. 15, 16. he is an Head in a *political* sense, as a captain-general is head of his army, and a king is head of his subjects, Judg. x. 11. Hos. i. 11. and in an *economical* sense, as the husband is the head of the wife, and a father the head of his children, and a master the head of his servants, and of his whole family, Numb, i. 4. Eph. v. 23, 24. Isai. ix. 6. Besides these, he is the *representative*-head of his church; all that he engaged to do and suffer, was not only on their account, but in their name and stead; and all that he received, promises and blessings, were not only for them, but he received them as personating them. Thus,—1. Christ was considered in election; he was chosen a Head, and his people as members in him, Eph. i. 4. 2. Such a relation Christ stood in to them in the covenant, that was made, not with him alone, but with all the elect of God, considered in him as their head

and representative; hence we read of the covenant that was confirmed before God in Christ; when as yet they had not an actual being, only a representative one in Christ, Gal. iii. 17. 3 The promises of grace and glory, made to the elect of God, in covenant, were made to them. as considered in Christ their head and representative: hence the promise of life is said to be in him, 2 Tim. i.1. and indeed, all the promises are Yea and Amen in him, 2 Cor. i. 20. 4. All the blessings of grace, and grants of them in the covenant of grace, were not in actual being, but only had a representative one in Christ their head; hence grace is said to be given them in Christ Jesus before the world began, 2 Tim. i. 9. 5. Christ, in the everlasting covenant, engaged in the name of his people, to obey and suffer in their stead; not as a single individual of human nature, and for himself, but as the federal Head of his people, as representing them; *That so the righteousness of the law might be fulfilled in us*, Rom. viii. 4. insomuch that they may be truly said to suffer with him; they were all gathered together, recollected in one Head, and are said to be *crucified with* him, Eph. i. 10. 6. When he rose from the dead, he rose not as a private Person, but as a public Person, Eph. ii. 5, 6. Yea, Christ is also gone to heaven, not only as the Forerunner of his people, but as their Head and Representative: and hence they are said to be made to sit together in heavenly places *in Christ Jesus*, Eph. ii. 6. 7. The federal headship of Christ, may be argued and concluded from Adam being a federal head and representative of all his natural offspring; in which he was the figure of him that was to come, that is Christ; for it was in that chiefly, if not solely, that he was a figure of Christ, Rom. v. 14. Now as Christ stands in the relation of an head to the elect, he has all things delivered into his hands; in honour to him, and in love both to him and them, and for their good, Matt. xi. 27. and therefore their persons, grace and glory, must be safe in him; the covenant, and all its blessings and promisses, are sure in him, the Head and Representative of his people in it.

## OF CHRIST, AS THE MEDIATOR OF THE COVENANT.

ANOTHER relation, or office, which Christ bears in the covenant, is that of Mediator; three times in the epistle to the Hebrews is he called the Mediator of the new, or better covenant or testament, chap. viii. 6. and ix. 15. and xii. 24. The apostle Paul asserts, that there is *one Mediator between God and men, the man Christ Jesus*, 1 Tim. ii. 5. Both Jews and Gentiles have a notion of a Mediator; the Jews call the Messiah the Mediator, or middle one; Philo the Jew, speaks of the most ancient word of God, as a middle Person between God and men, not unbegotten as God, nor begotten as man, but the middle of the extremes, one between both. The Persians call their God Mithras, a Mediator; and the Dæmons with the heathens, seem to be, according to them, mediators between the superior gods and men; but we have a more sure word of prophecy to direct us in this matter; Christ is the one and only Mediator. It will be proper to enquire.

I. In what sense Christ is the mediator of the covenant; not as Moses, who stood between God and the people of Israel, *to shew* them *the word of the Lord*, Deut. v. 5. Christ indeed is the revealer and declarer of his Father's mind; but this more properly belongs to him as the *angel* or *messenger of the covenant*, as he is called in Mal. iii 2. than the Mediator of it. Christ is a mediator of reconciliation; such an one as interposes between two parties at variance, in order to bring them together, and in some way or other reconcile them to each other. A mediator is not of one, of one party; for where there is but one party, there can be no difference, and so no need of a mediator; but God is one, he is of one party, the offended party, and man is the other, the offending party; and Christ is the mediator between them both to bring them together: he is the antitype of Jacob's ladder, that reaches both and joins them together. And so Suidas a learned Grecian, interprets the word for mediator, by *a peace-maker*. Christ

acts the part of a mediator, by proposing to his Father to make satisfaction for the offence committed, and so appease injured justice. Christ is a mediator of reconciliation in a way of satisfaction. Reconciliation supposes a former state of friendship, a breach of that friendship, and a renewal of it; or a bringing into open friendship again. Man in a state of innocence was in a state of friendship; but man being in this honour abode not, he was driven out of his paradisaical Eden; and appeared to be, as all his posterity are, not only at a distance from God, and alienation to him, but enmity against him, as the carnal mind of man is; and in this state the elect of God was considered, when Christ undertook in covenant to be the mediator of reconciliation for them; and in this condition he found them, when he came to make actual reconciliation for them; *you that were sometimes alienated and enemies in your mind by wicked works, now hath he reconciled*, Col. i. 21. It should be observed, that the elect of God are considered in the covenant of grace as fallen creatures; and that Christ being a mediator of reconciliation and satisfaction for them, supposes them such. In the covenant of work there was no mediator; nor is there any mediator for angels, none was provided, nor admitted, for the fallen angels, they were not spared; and the good angels needed not any, having never sinned. Nor is this reconciliation, Christ is the Mediator of, as thus stated, any contradiction to the everlasting love of God. David had the strongest affection for his son Absalom as can well be imagined; Absalom committed a very henious offence, murdered his brother Amnon, David's first-born, and heir to his crown; he fled from justice, and from his father's wrath: Joab became a mediator between them, first by means of the woman of Tekoah, and then in his own person, and succeeded so far as to obtain leave that the young man be called from his exile; nevertheless, David would not admit him into his presence until two years after; yet all this while the heart of David was towards his son. It was owing to the good will and free favour of

God, that a Mediator was admitted for sinful men; and it appeared still greater, in providing one to be a Mediator of reconciliation for them, as made by the blood, sufferings, and death of Christ. Reconciliation is the principal branch of Christ's office in the covenant as Mediator. Another follows, namely: his intercession, or advocacy, which precedes upon reconciliation or satisfaction made: *If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins*, 1 John. ii. 1, 2. He is the angel of God's presence, who always appears there for his people, and ever lives to make intercession for them; he is first the Mediator of reconciliation, and then of intercession. He is the medium of acceptance, both of persons and services, which are only accepted in the Beloved, and become acceptable through his prevalent mediation and intercession; and he is the medium of conveyance of all the blessings of the covenant of grace. The next thing to be considered is,

II. The fitness of Christ for his work and office, as the Mediator of the covenant; as Dr. Goodwin expresses it, the suit of trespass was commenced, and ran in the name of the Father, of the first Person for the rest; it seems more in character that the Son should mediate with the Father, than the Father with the Son; but the principal fitness of Christ for his office, as Mediator, at least for the execution of it, lies in the union of the two natures, human and divine; as he partakes of both natures, he has an interest in, and a concern for both; he is fit to be a Mediator between God and man. 1. It was requisite that he should be man—1. That he might be related to those he was a Mediator of; that he might be their brother, their near kinsman, their *Goel*, according to the law, Lev. xxv. 48, 49.—2. That sin might be satisfied for, and reconciliation be made for it, in the same nature which sinned; as the same individuals that sinned were not to suffer; it seems reasonable that an individual of that nature should, in their room, Gen. ii. 17.—3. It was proper that the Mediator should be capable of obeying the law, broken by the sin of

man: as a divine Person could not be subject to the law; had he assumed the angelic nature, that would not have been capable of obeying all the precepts of the law, which are required of men; hence Christ was made of a woman, that he might be made under the law, Gal. iv. 4. Rom. v. 19.—4. It was meet the mediator should be man, that he might be capable of suffering death; as God he could not die, and had he assumed the nature of an angel, that is incapable of dying; yet the penalty of the law, death, was necessary to make reconciliation; it was proper Christ should have somewhat to offer; peace was to be made by blood, and therefore a nature must be assumed capable of shedding blood, see Heb. ii. 10—15. and v. 9. and viii. 3.—5. It was fit the mediator should be man, that he might be a merciful, as well as a faithful High-Priest, have a fellow-feeling with his people, and sympathize with them under all their temptations, and succour and relieve them, from love and affection to them, as their friend and brother, Heb. ii. 17, 18.—6. It was necessary that he should be holy and righteous, free from all sin, original and actual, that he might offer himself without spot to God, Heb. vii. 26, and ix. 14. II. It was not enough to be truly man, and an innocent person; he must be more than a man, to be a mediator between God and man; it was requisite, therefore, that he should be God as well as man.—1. That he might be able to draw nigh to God, and treat with him about terms of peace; all which a mere man could not do; and therefore it is with wonder said, *Who is this that engaged his heart to approach unto me, saith the Lord?* Jer. xxx. 21.: none but Jehovah's fellow could or dared to do this.—2. That he might give virtue and value to his obedience and sufferings. Being God as well as man, his righteousness is the righteousness of God, and so sufficient to justify all that believe in him, and them from all their sins; and his blood is the blood of the Son of God, and so cleanses from all sin, and is a proper atonement for it.—Being Mediator, Redeemer, and Saviour, it naturally and necessarily leads men to put their trust and confidence in

him; whereas, if he were a mere man, and not God, this would entail a curse upon them; *for cursed is the man that trusteth in man, and maketh his flesh his arm*, Jer. xvii. 5. It is his deity that is the foundation of worship, God will *not give* his *glory to another*, Isai. xlii. 8.

Nor is it any objection to his being a mediator, as to his divine nature, that then the Father and the Spirit would be mediators too, the divine nature being common to them all; since it is not in the divine nature, essentially considered, but as it subsists in the second Person, the Son of God, that Christ is Mediator, and performs his office: to exercise this office in it, is no lessening and degrading of his Person, since it is a glory that none but a divine Person is fit to bear. Supposing a rebellion in a nation, against the king of it, and this king should have a son, who is heir to his throne, and so must be equally offended with the rebels as his father, and yet should take upon him to be a mediator between his father and the rebels, and make peace between them; where would be the impropriety of it, though he himself, with the father, is the party offended?

The mediation of Christ thus stated, meets with and militates against two errors; one, of those, who say he is only a mediator as to his human nature; and that of others, who assert him to be only a mediator as to his divine nature. Most certain it is, that there are several acts and works of Christ, as mediator, in which both natures manifestly appear, and are concerned; not to make mention of the incarnation itself. In the obedience of Christ both natures are to be perceived; not only the human nature, in his being obedient unto death, even the death of the cross; but the divine nature also; or otherwise, where is the wonder, that *though he was a Son, yet learned he obedience by the things that he suffered*, Heb. v. 8. In the act of laying down his life for men, both natures appear; the human nature, which is passive in it, and is the life laid down; the divine nature, or the divine Person of Christ, who is active in it, and laid down his life of himself; and both are to be observed in his taking of it up again; his human nature, in

his body being raised from the dead; his divine nature or person, in raising it up of himself. To observe no more, the redemption and purchase of his people, is a plain proof of both natures being concerned in his work. The purchase price is his precious blood, his blood as man; but what gave virtue to that blood, is, that it was the blood of him that is God as well as man; and therefore God is said to purchase the church with his own blood, Acts xx. 28. III. It was not only requisite and necessary, that the Mediator should be God and man, but that he should be both in one Person; or, rather, that the human nature should be taken up, and united to, and subsist in the person of the Son of God. What he assumed was not a person, but a nature, and is called a thing, nature, seed, Luke i. 35. Heb ii. 16 had it been a person, there would be two persons in Christ, and so two mediators, contrary to the express words of scripture, 1 Tim. ii. 5. These two natures being in personal union, the works and actions of either, though distinct and peculiar to each, yet belong to the whole Person, and are predicated of it; Hence it may be observed, that Christ is described in one nature, by qualities, works, and actions, which belong to him in the other, and is what divines call a communication of idioms, or properties; thus the Lord of glory is said to be crucified; God is said to purchase the church with his blood; and the Son of man is said to be in heaven, while he was here on earth, 1 Cor. ii. 8. Acts xx. 28. John iii. 13. nor is it any objection that two natures should influence one and the same action, the soul and body of man, united together, concur in the performance of the same action, whether good or bad. I shall enquire,

III. How Christ came to be the mediator of the covenant, even the mediator of reconciliation in it; this affair began with God the Father; *All things are of God*, that is, the Father, as appears by what follows, *Who hath reconciled us to himself by Jesus Christ*, 2 Cor. v. 18, 19. *I was set up from everlasting*, Prov. viii. 23. says Christ; that is, by his divine Father; and God not only set him up but set him forth, Rom. v. 25.

and declared him in prophecy to be the Prince of peace; the Mediator acted as such, throughout the whole old testament-dispensation: he exercised his several offices then: his Prophetic office, by making known to Adam the covenant of grace, immediately after his fall; his Kingly office, in gathering, governing, and protecting his church, and his Priestly office, through the virtue of his blood reaching backward to the foundation of the world, and therefore said to be the Lamb slain so early, Rev. xiii. 8. the actual existence of Christ's human nature from eternity, was not necessary to his being a Mediator of the covenant; it was enough that he agreed in covenant, to be man in time. Some parts of his work did not require the actual existence of the human nature; he could draw nigh to God, as Jehovah's fellow without it. It only remains now.

IV. To shew what a Mediator Christ is, the excellency of him as such. 1. He is the one and only Mediator; *There is one Mediator between God and man, the Man Christ Jesus*; the papists plead for other mediators, angels and saints departed: and distinguish between a Mediator of redemption, and a mediator of intercession; the former, they own, is peculiar to Christ, the latter common to angels and saints; but there is no Mediator of intercession, but who is a Mediator of redemption and reconciliation. The instances produced are insufficient, and respect either the uncreated angel, Jesus Christ himself, Zech. i. 12. Rev. viii. 3. or saints, ministers, and members of churches in the present state, and not as departed, Rev. v. 8. and if, Rev. vi. 9. is to be understood of departed spirits, it is only an instance of prayer for themselves, and not for others. 2. Christ is a Mediator of men only, not of angels; good angels need not any, and as for evil angels, none is provided nor admitted, as before observed. The persons for whom Christ acted as a Mediator, by means of death, for the redemption of their transgressions, were such as were called, and received the promise of the eternal inheritance, Heb. ix. 15.—3. Yet he is the Mediator both for Jews and Gentiles;

and therefore both have access to God through the one Mediator, Christ, Rom. ix. 23, 24. and iii. 29, 30. 4. Christ is Mediator both for old and new testament-saints; there is but one Mediator for both; he is the Foundation of the apostles and prophets. 5. Christ is a prevalent Mediator, his mediation is always effectual; as for his prayers they are always heard; *I knew that thou hearest me always*, John xi. 42. 6. Christ is an everlasting Mediator, he has an unchangeable priesthood, and he ever lives to make intercession; and when his mediatorial kingdom will be completed, and there will be no need of him, either as a Mediator of reconciliation or intercession, at least in the manner he has been, and now is Christ may be the medium of the glory and happiness of his people to all eternity.

## OF CHRIST AS THE SURETY OF THE COVENANT.

The Greek word for surety is used but once throughout the whole new Testament, Heb. vii. 22. the word is derived either from *engus*, near, because a surety draws nigh to one on behalf of another; thus Christ drew nigh to his Father, and became a Surety to him for them, Jer. xxx. 21. or rather it is derived from *guion* which signifies the hand; because when one becomes a surety, he strikes hands with him; a rite much used in suretyship, and is often put for it, and used as synonymous; see Prov. vi. 1. and xvii. 18. and xxii. 26. The Hebrew word for surety, in the Old Testament, Gen. xliii. 9. has the signification of mixing, because, as Stockius observes, in suretyship persons are so mixed among themselves, and joined together, that the one is thereby bound to the other. It may be proper to consider,

I. In what sense Christ is the surety of the covenant. 1. He is not the Surety for his Father, to his people, engaging that the promises made by him in covenant shall be fulfilled; which is the Socinian sense of Christ's suretyship. Such is the faithfulness of God that has promised, that there needs no surety

for him; his faithfulness is sufficient, which he will not suffer to fail. Besides, though Christ is equal with his Father, is Jehovah's fellow, and has all the perfections of Deity in him, yet he is not greater than he; he cannot give a greater security than the word and oath of God; it is with an ill grace these men advance such a notion; since they make Christ to be but a mere man; and what dependence can there be upon him, Jer. xvii. 5. what greater security is it possible that a mere man should give, than what the promise of God itself gives? Nor, II. Is Christ in such sense a Surety, as civilians call a *fidejussor*, or such a surety that is jointly engaged with a debtor, for the payment of a debt. 1. He is not a mere accessory to the obligation of his people for payment of their debts; he and they are not engaged in one joint-bond for payment; he has taken their whole debt upon himself, as the apostle Paul did in the case of Onesimus. 2. Nor was any such condition made in his suretyship-engagements for his people, that they should pay if they were able. God the Father knew full well, that it was impossible for them, in their circumstances, ever to pay. Nor is such a supposition to be made, that Christ might desert his suretyship, withdraw himself from it; for from the instant he became a Surety for his people, he became a Servant to his Father, and he called and reckoned him as such; *Thou art my servant, O Israel; behold my servant whom I uphold*, Isai. xlix. 3. 4. Nor is it to be supposed, that Christ might not fulfil his suretyship-engagements, or not make satisfaction, as might be expected; since if he did not, it must be either for want of will, or want of power; not of will, since the persons he became a surety for, he bore the strongest affection to; nor for want of power, since, as a divine Person, he is the mighty God; as Mediator, has all power in heaven and in earth.

II. Christ is in such sense a Surety, as civilians call an *expromissor*, one that promises out and out, absolutely engages to pay another's debt; takes anothers obligation, and transfers it to himself, and by this act dissolves the former obligation, and

enters into a new one, which civilians call *novation;* though they do not in every thing tally; for the civil law neither describes nor admits such a surety among men as Christ is; who so substituted himself in the room and stead of sinners, as to suffer punishment in soul and body for them; but in some things there is an agreement. 1. Christ, by his suretyship, has taken the whole debt of his people upon himself. God the Father expected satisfaction of Christ, and said, *deliver* them *from going down to the pit; I have found a Ransom*, Job xxxiii. 24. 2, When Christ became a Surety for his people, their sins were no longer imputed to them, but were imputed to Christ, were placed to his account, 2 Cor. v. 19. Isai. liii. 6. for,—3. The old testament-saints were really freed from guilt, condemnation, and death, before the actual payment was made by Christ their Surety: yea, they were received into heaven, and actually glorified, before the suretyship-engagements of Christ were fulfilled, Isai. xliii. 25. Heb. xi. 13—16. 4. It is certain that the old testament-saints had knowledge of the mediatorial engagements of Christ, and prayed and pleaded for the application of the benefits of them to them, Job. xix. 25. Psal. cxix. 122. Isai. xxxviii. 14. And now from this suretyship of Christ arise both the imputation of sin to Christ, and the imputation of his righteousness to his people; this is the ground and foundation of both, and on which the priestly office of Christ stands, and in virtue of which it is exercised, 2 Cor. v. 21. Heb. vii. 20—22. I proceed,

II. To consider what Christ as a Surety, engaged to do,

1. He engaged to pay the debts of his people, and satisfy for the wrong done by them; this may be illustrated by the instance of the apostle Paul engaging for Onesimus, *If he hath wronged thee, or oweth thee aught, put that on my account; I Paul, have written it with mine own hand, I will repay it* Philem. 18, 19. as debts oblige to payment, so sins to punishment; but Christ being an infinite Person. As God, was able to pay off those debts, and answered for those sins, and engaged to do it, and has done it. There is a twofold debt paid by

Christ, as the Surety of his people; the one is a debt of obedience to the law of God; and the other is a debt of punishment, incurred through failure of obedience in them by paying both these debts, the whole righteousness of the law is fulfilled in his people. 11. Another thing which Christ as a Surety engaged to do, was to bring all the elect safe to glory; this may be illustrated by Judah's suretyship for Benjamin; thus expressed to his father, *I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever*, Gen. xliii. 9. And thus Christ became a Surety to his Father, for his beloved Benjamins. Christ engaged to bring his people to his Father; this was the work proposed to him, and which he agreed to do; *to bring Jacob again to him, and to restore the preserved of Israel*, Isai. xlix. 5, 6. to redeem them from all iniquity, and bring them safe to his Father in heaven.

## OF CHRIST AS THE TESTATOR OF THE COVENANT.

The covenant of grace is called a testament, in allusion to the last will and testament of men. And—1. Because it is the will of God, himself, and not another. A man's will or testament ought to be voluntary, or otherwise it is not his own will. The covenant, or testament of God, is of his own making, without any influence from another. 2. As a will consists of various legacies to various persons, so does the covenant of grace; some to Christ, Psal. ii. 8. and xvi. 6. *as my Father hath appointed unto me a kingdom*, says he, Luke xxii. 29. in a testamentary-way, as the word there used signifies. Other legacies are for the brethren of Christ, among whom he is the first born, and so appointed principal heir. 3. In wills, what a man disposes of, is, or should be, his own; no man has a power to dispose, nor ought to dispose of, what is another's, or not his own; or otherwise, his will is a void will, and such bequests void bequests. All the blessings of goodness, the Lord has a sovereign right to dispose of as he pleases; *Is it*

*not lawful for me*, says the Testator of the covenant, *to do what I will with mine own? Is thine eye evil, because I am good?* Matt. xx. 15. 4. This will or testament of Jehovah, is an ancient one, it was made in eternity, before the world began, 2 Tim. i. 9. it is sometimes called a new testament, because newly published; a new and fresh copy of it has been delivered out to the heirs of promise. 5. It is a will or testament that is unalterable; *Though it be but a man's covenant*, or testament, *yet if it be confirmed* by his own hand-writing and seal, and especially by his death, *no man disannulleth or addeth thereunto*, Gal. iii. 15. The legacies in it are the sure mercies of David. 6. Testaments, or wills, are generally sealed, as well as signed: the seals of God's will or testament are not the ordinances; circumcision was no seal of the covenant of grace, nor is baptism, which is falsely said to come in the room of it; nor the ordinance of the Lord's supper: but the seals are the holy Spirit of God, and the blood of Christ: properly speaking, the blood of Christ is the only seal of this testament, and therefore called the blood of his covenant, Zech ix. 11. Matt. xxvi. 28. Heb. xiii. 20. 7. To all wills there are commonly witnesses, and often three, and in some cases three are required. God himself, or the three divine Persons, became witnesses to it, the Three that bare record in heaven, the Father, the Word, and the holy Ghost, 1 John v. 7. 8. This will, or testament, is registered in the sacred writings, from thence the probat of it is to be taken; the public notaries, or amanuenses, that have copied it under a divine direction, are the prophets and apostles; hence the writings of the one are called the Old Testament, and the writings of the other the New Testament, the latter being the more clear, full, and correct copy. The covenant of grace having the nature of a testament, shews that there is no restipulation in it on the part of men; no more than there is a restipulation of legatees in a will. Also it may be observed, that the legacies in this testament, are owing to the good will of the testator, and not to any merit in the legatees: *For if they which are of the law be heirs, faith is made void,*

*and the promise made of none effect*; *If the inheritance be of the law*, or to be obtained by the works of it, *It is no more of promise*; see Rom. iv. 14. Gal. iii. 18. Now

I. The Son of God, The Lord Jesus Christ, may be considered as testator of the covenant of grace, as it is a will or testament, and which is plainly suggested in Heb. ix. 15—17. for,—1. Christ as God has an equal right to dispose of things as his divine Father, seeing all that the Father has are his.—2. Nothing is disposed of in the covenant, or testament, without his counsel and consent; for the counsel of peace was between them both, the Father and the Son, which respected the salvation of men, and the donation of grace and glory to them, 3. Nor was any thing given in covenant, or disposed of in the will and testament of God, but with respect to the death of Christ; all promises in covenant was on condition of Christ's making his soul an offering for sin, and of pouring out his soul unto death, Isai. liii. 10—12. 4. Whatever is given in this will, is given to Christ first: *I appoint unto you a kingdom*, dispose of it to you by will and testament, Luke xxii. 29. Wherefore.

II. The death of Christ is necessary to put this will in force to give strength unto it, that it may be executed according to the design of the maker of it; *for where a testament is, there must also of necessity be the death of the testator*; *for a testament is of force after men are dead, otherwise it is of no strength at all, whilst the testator liveth*, Heb. ix. 16, 17. It is not the death of any, only of the testator himself, that gives validity to his will, or renders it executable; the death of Christ was necessary to confirm the covenant or testament, that the legatees might appear to have a legal right to what was bequeathed to them, law and justice being satisfied thereby; so that no caveat could be put in against them, and no obstructions made to their claim of legacies, and their enjoyment of them; and no danger of this will being ever set aside there is another concern and part which Christ has in the covenant, and that is the messenger of it, Mal. iii. 1. but as that respects the administration of it, it will be considered in its proper place, after the fall of man.

## OF THE CONCERN THE SPIRIT OF GOD HAS IN THE COVENANT OF GRACE.

THE holy Spirit was not a mere by-stander and witness of this solemn transaction, but was a party concerned in it.

I. The third person, the Spirit, gave his approbation of, and assent unto, every article in the covenant.—1. In general, what respected the salvation of the chosen ones: each Person took his part, and that of the Spirit is sanctification; hence called *the sanctification of the Spirit*, 2 Thess. ii. 13. 1 Pet. i. 2. The Spirit approved of the whole scheme of salvation; or otherwise he would never have taken a part in it; the Son of God came to seek and save men, being sent of God for that purpose; in which mission of him the Spirit joined; *Now the Lord God, and his Spirit, hath sent me*, Isai. xlviii. 16. Whereas it was proper that the Son of God should assume human nature; it was approved of, and assented to by the Spirit; as appears from his concern in the incarnation of Christ; for what was *conceived in the virgin was the Holy Ghost*, Matt. i. 18, 20. Seeing it was necessary that the Saviour of men should suffer and die; the Spirit declared his approbation of it, by testifying beforehand in the prophets, *the sufferings of Christ and the glory that should follow*; it was *through the eternal Spirit*, he offered up himself without spot to God, 1 Pet. i. 11. Heb. ix. 14. 2. The Spirit of God approved of, and assented to all the promises in the covenant; hence he is called the *holy Spirit of promise*, Eph. i. 13. indeed, he himself is the great promise of the covenant; promised both to Christ the Head and to his members, Matt. xii. 18. Isai. xlii. 1. and xliv. 3. Gal. iii. 14. he is concerned in the application of every promise to the elect: so that they, *through the Spirit, wait for the hope of righteousness, by faith*, John xiv. 26. Gal. v. 5. 3. The blessed Spirit approved of, and gave his assent to all the grants made to Christ, and his people in the covenant; for he takes of these in time, and shews them to the persons interested in them, and their interest therein, John xvi. 14. They are *jus-*

*tified in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. vi. 11. the Spirit takes the blood of Christ, and sprinkles it on the conscience, Heb. viii. 12. and is called *the Spirit of adoption*, 2 Cor. vi. 18. All which abundantly prove his approbation of it, and assent unto every thing contained in the covenant of grace.

II. There are many things which the holy Spirit himself undertook and engaged in covenant to do; and nothing more strongly proves this than his doing them. 1. Some things he has done, as he agreed to do, with respect to Christ; he formed the human nature of Christ; the individual of Christ's human nature was produced by the overshadowing of the Holy Ghost, and therefore called the holy thing, born of the virgin, Psal. cxxxix. 14—16. Luke i. 35. The Spirit filled the same human nature with his gifts and graces without measure, for the discharge of his office, Isai. xi. 1—3. he descended upon him as a dove at his baptism; the performance of miracles, was by *the Spirit of God*, Matt. xii. 28. 11. There are other things he has done as he agreed to do, with respect to men in a public office and capacity; as the prophets of the old Testament, whom he inspired to speak and write as they did, 2 Pet. i. 21. and the apostles of the New, Heb. ii. 3, 4. and ordinary ministers of the word in all succeeding generations, with gifts and grace suitable to their office; and it is he that makes the word preached by them effectual to the conviction and conversion of sinners, and to the comfort and edification of saints; and whereby he conveys himself into the hearts of men, 1 Thess. i. 5, 6. He is—1. A Spirit of conviction; he convinces of sin, of righteousness, and of judgment, John xvi. 9.—2. A Spirit of regeneration and renovation; hence we read of *the renewing of the holy Spirit*, Tit. iii. 15—3. A Spirit of faith, 2 Cor. iv. 14.—4. A Comforter, under which character he is often spoked of, and promised by Christ.—5. A Sanctifier; if any are sanctified, it is by the Spirit of God. He is the Spirit of strength to the saints, to enable them to exercise grace, and to perform duties.

## OF THE PROPERTIES OF THE COVENANT OF GRACE.

I SHALL close the account of the covenant of grace, with the epithets or properties of it.

I. It is an eternal covenant; not merely as to duration, but as to the original of it; it bears date from eternity. Nor is it any objection to it, that it is sometimes called the second and new covenant, Heb. viii. 7, 8, 13. for it is so called, not with respect to the covenant of works, but the distinctions of first and second, respect the different administrations of the same covenant of grace in time.

II. The covenant of grace is entirely free; grace is the moving cause of it: God was not induced to make it from any motive and condition in men. The several parties entered freely into it. The act on which it proceeds is called *the election of grace*, Rom. xi. 5. 6. the matter of the covenant is of grace, 2 Tim. i. 9. The end of making it is the glory of the grace of God.

III. This covenant is absolute and unconditional; the covenant of works is conditional. Some, indeed, make it to be a conditional covenant, and faith and repentance to be the conditions of it. But if these were conditions of the covenant, to be performed by men in their own strength, in order to be admitted into it, and receive the benefits of it; they would be as hard, and as difficult to be performed, as the condition of the covenant of works, since faith requires, to the production of it, almighty power, even such as was put forth in raising Christ from the dead, Eph. i. 19, 20. and though God may give men means, and time, and space of repentance, yet if he does not give them grace to repent, they never will.

IV. The covenant of grace is perfect and complete, wanting nothing; it is *ordered in all things*; and if in all things, nothing can be wanting in it, 2 Sam. xxiii. 5. It is full of precious promises; promises of all sorts, promises of things temporal, spiritual, and eternal; so that there is nothing that a

believer stands in need of, nor any state nor condition he can come into, but there is a promise of what he wants, and which is suitable to him, 1 Tim. iv. 8. Heb. xiii. 5, 6. It is full of rich blessings of grace; even of all salvation, and all the parts of it, Sam. xxxiii. 5.

V. It is an holy covenant; so it is called, Luke i. 72. The contracting parties in this covenant are, the holy Father, and the holy Son, and the holy Spirit, with respect to whom this epithet is thrice expressed in Isai. vi. 3. see Psal. cxi. 9. the matter of it is holy; the promises of it are holy, Psal. cv. 42. the blessings of it are holy; they are called the sure mercies of David, Isai. lv. 3. and the holy things of David, Acts xiii. 34. and nothing can more strongly engage to a concern for holiness of heart and life, than the promises of the covenant; see 2 Cor. vi. 18. and vii. 1. to enable us to walk in his statutes, keep his judgments, and do them, Jer. xxxi. 33. and xxxii. 39, 40.

VI. It is a sure covenant, firm and immovable, more immovable than rocks and mountains; they may depart, but this covenant shall never depart, 2 Sam. xxiii. 5. *Once have I sworn by my holiness that I will not lie unto David.*

VII. It is frequently called an everlasting covenant, 2 Sam. xxiii. 5. Isai. liv. 3. Heb. xiii. 20. It is a covenant that will never be antiquated, nor give way to, nor be succeeded by another; the covenant of works is broken, and has been succeeded by an administration of the covenant of grace; and that first administration being not faultless, but deficient with respect to clearness and extensiveness, is waxed old, and vanished away, and has given place to a new administration of it; which will continue unto the end of the world.

## OF THE COMPLACENCY AND DELIGHT GOD HAD IN HIMSELF, AND THE DIVINE PERSONS IN EACH OTHER, BEFORE ANY CREATURE WAS BROUGHT INTO BEING.

HAVING finished what I had to say concerning the internal acts of God, I thought it might be proper to observe the

complacency, delight, and satisfaction God had in himself, in his own nature and perfections, before any creature existed; and would have had, if none had ever been brought into being; and especially the mutual delight and complacency each divine person had in one another, when alone, in a boundless eternity, and all of them had in the chosen vessels of salvation.

I. The complacency, delight and satisfaction, which the divine Being had in himself, in his own nature and perfections, before the existence of any creature. God is a most perfect being, entire and wanting nothing; he is El-shaddai, God all-sufficient; the perfections of God are, indeed, displayed in the creatures in a glorious manner; but then these displays are made not for his own sake, but for the sake of others; nor does he need the worship and obedience of angels or men; nor does he receive any additional pleasure and happiness from them; what are the highest and loudest praises of angels, to him who is exalted above all blessing and praise; or the prayers and petitions of indigent creatures? the benefit from them is to them, and not to him; what is all the righteousness, and what are the best works done by men to him; *Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect? If thou be righteous, what givest thou him; or what receiveth he of thine hand? Can a man by all this be profitable to God?* No, he cannot; when the best of men have done all they can, they must own they are but unprofitable servants, with respect to him. *Who hath first given to him, and it shall be recompensed to him again; for of him, and through him, and to him are all things?* Job xxii. 2, 3. and xxxv. 7. Luke xvii. 10. Rom. xi. 35, 36. He had infinite delight, pleasure, and complacency in himself, before any creature was made, and would have had the same, if they had never been.

II. As Jehovah took delight and pleasure in himself, in his own nature, and the perfections of it, so in the internal and eternal acts of his mind; *Known unto God are all his works from eternity*, Acts xv. 18. and he delighted in them, as he

saw them in himself; they stood all before him in his view, as if really in execution; nor does the execution of them add any new joy and pleasure to him. But what I would chiefly attend unto is,

III. The delight and complacency which each divine Person had in one another, before any creature was in being; with respect to two of the divine Persons, this is strongly expressed in Prov. viii. 30. *Then I was by him*, as *one brought up* with him, *and I was daily* his *delight*, *rejoicing always before him:* when all this was, may be learned from the proceeding verses; when there were no depths, no fountains abounding with water; before the mountains were settled, while as yet he had not made the earth, &c. verse 24—29. and the third Person is not to be excluded. 1. The delight and complacency of the Father in the Son, is declared in the following expressions; Then I was by him, from eternity, or before the world was; I, a person I, a divine Person, I Wisdom, &c. John speaks of this and much in the same language, chap. i. 1. *In the beginning was the Word, and the Word was with God, and the Word was God*; he is said to be *in the bosom of the Father*, John i. 18. he was the dear Son of his love; partly because of his likeness to him, being, the express image of his Person; and partly because of the same nature with him, having the same perfections: he was also his delight, considered in his office as Mediator; *Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth*, Isai. xlii. 1. He delighted in the foreviews of that obedience to his will his Son should yield. II. The Son of God also had the same delight and pleasure in his divine Father; before the world was; with what exultation does he repeat the words of his Father to him, declaring this relation; *The Lord hath said unto me*, and that was in eternity, *Thou art my Son, this day have I begotten thee* Psal. ii. 7. to accomplish the salvation of his people, which was the *joy set before him*; and he rejoiced in the foreviews of his Father being glorified by it, and of his own glory upon it, John xiii. 31, 32.

and xvii. 1—5. III. Though the third Person, the holy Spirit, is not mentioned in the passage in Proverbs; yet the Spirit, as he is of the same nature with the Father and the Son always took infinite delight in his own nature and perfections; and as he was privy to all the thoughts, purposes, and counsels of God which are the deep things he searches and reveals. IV. This mutual delight and complacency which each Person had in one another, lay in and arose from the perfect knowledge they had of each other; *As the Father knoweth me*, says Christ, *so know I the Father*, John x. 15, and the Spirit knows them both, and the things that are in them, 1 Cor, ii. 10, 11. and hence arises mutual love to each other; the Father loves the Son, and the Son loves the Father, John iii. 35. and v. 20. and xiv. 31. and the Spirit proceeding from them both, loves them both. Moreover,

IV. The three divine Persons had from eternity, and before any creature was in actual being, the utmost delight and complacency in the elect of God, and in the foreviews of their salvation and happiness. The joy and delight of the Son in them are strongly expressed in Prov. viii. 31. *Rejoicing in the habitable part of his earth, and my delights were with the sons of men*; then was the Son of God *rejoicing in the habitable part of the earth*; in the foreviews of those spots of ground, houses and cottages, where it was known the chosen vessels of mercy would dwell; as lovers express their love to the objects of their affection by saying they love the ground on which they tread; so Christ having loved his people with a love of complacency and delight, rejoiced in the foresight of those parts of the habitable world, where, he saw their habitations would be: the church of God on earth, may be called the habitable part of his earth, being the dwelling-place which he has chosen for himself as such, and where he delights to dwell, and they were from everlasting his Hephzibah and Beulah. Some respect may be had to the new earth, or the second Adam's earth; in which only righteous persons will dwell; and where the tabernacle of God will be with men.

In the views of this the Son of God was rejoicing before the world was; and in time expressed his desire of it; as may be concluded from his frequent appearances in an human form, before his incarnation, as precludiums of it. Now not only the Son of God took delight and complacency in the elect of God, before the world was; but the Father and Spirit also; 2 Thess. ii. 13. Eph. i. 4. Thus we see what delight and complacency, satisfaction and happiness, God had in himself before any creature existed; and would have continued the same, if none had ever been created; and the whole furnishes an answer to those curious questions, if it is proper to make them; What was God doing in eternity? what did his thoughts chiefly run upon then? and wherein lay his satisfaction, delight, and happiness?

# BOOK III.

## OF THE EXTERNAL WORKS OF GOD.

### OF CREATION IN GENERAL.

HAVING considered the internal and eternal acts of the divine mind, I proceed to consider the external acts of God. I shall begin with the work of creation, which is what God himself began with; and shall consider the following things concerning it.

I. What creation is. Sometimes it only signifies the natural production of creatures, by generation and propagation; the birth of persons, in the common course of nature, is called the creation of them, Ezek. xxi. 30. and xxviii. 14. Eccles. xii 1. Sometimes it designs acts of providence, in bringing about affairs of moment and importance in the world; as when it is said, *I form the light, and create darkness.* It is to be understood of prosperous and adverse dispensations of providence, Isai. lv. 7. So the renewing of the face of the earth, and reproduction of herbs, plants, &c. is a creation, Psal. civ. 30. And the renewing of the world, in the end of time is called a creating new heavens and a new earth, Isai. lxv. 17. Sometimes it intends the doing something unusual and wonderful; such as the earth's opening its mouth, Numb. xvi. 30. the wonderful protection of the church, Isai. iv. 5. and particularly the incarnation of the Son of God, Jer. xxxi. 22. To observe no more, creation may be distinguished into mediate and immediate; mediate creation is the production of beings, by the power of God, out of pre-existent matter, so God is said to create great whales and other fishes, which, at his command,

the waters brought forth abundantly; and he created men, male and female; and yet man, as to his body, was made of the dust of the earth, and the woman out of the rib of man, Gen. i. 21, 27. and, indeed, all that was created on the five last days of the creation, was made out of matter which before existed, though indisposed of itself for such a production.—Immediate creation is the production of things out of nothing, as was the work of the first day, the creating the heavens and the earth, the unformed chaos, and light commanded to arise upon it, Gen. i. 1—3. These are the original of things; so that all thing ultimately are made out of nothing, Heb. xi. 3. it cannot be conceived otherwise, than that the world was made out of nothing: for, if nothing existed from eternity, but God, there was nothing existing, out of which it could be made; to say it was made out of pre-existent matter, is to beg the question; besides, that pre-existent matter must be made by him; for he has *created all things*, Rev. iv. 11. and if all things, nothing can be expected; and certainly not matter; be that visible or invisible, one of them it must be; and both the one and the other are created of God, Col. i. 16. and this matter must be made out of nothing, so that it comes to the same thing, that all things are originally made out of nothing. Besides, there are some creatures, and those the most noble, as angels and the souls of men, which are immaterial, and therefore not made out of matter, and consequently are made out of nothing; and if these, why not others? and if these and others, why not all things, even matter itself?

II. The objects of creation are all things, nothing excepted in the whole compass of finite nature; *Thou hast created all things, and for thy pleasure, or by thy will, they are and were created*, Rev. iv. 11. these are comprehended by Moses under the name of the heavens and the earth, Gen. i. 1. and more fully by the apostles, Acts iv. 24. and still more explicitly by the Angel, Rev. x. 6. 1. The heavens and all in them; these are often represented as made and created by God, Psal. viii. 3. and xix. 1. and cii. 25. They are spoken of in the plural

number, for there are certainly three; we read of a third heaven, 2 Cor. xii. 2, 4. this is,—1. The heaven of heavens, the habitation of God, where angels dwell, and where glorified saints will be in soul and body to all eternity. Now this is a place made and created by God, 1 Kings viii. 27. it is where the angels are, who must have an *ubi*, some where to be in; and here bodies are, which require space and place, as those of Enoch and Elijah, and the human nature of Christ, here the bodies of those are, who rose at the time of his resurrection; and all the bodies of the saints will be to all eternity: this is by Christ distinguished as the place of the blessed, from that of the damned, John xiv. 2. 3. Luke xvi. 26. It is called a *city whose builder and maker is God*, Heb. xi. 10. for he that built all things built this. 2. There is another heaven, lower than the former, and may be called the second, and bears the name of the starry heaven, because the sun, and moon, and stars are placed in it: *Look towards heaven, and tell the stars*, Gen xv. 5. this reaches from the moon, to the place of the fixed stars. Now this, and all that in it are, were created by God, Gen. i. 16. 3. There is another heaven, lower than both the former, and may be called the ærial heaven, Gen. vii. 3, 23. This wide expanse, or firmament of heaven, is the handy-work of God, and all things in it; not only the fowls that fly in it, but all the meteors gendered there; as rain, snow, thunder and lightning. *Hath the rain a father?* Job. xxxvii. 6. II. The earth and all that is therein, Gen. i. 2, 9, 10. as this was made by God, so all things in it; the grass, the herbs, the plants, and trees upon it; the metals and minerals in the bowels of it, gold, silver, brass, and iron; all the beasts of the field, and "the cattle on a thousand hills;"—III. The sea, and all that is in that; when God cleaved an hollow in the earth, the waters he drained of it, he gathered unto it; and gave those waters the name of seas, Gen. i. 10. Psal. xcv. 5. the marine plants and trees, and all the fishes that swim in it great and small, innumerable, Psal. civ. 25, 26. That the planets are so many worlds as our earth is, and *that*

*the fixed stars are so many suns to worlds unknown to us, are but the conjectures, however probable, of modern astronomers.*

III. The next thing to be enquired into is, When creation began? this was not in eternity, but in time; an eternal creature is the greatest absurdity imaginable; *In the beginning God created the heavens and the earth*, Gen. i. 1. *And thou, Lord in the beginning hast laid the foundation of the earth, &c.* Heb. i. 10. Some Philosophers, and Aristotle at the head of them, have asserted the eternity of the world, but without any reason. To say the world, or matter, was co-eternal with God, is to make that itself God; for eternity is a perfection peculiar to God; and where one perfection is, all are: what is eternal, is infinite and unbounded; and if the world is eternal, it is infinite; and then there must be two infinites, which is an absurdity not to be received. Besides, if eternal, it must necessarily exist; or exist by necessity of nature; and so be self-existent, and consequently God; yea, must be independent of him, and to which he can have no claim, nor any power and authority over it; whereas according to divine revelation, and even the reason of things, all things were according to the pleasure of God, or by his will, Rev. iv, 11. and therefore must be later than his will, being the effect of it. And as the world had a beginning, and all things in it, it does not appear to be of any great antiquity; it has not, as yet run out six thousand years: according to the Greek version, the age of the world is carried fourteen or fifteen hundred years higher; but the Hebrew text is the surest rule to go by: as for the accounts of the Egyptians, Chaldeans, and Chinese, which make the original of their kingdoms and states, many thousand of years higher still: these are only vain boasts, and fabulous relations, which have no foundation in true history. The origin of nations, according to the scriptures, which appears to be the truest; and the invention of arts and sciences, and of various things necessary to human life; as of agriculture the bringing up of cattle; making of various utensils of brass and iron, for the various businesses of life; and the find-

ing out of letters; with many other things, which appear to be within the time the scripture assigns for the creation: plainly shew it could not be earlier, since without these, men could not be long: nor does any genuine history give an account of any thing more early, nor so early as the scriptures do; and therefore we may safely conclude, that the origin of the world as given by that, is true; for if the world had been eternal, or of so early a date as some kingdoms pretend unto, something or other done in those ancient times, would have been, some way or other transmitted to posterity. The time and season of the year when the world was created, some think was the vernal equinox, or spring of the year, when plants and trees are blooming; and have observed, in favour of this notion, that the redemption of man was wrought out at this time of the year, which is a restoration of the world. Others think the world was created in the autumnal equinox, when the fruits of the earth are ripe, and in their full perfection; which seems more probable: and certain it is, that some nations of old, as the Egyptians and others began their year at this time; as did the Israelites, before their coming out of Egypt; and it may be observed, that the feast of ingathering the fruits of the earth, is said to be *in the end of the year*; and when a new year begun; see Exod. xii. 2. and xxiii. 16. But this is a matter of no great moment.

IV. The author of creation is God, and he only, Isai. xl. 28. and xlii. 5. and xliv. 24. Jer. x. 11. and more divine persons than one were concerned in this work, for we read of creators and makers in the plural number, Eccl. xii. 1. Job xxxv. 10. Psal. cxlix. 2. Isai. liv. 5. and a plural word for God is made use of at the first mention of the creation, Gen. i. 1. And this work of creation was wrought by God without any other cause, principal or instrumental; not principal, for then that would be equal with God; nor instrumental; since creation is a production of things out of nothing, there was nothing for an instrument to operate upon; and since it was an instantaneous action, done in a moment, there could be no

opportunity of using and employing one: besides, this instrument must be either God or a creature; not God, because it is supposed to be distinct from him, and to be made use of by him; and if a creature, it must be used in the creation of itself, which is an absurdity; for then it must be and not be at the same moment; nor could, nor can creative power be communicated to a creature; this would be to make finite infinite, and so another God, which cannot be; this would be to make God to act contrary to his nature, to deny himself, which he cannot do; and to destroy all distinction between the creature and the creator, and to introduce and justify the idolatry of the heathens, who worshipped the creature besides the creator.

V. The manner and order of the creation: it was done at once by the mighty power of God, by his all commanding will and word, *He spake and it was done, he commanded and it stood fast*, Psal. xxxiii. 9. Though God took six days for the creation of the world, the work of every day, and every particular work in each day, were done in a moment: on the first day by the word of the Lord the heavens and the earth were at once made, and light was called into being. On the second day the firmament of heaven. On the fourth day he made the sun, moon and stars. On the fifth day, in one moment of it, he bid the waters bring forth fowls, and in another moment of it, created great whales, and fishes; on the sixth day, in one moment of it, he ordered the earth to bring forth living creatures; and in another moment on the same day, he created man after his image; and in another moment on the same day, he created the woman out of the rib of man. Thus God proceeded from things less perfect to those more perfect, and from inanimate creatures to animate ones, and from irrational creatures to rational ones: when he had finished his works he pronounced them all very good. There remains nothing more to be observed but,

VI. The end of the creation of all things: and 1. The ultimate end is the glory of God, Prov. xvi. 4. particularly his infinite and almighty power, Rom. i. 20. Jer. xxxii. 17. Men are called upon by the Psalmist to give thanks to God because he is good; and the principal things instanced in, are the works of creation; see Psal. xxxiii. 5. and cxxxvi. 1, 4, &c. to all which may be added, the rich display that is made of the wisdom of God, Prov. iii. 19, 20. 2. The subordinate end is the good of man, Isai. xlv. 12, 18. particularly the world and all things were made for the sake of God's chosen people; in which, as on a stage and theatre, the great work of their redemption and salvation was to be performed in the most public manner; and they have the best title to the world, even the present world, Christ being theirs, 1 Cor. iii. 22. 23. Psal. xxiv. 1. as well as the new heavens and the new earth are for their sakes, 2 Pet. iii. 13. yea the angels of heaven are created for their use and service; they are all *ministering spirits, sent forth to minister for them who are heirs of salvation*, Heb. i. 14. wherefore upon the whole it becomes us to glorify God our creator, and to put our trust in him.

## OF THE CREATION OF ANGELS.

THOUGH the creation of angels is not expressly mentioned in the account of the creation by Moses, yet it is implied in it; for the heavens include all that are in them: Moses in closing the account of the creation, observes, *Thus the heavens and the earth were finished, and all the host of them*, Gen. ii. 1. Now of the hosts of heaven, the angels are the principal part, Dan. ix. 35. Luke. ii. 13. and therefore must have been created within the six days; on what particular day is not certain, whether on the first, second, third, or fourth; all have been pitched upon by one or another; most probably the first, on which day the heavens were created. Though angels have not bodies, and so are not in place circumscriptively: yet, as they are creatures, they must have an *ubi*, a somewhere in which they are definitively; so that they are here, and not

there, and much less every where: it is most reasonable therefore to conclude, that God made the heavens first, and then the angels to dwell in them. The angelic spirits were made altogether; for all those morning-stars, the sons of God, were present, and shouted at the foundation of the earth; and all the host of heaven were made by the breath of God, Job. xxxviii. 7. Psal. xxxiii. 6. their numbers are many; a multitude, Luke ii. 13. twelve legions, Matt. xxvi. 53. in Dan. vii. 10. a thousand thousands; which number is greatly exceeded in the vision John saw, Rev. v. 11. an innumerable company, Heb. xii. 22. Concerning these excellent creatures of God, the following things may be observed.

I. Their names: as for proper names, though there are many of them in the Apocryphal, and Jewish writings, yet in the sacred scriptures but few, perhaps no more than one, and that is Gabriel, the name of an angel sent with dispatches to Daniel, Zacharias, and to the virgin Mary, Dan. viii. 16. and ix. 21. Luke i. 19. 26. for as for Michael, the Archangel, he seems to be no other than Christ. The names and epithets of angels, are chiefly taken from their nature, Elohim is their principal one, translated gods, Psal. xcvii. 7. Because sent with messages from God, and because God's vicegerents, for a like reason they have the names of *thrones*, *dominions*, *principalities* and *powers*, Col. i. 16. If the text in Job. xxxviii. 7. is to be understood of angels, it furnishes us with other names and titles of them; as *morning stars*, and *sons of God*. They sometimes have the name of men given them; because they have appeared in an human form; such were two of those who appeared like men to Abraham, and afterwards to Lot; and two others seen by the women at Christ's sepulchre, Gen. xviii. 2. and xix. 1, 5, 8. Luke xxiv. 4. The more common name is that of angels, or Messengers.

II. The nature of angels, which is expressed by the word spirits; so good angels are called spirits, and ministering spirits, Heb. i. 7. 14. and evil angels, unclean spirits, Matt. x. 1. Luke x. 17, 20. It is difficult with us to form any idea of a

spirit; we rather know what it is not, than what it is; *A spirit hath not flesh and bones, as ye see me have*, says Christ, Luke xxiv. 39. was it corporeal, a legion of spirits could never have a place in one man; nor penetrate and pass through bodies, through doors bolted and barred, as these angelic beings have; they are possessed of great agility, and with great swiftness and speed descend from heaven, on occasion; as Gabriel did, who flew swiftly, as swift as light from the sun, or lightening from the heavens; they are invisible, and among the invisible things created by the Son of God. Once more, being incorporeal and immaterial, they are immortal; they do not consist of parts, of matter capable of being disunited or dissolved. God, who only has immortality originally and of himself, has conferred immortality on the angelic spirits; and though he can annihilate them, he will not.

III. The qualities and excellencies of angels may be next considered; and they are more especially three, holiness, wisdom or knowledge, and power.—1. Holiness; they are called holy angels, Mark viii. 38. They are subject to the same laws and rules of morality snd righteousness that men are; for they *do his commandments, hearkening to the voice of his word*, Psal. ciii. 20.—2. Wisdom and knowledge; it is an high strain of compliment in the woman of Tekoah to David; *My Lord is wise, according to the wisdom of an angel of God; to know all things that are in the earth*, 2 Sam. xiv. 20. They know much of God, being always in his presence, and beholding his face; and much of men, of wicked men, on whom, by divine direction, they inflict the judgments of God; and of good men, the heirs of salvation, to whom they are sent, as ministering spirits: they know much of the mysteries of providence, and of the mysteries of divine grace, Matt. xxiv. 36. —3. Power is another excellency of the angels; they are called mighty angels, and are said to *excel in strength;* 2 Thess. i. 7. Psal. ciii. 20. they are capable, indeed, under a divine influence, of holding the four winds of heaven; and of restraining hurtful things; they have power, when they have leave,

or are ordered to smite the bodies of men with diseases; as the men of Sodom with blindness, yea, with death itself, as seventy thousand Israelites, on account of David's numbering the people; and a hundred and forty-five thousand Assyrians in one night, as they lay encamped against Jerusalem. Herod the king, being smitten by an angel, was eaten of worms, and died.

IV. Their office and employment. 1. With respect to God; their work is to praise him, to celebrate the glory of his perfections; *Praise ye him, all his angels*, Psal. cxlviii. 2. and their work also lies in keeping the commandments of God, and to do his will in heaven and in earth, Zech. vi. 4, 5. II. With respect to Christ, on whom they are said to ascend and descend, as they did on Jacob's ladder, a type of him, Gen. xxviii. 12. John i. 51. they attended at the incarnation; they had the care and charge of him in his state of humiliation; when he had fasted forty days they came and ministered food unto him, Matt. iv. 11. and one of them attended him in his agony in the garden, Luke xxii. 43. they were present at his resurrection, Matt. xxviii. 2. Luke xxiv. 4, 6, 23. they accompanied him at his assension to heaven, Psal. lxviii. 17, 18. Acts i. 10, 11. 1 Tim. iii. 16. and by them he will be attended at his second coming, 2 Thess. i. 7. Luke ix. 26. III. With respect to the saints, to whom they are sent as ministering spirits: instances of which are—1. Preserving them in their infant state, which is what the apostle means when he says, that *God separated him from his mother's womb*, Gal. i. 15. which providence may be thought to be chiefly executed by the ministry of angels. Though it is not certain, yet some scriptures countenance, Matt. xviii. 10. Act xii. 15. that every one has his guardian angel, since sometimes more angels are deputed to one, and sometimes but one to many; yet doubtless saints from their birth are under the care of angels.—2. Providing food for them when in want of it, as an angel dressed food for the prophet Elijah, and called upon him to arise and eat, Matt. iv. 11. Psal. lxxviii. 25. 1 Kings xix. 5—8.—3. Keeping off diseases from them, *He shall deliver thee from the*

*noisome pestilence—neither shall any plague come nigh thy dwelling; for he shall give his angels charge over thee, &c.* Psal. xci. 3, 7, 11.—4. Directing and protecting in journies, Gen. xxiv. 7, 27, 48. so Jacob as he was travelling, was met by the angels of God, who divided themselves into two hosts for his guard.—5. Keeping from dangers, and helping out of them; Lot and his family were in danger of being destroyed in Sodom, the angels laid hold on their hands, Gen. xix. 15—17. the preservation of Shadrach, Meshech, and Abednego, in the furnace of fire, and of Daniel in the lions' den, is ascribed to angels, Dan. iii. 28. and vi. 22. the opening of the doors of the prison where the apostles were, and setting them free; and the deliverance of Peter from prison, were done by angels, Acts v. 19, 20. and xii. 7, 10. With respect to things spiritual—1. Angels have been employed in revealing the mind and will of God to men. They attended at mount Sinai, Deut. xxxii. 2. An angel published the gospel, Luke ii. 10. 11. An angel made known to Daniel the time of the Messiah's coming, Dan. viii. 16—19. And an angel was sent to signify to the apostle John, the things that should come to pass in his time, and in all ages to the end of the world, Rev. i. 1.—2. Though the work of conversion is the sole work of God, yet as he makes use of instruments in it, as ministers of the word, why may he not be thought to make use of angels? This is certain, they are acquainted with the conversions of sinners, Luke xv. 7, 10.—3. They are useful in comforting the saints when in distress; as they strengthened and comforted Christ in his human nature, when in an agony, so they comfort his members, as they did Daniel, when in great terror, and the apostle Paul, in a tempest, Dan. ix. 23. Acts xxvii. 23, 24. If evil angels are capable of suggesting terrible and uncomfortable things, good angels are surely capable of suggesting comfortable things. For—4. They greatly assist in repelling the temptations of Satan; for if they oppose themselves to, and have conflicts with evil angels, with respect to things political and civil, the affairs of kingdoms and states, in which the interest and church of Christ are concerned, see Dan. x. 13,

20. Rev. xii. 7. they, no doubt, bestir themselves in opposition to evil spirits, when they tempt believers to sin, or to despair, Eph. vi. 12. Zech. iii. 1, 2, 3, 4.—5. They are exceeding useful to saints in their dying moments; they carried the soul of Lazarus into Abraham's bosom, Luke xvi. 22. and thus Elijah was carried to heaven, soul and body, in a chariot of fire, and horses of fire, which were no other than angels, 2 Kings ii. 11.—6. Angels, as they will attend Christ at his second coming, so they will be made use of by him, to gather the risen saints from the four quarters of the world, Matt. xiii. 40, 41. and xxiv. 31. From the whole it appears, that angels are creatures, and so not to be worshipped, Col. ii. 18. the angels themselves refuse and forbid it, Rev. xix. 10. and xxii. 8, 9. yet, notwithstanding, they are to be loved, valued, and esteemed by the saints, see 1 Cor. xi. 10. it is no small part of their gospel-privileges, for which they should be thankful, that they are come to an innumerable company of angels, Heb. i. 14. and xii. 22.

## OF THE CREATION OF MAN.

Man was made last of all the creatures, being the chief and master-piece of the whole creation on earth. He is a compendium of the creation, and therefore is sometimes called a microcosm, a little world, the world in miniature. Man was made on the sixth and last day of the creation, and not before; nor were there any of the same species made before Adam, who is therefore called the first man Adam. What puts this out of all question, with those that believe the divine revelation, is, that it is expressly said, that before Adam was formed, *there was not a man to till the ground*, Gen. ii. 5. Man was made after, and upon a consultation held concerning his creation; *Let us make man*, Gen. i. 26. which is an address, not to second causes, nor is it an address to angels; but the address was made by Jehovah the Father, and the consultation was held by him, with the other two divine Persons in the Deity, the Son and Spirit; a like phrase see in chap. iii. 22. and xi. 7. Isai. vi. 8. The following things may be observed,

I. The author of his creation, God; *So God created man*, Gen. i. 27. for we are all his offspring, and therefore are exhorted to *remember* our *Creator*, Eccles. xii. 1. or *Creators*; even Father, Son, and Spirit; hence we read of God our *Makers*, in various passages of scripture, Job xxxv. 10. Psal. cxlix. 2. Isai. liv. 5. It is pretty remarkable that the word created should be used three times in one verse, where the creation of man is only spoken of; as it should seem to point out the three divine persons concerned therein, Gen. i. 27.

II. The constituent and essential parts of man, created by God which are two, body and soul; these appear at his first formation; the one was made out of the dust, the other was breathed into him; and so at his dissolution, the one returns to the dust from whence it was; and the other to God that gave it. 1. The body which is a most wonderful structure; every muscle, vein, and artery, yea, the least fibre is set in its proper place, to answer its designed end; and all in just symmetry and proportion: to enter into a detail of particulars, more properly belongs to anatomy; that art is now brought to such a degree of perfection, that by it most amazing discoveries are made in the structure of the human body; as the circulation of the blood, &c. so that it may well be said of our bodies, as David said of his, *I am fearfully and wonderfully made*, Psal. cxxxix. 14. The erect posture of the body is not to be omitted, by which man is fitted and directed to look upward to the heavens, to contemplate the glory of God. In the Greek language man has his name, Anthropos, from turning and looking upwards. The body of man was originally made immortal; not that it was so of itself; but God, who only has immortality, conferred it on the body of man. It is most clear from the word of God, that death did not arise from a necessity of nature, but from sin; it is expressly said, *the body is dead because of sin*, Rom. v. 12, 15. II. The soul is the other part of man created by God; it is an inhabitant of the body, dwells in it, as in a tabernacle, and exists in a separate state after it; all which shew it is a substance, or subsistence

of itself. It is not a corporal but a spiritual substance; not a body as Tertullian, and others have thought; but a spirit, as it is often called in scripture, Eccles. xii. 7. Matt. xxvi. 41. Acts vii. 59. The souls of men are called the spirits of all flesh, to distinguish them from angelic spirits, Numb. xvi. 22. The body may be killed by men, but not the soul. Some have been, and are of opinion that the souls of men are *ex traduce*, as *Tertullian*. But if souls are by natural generation from their immediate parents, they must be derived either from their bodies, or from their bodies and souls, or from their souls only; not from their bodies, for then they would be corporeal, whereas they are not; not from both bodies and souls; for then they would be partly corporeal, and partly incorporeal, which they are not; not from their souls only, for as an angel is not generated by an angel, so not a soul by a soul. Besides, if the souls of men are derived from the souls of parents, it is either from a part of them, or from the whole; not from a part, for then the soul would be partable and divisible, as matter is, and so not immaterial; and as not a part, so neither can their whole souls be thought to be communicated to them, for then they would have none, and perish; to such absurdities is this notion reducible. Besides, what is immaterial, as the soul is, can never be educed out of matter; if the soul is generated out of the matter of parents, then it is, and must be material; and if material, then coruptible; and if corruptible, then mortal. But what puts this matter out of doubt is, the distinction the apostle makes between the *fathers of our flesh*, and the *Father of Spirits* Heb. xii. 9.

III. The difference of sex in which man was created, is male and female, Gen. i. 27. *Adam was formed, then Eve*, 1 Tim. ii. 13. Man is a social creature, and therefore God in his wisdom thought it not proper that he should be alone, but provided a help-mate for him, to be a partner and companion with him, in civil and religious life. There were but one male and one female, at first created, and which were joined together in marriage by the Lord himself, to teach, that but

one man and one woman only are to be joined together at one time in lawful wedlock: these two, male and female, first created, were made after the same image; for the word man, includes both man and woman; and Adam was a name common to them both in their creation, and when said to be made after the image of God, Gen. i. 26, 27. and v. 1, 2. which image, as will hereafter be seen, lies much in righteousness and holiness. But they, Adam and Eve, sought out many inventions, sinful ones, and so lost their righteousness. Which leads on to consider,

IV. The image of God in which man was created; *God said, Let us make man in our own image, and after our likeness, ——so God created man in his own image*, Gen. i. 26. 27. Whether image and likeness are to be distinguished, as the one respecting the substantial form of man, his soul; the other certain accidents and qualities belonging to him; or whether they signify the same is not very material; the latter seems probable; since in Gen. i. 27. where image is mentioned, likeness is omitted; and, on the contrary, in Gen. v. 1. the word likeness is used, and image omitted. He is not in such sense the image of God, as Jesus Christ the son of God is who is the express image of his Father's Person. Though there was in him some likeness and resemblance of some of the perfections of God; which are called his imitable ones, and by some communicable; as holiness, righteousness, wisdom, &c. yet these perfections are not really in him, only some faint shadows of them; the renewed and spiritual image of God, in regenerate persons, is called a partaking of the *divine nature*, 2 Pet. i. 4. that is wrought in them, and impressed on them, which bears *some resemblance* to the divine nature. The seat of the image of God in man, is the whole man, both body and soul; wherefore God is said to create man in his image; not the soul only, nor the body only; but the whole man, Gen. i. 27. and v. 1. at the resurrection of the dead, the saints will most fully appear to *bear the image of the heavenly One*, 1 Thes. v. 23. 1. The first man was made in the image of God in his body in some respect; hence this is given as a reason why

the blood of a man's body is not to be shed, because, *In the image of God made he man*, Gen. ix. 6. There is something divine and majestic in the countenance of man, in comparison of brute creatures. And it may be observed, that the perfections of God, many of them, are represented by the members of the human body; as his all-seeing providence by eyes; his attention to the petitions of his people, by ears, open to their cries; and his power to deliver, by an arm and hand; and his pleasure and displeasure, by his face being towards good men, and against bad men. I see no difficulty in admitting that the body of Adam was formed according to the idea of the body of Christ in the divine mind, and which may be the reason, at least in part, of that expression: Behold, the man is, or rather was as one of us. II. The principal seat of the image of God in man, is the soul. And this appears,—1. In the nature of the soul, which is spiritual, immaterial, immortal, and invisible, as God is. Moreover, the soul carries some shadow of likeness to God in its powers and faculties. 2. The image of God in the soul of man, of the first man particularly, appeared in the qualities of it; especially in its wisdom, and understanding, and in its righteousness and holiness, Eccles. vii. 29. 3. The image of God in the whole man, soul and body, or in his person, lay in his immortality, natural to his soul, and conferred on his body; and also in his dominion over the creatures. 4. This image lay too in the blessedness of man, in his original state; for as God is God over all and blessed, and is the blessed and only Potentate; so man, in a lower sense, was blessed above all the creatures. Adam's knowledge was natural knowledge; his holiness and righteousness, natural holiness and righteousness; the covenant made with him, a natural covenant; the communion he had with God, was in a natural way; and all his benefits and blessings natural ones; but believers in Christ are blessed with all spiritual blessings in him, and have a spiritual image enstamped upon them, which can never be lost; and into which they are changed from glory to glory, till it becomes perfect.

## OF THE PROVIDENCE OF GOD.

PROVIDENCE, of which we are now about to treat, must be considered as distinct from foresight, foreknowledge, and predestination; which all respect some act in the divine mind in eternity; this may be called eternal providence; but providence in time, which is what is now under consideration, and may be called actual providence, is the execution of whatsoever God has foreknown and determined; *Who worketh all things after the counsel of his will*, Eph. i. 11. The wise man says, *There is a time to every purpose under the heaven;* whatever is done under the heavens in time, there was a purpose for it in eternity, Eccles. iii. 1—11. Purpose and providence, exactly tally and answer to each other; the one is the fulfilment of the other; *Surely, as I have thought*, saith the Lord, *so shall it come to pass; and as I have purposed, so shall it stand*, Isai. xvi. 24.

The providence of God is not only expressed in scripture, by his sustaining, upholding, and preserving all things; but by his looking down upon the earth, and the inhabitants of it, Psal. xiv. 2. It may be argued from the senses which he imparts to men. He has placed the eyes and the ears in the head of the human body, to look out after and listen to what may turn to the advantage or disadvantage of the members of the body; hence the Psalmist reasons, *He that planted the ear, shall he not hear? he that formed the eye, shall he not see?*

The words provide and providing, are sometimes used of men in general, and of masters of families in particular, who are to provide things honest in the sight of all men, both for themselves, and for all under their care; and, *If any provide not for his own, he is worse than an infidel*, Rom. xii. 17. 1 Tim. v. 8. which provision may give us an idea of the providence of God; in that branch of it particularly, which concerns the provision which he, as the great master of his family, makes for it; *The eyes of all wait upon thee, and thou givest them their meat in due season*, &c. Psal. cxlv. 15, 16. even the

very ravens and their young, such mean and worthless creatures, are provided for by him; *Who provideth for the raven his food, when his young ones cry unto God?* Job xxxviii. 41. Providence, with the heathens was reckoned as a deity, is represented like a good housewife, or mistress of a family, administering to the whole universe, and was pictured like a grave elderly matron; this is one of the titles of the goddess Minerva.

The providence of God is expressed by his care of his creatures; *Doth God take care of oxen?* 1 Cor. ix. 9. It is particularly said of the land of Canaan, that it was *a land which the Lord careth for*; from one end of the year to the other, Deut. xi. 12. God's sustentation of the world, his government of it, the view and notice he takes of it, the provision he makes for all creatures in it, and his care of, and concern for them; this is providence. I shall proceed,

I. To prove a divine providence, by which all things are upheld, governed, guided, and directed. 1. This appears from the light of nature. Hence the heathens held a providence; all nations, even the most barbarous; all the sects of the philosophers owned it, but one, the Epicureans, and that from a foolish notion that it was unworthy of God, and affected his happiness. Pythagoras, Plato, the Stoics, Seneca, Menedemus, the philosopher, all were advocates for the doctrine of providence. Chrysippus and Cicero wrote on the same subject also. Paul, in a discourse of his before the philosophers at Athens, concerning God and his providence, produces a passage from Aratus, one of their own poets, in proof of the same; *We are also his offspring*, Acts xvii. 28. II. Divine providence may be concluded from the Being of God; the same arguments that prove the one, prove the other; if there is a God, there is a providence; and if there is a providence, there is a God; these mutually prove each other; wherefore, when the Psalmist had observed, that the fool said in his heart, there is no God, he immediately observes the providence of God; *The Lord looked down from*

*the heaven upon the children of men*, Psal. xiv. 1, 2. Those who allow there is a God, must confess that he does something, and something famous and excellent; and nothing is more excellent than the administration of the world. To me, says Lucilius, he that does nothing, seems entirely not to be, to have no being. The oracle of Apollo, at Miletus, calls providence the first-born of God: and it is easy to observe, that the Lord puts the idolatrous heathens upon proving the truth of the deities they worshipped, by acts of providence, see Isai. xli. 22, 23. III. The providence of God may be argued from the creation of the world; as the Being of God may be proved from thence, so the providence of God. God, the great builder of all things, does not act by them as an architect, that builds an house and has no farther concern with it, but leaves it to stand or fall of itself; or that builds a ship, and has nothing more to do with it; he takes the government of it, and steers and directs it; without his support and government of it, it could not long subsist: besides, there must be some ends for which it is created; which ends it cannot attain and answer of itself; but must be directed and influenced by the Creator of it. IV. The perfections of God, and the display of them, make a providence necessary, particularly his power, wisdom, and goodness: since God has created the world, had he not supported it, but left it to chance and fortune, it would have seemed as if he could not have supported it; since he made it with some views, and to answer some ends, had it not been guided by him, to answer these ends where had been his wisdom; and to make a world of creatures, and then neglect them, and take no care of them, where would have been his goodness? V. It may be concluded from the worship of God; which this is a powerful inducement to, and the ground of. Hence Cicero could say, "There are some philosophers, (meaning the Epicureans) who suppose that God takes no care of human affairs; but, says he, if this is true, what piety can there be? what sanctity? what religion?" They are the libertines of the age, who in any period deny the providence

of God; such were those of that cast among the Jews, who said, *The Lord hath forsaken the earth; and the Lord seeth not*, Ezek. ix. 9. Zeph. i. 12. VI. The settled and constant order of things, from the beginning of the world to this time, clearly evince a divine Providence; the ordinances of the heavens, of the sun, moon, and stars, have never departed from their stated and fixed order and appointment; nor the covenant of the day and of the night ever been broken, Jer. xxxi. 35. Every year, in the winter-season, grass, herbs, and plants, wither and seem to die; when, in the returning spring, which never fails to come, there is a reproduction of all these, a sort of a new creation of them; *Thou sendest forth thy Spirit; and they are created, and thou renewest the face of the earth*, Psal. civ. 30. To all which may be added, the constant succession of men in all ages; *One generation passeth away and another generation cometh.* All which can never be without an all-wise disposing Providence. VII. Were there not a supporting and superintending providence concerned in the world, and the things of it, all would soon fall into confusion and destruction. If God, that has hung the earth upon nothing, let go his hold, it would drop into its original chaos, it would soon and easily be dissolved, did not the Lord bear up the pillars of it. VIII. The many blessings of goodness, the daily benefits and favours, which are continually bestowed by God on his creatures, manifestly declare his providence: he has not left himself without this witness of it his provdential goodness in any age to any people. IX. The judgments of God in the earth, at different periods of time, are a demonstration of the providence of God. Who can believe that the universal deluge, and saving eight persons only in an ark, were the effects of chance, and that the burning of Sodom and Gomorrah, was by accident, as a common fire is sometimes said to be? The same may be observed of the captivities of the Israelites, the destruction of their neighbours, the Moabites, Edomites, &c. so that the name of one of them is not to be found in the world, as was foretold; when they, though scat-

tered up and down in it, are yet preserved. God is *known by the judgments which he executeth*, Psal. ix. 16. x. The fears of punishment and hopes of reward in men, shew the consciousness they have of the notice God takes of them and their actions, which is one branch of providence. Their fears declare their sense of a divine Being, why else were some of the Roman Cæsars, as Augustus, Tiberius, and Caligula, so terribly frighted at thunder and lightening? *Verily he is a God that judgeth in the earth*, Psal. lviii. 11.

II. I proceed to observe some distinctions which have been used by some, and may be useful to explain and confirm the doctrine of providence. 1. Providence may be considered as *immediate* and *mediate*, *Immediate* providence, is what is exercised by God, without the use of any mean, over and above means, and what means cannot reach unto. Yea, God's works are sometimes contrary to the nature of things, of means, and second causes; as when he caused waters which naturally flow, to rise up and become heaps; and the Sun, which naturally goes forth and forward as a giant to run his race, to stand still, as in the days of Joshua; and to go back ten degrees on the dial of Ahaz, in the times of Hezekiah. He suffered not fire to singe the garments of Daniel's three companions, when cast into a furnace of fire; and caused lions, naturally voracious, to shut their mouths, and not touch Daniel, when cast into their den. *Mediate* providence is what is exercised in the use of means, or by them; he sometimes makes use of means to produce great and noble effects, which are unlikely; as when with a small army, he gives victory over a large one. Sometimes he makes proper means ineffectual to answer the end of them; what seems more for the safety of a country than a well mounted cavalry, and a well disciplined and numerous army? and yet these are vain things for safety. Ordinarily, God works by means. There is a chain of second cause than depend upon the first; the Lord hears the heavens, and the heavens hear the earth, and the earth hears the corn, and the wine, and the oil, and they hear Jezreel. Hos. ii. 21, 22. He exer-

cises his providence commonly by the use of means, to shew men that they are to make use of means, and not slight them; no, not even when events are certain to them; as the cases of Hezekiah, and Paul's mariners shew, Isai. xxxviii. 21. Acts xxvii. 31. II. Providence may be considered both as *ordinary* and *extraordinary*.—*Ordinary* providence, is what is exercised in the common course of means, and by the chain of second causes. From this law, fire burns, and sparks fly upward; heavy bodies descend, and light ones ascend. *Extraordinary* providence, is that in which God goes out of his common way, and which consists of miraculous operations; as when he ordered rocks to be smitten, and waters gushed out; and rained manna near forty years in a wilderness. III. Providence may be considered as *universal* and *singular*; or, as *general* and *particular*. *Universal* or *general* providence, is what is concerned with the whole world, and all things in it. A *singular* or *particular* providence, is concerned with every individual, and especially with rational creatures and their actions. Most certain it is, that God, not only in his providence is concerned for the world in general, but for all individuals in it; every star, Isai xl. 26. the cattle on a thousand hills, and even a sparrow, Matt. x. 29. IV. Providence may be considered as both *common* and *special*. *Common* providence is that which belongs to the whole world; God is *good to all, and his tender mercies are over all his works*, Psal. cxlv. 9. *Special providence* is what concerns the church of God in all ages. The Jewish Church, under the former dispensation; and the christian church under the gospel. God, as the God of providence, is the Saviour and Preserver of all men; but especially of *them that believe*, 1 Tim. iv. 10. v. Providence may be considered as *real* and *moral*: *real*, is what concerns things, and the essence of them, by which they are sustained and preserved. *Moral* providence, or what is commonly called God's moral government of the world, respects rational creatures, angels and men; a reasonable service is required of reasonable creatures. I shall next observe,

III. The author of providence, the efficient Cause of it, and the instruments made use of by him in the administration of it. Elihu puts such a question as this, *Who hath disposed the whole world?* Job xxxiv. 13. the answer to it must be, *All things are of him*, in creation; and all things are *through him* in providence; and all things are *to him* directed and ordered to his glory, Rom. xi. 36. *My father worketh hitherto*, not in creation; for the works of creation were finished: but in providence. Our Lord addresses his Father as *the Lord of heaven and earth;* and adds, *All things are delivered unto me of my Father*, to subserve the ends of his mediatorial kingdom in a providential way, Matt. xi. 25. Christ, the Son of God, is equally concerned with his divine Father in the work of providence; *for whatsoever things he* (the Father) *doth, those also doth the Son likewise*, John v. 17, 19. Nor is the holy Spirit to be excluded from the work of providence; the renovation and reproduction of things, every returning spring are ascribed to him; *Thou sendest forth thy Spirit, and they are created; thou renewest the face of the earth*, Psal. civ. 30. the government of the world, and the ordering and disposing of all things in it, are attributed to him, without the counsel and direction of others; *Who hath directed the Spirit of the Lord, &c*, or, *being his counseller, hath taught him? &c.* Isai. xl. 13, 14. The instruments God makes use of in the administration of providence are many.

I. Angels, good and bad. Good angels are the ministers, of God; *These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth*, they are *ministering Spirits, sent forth to minister for them who are heirs of salvation*, see Psal. ciii, 19, 20. Zech. vi. 5. Heb. i. 14.— Evil angels are also sometimes employed; they were made use of in the plagues of *Egypt*; for the Psalmist says, God *cast* upon the *Egyptians the fierceness of his anger, wrath and indignation, by sending evil angels among them*, Psal. lxxviii. 49. An evil spirit offered himself to be a lying spirit in the mouths of *Ahab*'s prophets, which he had leave to be, 1 Kings

xxii. 21—34. Satan obtained leave from the Lord to destroy the substance, family, and health of Job; and put it into the heart of Judas Iscariot to betray his Lord.

II. Kings, princes, and civil magistrates, good and bad, have been, and are, instruments in the hands of God, Rom. xiii. 1, 4.

III. Ministers of the word, and masters of families, are, in their respective stations, instruments in the execution of the affairs of providence.

IV. Even irrational creatures are employed in providence to execute some parts of it; the beasts of the field, the fowls of the air, and the fishes of the sea, being at the back and command of the great creator of them. The noisome beast is one of God's judgments; not only creatures of such bulk and strength have been made use of in providence, but even the meanest and most minute; as flies, frogs, and locusts, the latter is called the Lord's army, and his great camp, which sometimes have a commission to destroy a whole country, Joel ii. 11.

V. Inanimate creatures, the several meteors in the air, are under the direction of providence, and subservient to it. God has his treasures of snow and hail, which he sometimes plays upon the inhabitants of the earth; every meteor in the heavens does his will; *Fire and hail, snow and vapour, stormy wind fulfilling his word*, Psal. cxlviii, 8. Whatever good or evil come to the children of men, by any and all of these instruments, are not to be attributed to them, but to the God of providence, *Riches and honour come of thee*, says David, 1 Chron. xxix 12. in like manner Job through the providence of God, became the greatest man in the East for worldly substance, as well as other things; by the same providence he lost all; and though the Sabeans and Chaldeans were the instruments of it; he does not impute it to them, nor to Satan, who instigated them to it; but to the Lord, Job. i. 21.

VI. The several parts and branches, or acts of providence, of which it consists, are next to be considered; and they are

chiefly these two, *conservation*, or preservation of all things created, and the government of them; or the wise and orderly *disposal* of them, to answer the ends for which they are made and preserved. Conservation of creatures, and the sustentation of them in their being; which is expressed by, *Thou preservest them all*, Nehim. ix. 6.—*Upholding all things by the word of his power*, Heb. i. 2, 3.—*By him all things consist*, Col. i. 16, 17. 1. that the sustentation and preservation of the creatures in their being, is of God, and must be so, may be proved. 1. From the nature and perfections of God, particularly his independence, Rom. xi. 36. If creatures could or do support and preserve themselves in their being, they would be independent and then there would be more independents than one. 2. From the nature of creatures, which is to be dependent on the Creator; he that gives them life and breath, gives them all things for the support and preservation thereof, *he holdeth our soul in life*, Acts xvii, 25, 28. Job x. 12. Psal. lxvi. 9. 3. From the weakness of creatures to support and preserve themselves. *There is no man that hath power over the Spirit, to retain the Spirit; neither hath he power in the day of death*, to keep it off from him; *there is no discharge in that war*, Eccles, viii. 8. Men cannot preserve their cattle, in which the chief substance of some men lies; could they, these would always be in good plight and case, and stand, and never fail; their sheep would continue to bring forth thousands, and their oxen would be always strong to labour, Psal. xlix. 7, 9. and cxliv. 13, 14. 4. The same power that was put forth in creation, is required and is necessary for the preservation of the creatures made, Rom. i. 20. Heb. i. 3. 5. Were God to withdraw his supporting hand and preserving power and influence, creatures would soon come to destruction and perish; the whole fabric of the world would at once fall to pieces; *The earth, and all the inhabitants of it, are dissolved*, that is, they would be, were it not for what follows, *I bear up the pillars of it*, Psal. lxxv. 3. Job was sensible of this, that he was held in life by the hand of God; he therefore desires

he would *let loose his hand*, and then he knew he should drop and die, for which he was solicitous, Job vi. 9. 6. The whole world is a building, and God is the architect of it; *He that built all things is God*; but this building differs from any building of man. A man may erect an edifice, and when he has done, leave it to itself, to stand or fall; and it does stand without him, and oftentimes subsists many years after the architect is dead. But God, the great architect, has not only put together the world, but has made the very matter of which it consists, and for the support of that his almighty power that created it, is requisite and necessary. 7. Every creature is made for some end. *The Lord hath made all things for himself*, for his own glory, Prov. xvi. 4. wherefore it may be strongly concluded, that he will, as it is necessary he should, preserve them, that such an end may be answered, as it is, in fact; *All thy works shall praise thee, O Lord!* Psal. cxlv. 10.

II. To what and to whom this preservation extends and reaches. It includes all the creatures God has made; *O Lord, thou preservest man and beast*, Psal. xxxvi. 6. yea, every other creature. 1. Some of the individuals of the creation are sustained and preserved, as they were from the beginning; the *prima materia*, the first matter, of which all things were made, still continues; for matter is never annihilated, though it passes into different forms and figures. A new star, so called, because not seen before, sometimes appears, but no one is lost. The heavens God has established by his understanding and power, so that they remain as they were; and though it is said they *shall perish wax old as a garment, and as a vesture be changed and folded*, Prov. iii. 19. Psal. cii. 25, 26. Heb. i. 11, 12. yet as a garment folded up still remains, though in a different form; so the heavens will not perish, as to matter and substance. Angels and the souls of men, are preserved in being, as they were first created; angels die not, nor do the souls of men, when their bodies do, but survive them, and live in a separate state till the resurrection.

2. some of the individuals of creatures, which are subject to corruption and death, are yet preserved, as long as it is the pleasure of God; as the beast of the field and the bodies of men; for he *preserveth man and beast*, Psal. xxxvi. 6. *One generation passeth away, and another generation cometh, but the earth abideth forever*, and is full of inhabitants, Eccles. i. 4. The other branch of providence is *government*; if a man comes into a house, or a school, or a court of judicature, and takes notice of the order, manner, and discipline of things observed therein, he must conclude within himself, there is some one who presides there, and who is obeyed; and much more in such motions, in which there is never any failure.

I. Inanimate creatures are governed, and guided, and directed by the providence of God, to do those things for which they were created, and so answer the ends of their creation.

II. Animate creatures, but irrational, are governed, guided, and directed in providencce, by an instinct of nature, placed in them by their Creator, to such actions as are agreeable to their nature, and from which they scarce ever swerve; thus with what art and skill do birds build their nests? that little creature the ant provides its meat in the summer; the conies are but a feeble folk, yet are so wise as to make their houses in the rocks. Birds of passage, as the stork, the turtle, the crane, and the swallow, know the appointed times of their going and coming and exactly observe them, Jer. viii. 7. Multitudes of instances of this kind might be given. III. Rational creatures, as angels and men, are governed in a moral way, by a law, which for substance is the same to both, according to their different nature and circumstances. I proceed to consider,

V. The object of providence; which is the whole universe, all the creatures of it, and whatever is done in it. 1. The whole inanimate creation. 1. The luminaries of the heavens. The sun daily sheds its benign influences on the earth to make it fruitful; hence we read of *precious fruits brought forth by the sun*, Deut. xxxiii. 14. *He commandeth the sun, and it ris-*

*eth not*, or is not seen for days together; he causes it *to go down at noon*, as it seems to do in an eclipse, *and darkens the earth in a clear day*, Job ix. 7. *The stars in their courses fought against Sisera*, Judg. v. 20. they are of use, in providence, to mariners on the mighty waters. 2. The meteors in the heavens are under the direction of providence; *He bindeth up the waters in his thick clouds, and the cloud is not rent under them*, Job xxvi. 8. amazing it is, that such a body of water should be wrapped up in so thin a garment as a cloud; Elihu asks Job, *Can any understand the spreading of the clouds? Dost thou know the balancings of the clouds, the wonderous work of him which is perfect in knowledge?* Job xxxvii. 16. how such vast bodies move on evenly from place to place, and fall on those parts where in providence they are directed. 3. The winds are also at the disposal of providence; he commands and raises the stormy wind, and causes it to subside, Psal. cxxxv. 7. a clear proof of the Deity of our Lord; who rebuked the winds and sea, and there was a calm. Rain is a wonderful blessing of providence, and falls by divine direction, sometimes on one part of the earth, and sometimes on another, as God pleases to dispose of it, Amos iv. 7, 8. Thunder and lightening are of God; *Canst thou thunder with a voice like him?* Job xl. 9. 4. The providence of God is not only concerned with things inanimate in the heavens, but also in the earth, the several metals and minerals there; such as gold, silver, brass, iron, &c. *There is a vein for silver, and a place for gold.——iron is taken out of the earth, and brass is molten out of the stones*, Job. xxviii. 1, 2. he gives them to whom he pleases, and as much of them as seems meet to him; and directs men how to employ them, and improve them in trade and commerce, and in arts and manufactories. 5. The sea, as well as all that are therein, is at his command; this unruly and unwieldy creature is managed by him, at his pleasure, as easily as an infant by its nurse. 11. Animate creatures, or creatures with life; though they have only either a vegetative life, or a sensitive, animal life, are under the care of divine

providence. As every spire of grass proclaims a God so it also declares a providence, *Consider the lilies of the field, how they grow, they toil not, neither do they spin*, Matt. vi. 28—30. Other creatures that live a sensitive, animal life, are cared for in providence; *He giveth to the beast his food, and to the young ravens that cry*, Psal. cxlvii. 9. *Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them*, Matt. vii. 26. The Stoics, said, *Dii magna curant, parva negligunt*; the gods take care of great things, but neglect small ones: but if they are not unworthy of his creation, they cannot be unworthy of his providence. III. Rational creatures, angels and men, are more especially the objects of Divine providence, Good angels are directed by his providence, Dan. iv. 35. Evil angels are under restraints, Job i. 11, 12. Men have their life and breath, and all things, from God; the providence of God is concerned, 1. In the production of them into being. With respect to the time when, place where, and persons of whom he is born, Eccles. iii. 1, 2. Acts xvii. 26. How wonderful does the providence of God appear in the case of a new-born infant, that when it cannot help itself, nor tell its wants, care is taken that such things should be done for it in that instant which are necessary, Ezek. xvi. 4. and that as it has been marvelously fed and nourished, in the dark cell of nature, as soon as it is brought to the light, the mother's breasts are filled with milk, to which it has a natural desirse; and her heart is filled with tenderness for it, to do all that is in her power for it, and rather suffer herself, than that should want; this is all owing to divine providence. 2. The providence of God attends men in every stage of life into which they come. Some take to agriculture, or husbandry, in one branch of it or another; some to mechanic trades, and manufactories of different sorts; in all which the providence of God greatly appears; for as it is in the natural body, *If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?* So it is in the body politic. The marriage-state of life, into which mos

men enter, is too important an affair to escape the providence of God; there is more truth in that common saying, than many are aware of, that marriages are made in heaven, Gen. xxiv. 14—27. Ruth iv. 13, 14. When persons are set up in business their success depends on providence, Psal. cxxvii. 2. Prov. x. 4, 22. it is an observation worthy of the wisest of men; *the Lord maketh poor and maketh rich.* All afflictions of whatever sort, are under the direction of providence, be they personal or family, or crosses, losses, and disappointments in trade and business, they are all sent, and set, and bounded by the providence of God, Job. v. 6. and xxiii. 14. he carries from the womb, even to old age and hoary hairs, Psal. lxxi. 9, 18. The term of life, as it is fixed by God, it is finished by providence; some die a violent, and others, for the most part a natural death; some in the prime of life, others in old age; some suddenly, and in their full strength, whilst others drag on a tedious life, and consume and pine away gradually. Nor can the term of life be protracted beyond the bounds of days, months, and years, which God has fixed, nor be shortened, as not to be reached unto, Job. xiv. 5. When some are said not to live out half their days,; these live out all the days they are designed in providence to live; and yet live but half those which, according to their own, and the expectations of their friends, and according to the common term of life; threescore years and ten, it might be supposed they would have lived; so that if a person dies under five and thirty years of age, he may be said to live not half the days of man, though he has lived all the days that were allotted to him in providence.

There is a special providence, which is concerned with the people of God in particular; God is *the Saviour of all men*, in a providential way, but *especially those of that believe*, 1 Tim. iv. 10. Psal. xxxiii. 18. Many are the instances on divine record, of the special providence of God respecting the saints; as Abraham and Sarah, Gen. xxii. Jacob, Joseph, and David. But besides those instances, and many others, there is a special providence that attends all the people of God. 1. Before

conversion, even as soon as they are born; this is what the apostle seems to mean in Gal. i. 15. Though it is not the only nor the principal thing, that may be intended in 2 Tim. i. 9. yet it seems to be part of the sense of it, and not to be excluded from it; *Who hath saved us, and called us*; since the people of God are often saved from many imminent dangers, to which their lives are exposed before conversion; and so are saved before called, and saved to be called. 2. At conversion; as effectual calling itself is according to the purpose of God, as to time, place, and means; so the providence of God is concerned in the bringing of it about agreeable thereunto; there is a time fixed for it, called the time of life, and the time of love; the time being come for the conversion of the woman of Samaria, and for the call of Zaccheus, Christ must needs go through Samaria and Jericho, when it does not appear that he had any reason to go through either, but on those accounts. The place where conversion shall be made is also fixed, Acts xviii. 10. wherefore the providence of God is often remarkably concerned either in bringing the gospel to such places, as it was brought to Philippi, for the sake of the conversion of Lydia and her houshold, and of the jailor and his, Acts xvi. 6, &c. or in bringing persons to the places where the gospel is, and casting them under the sound of it. Onesimus ran away from his master, was taken up and cast into the same prison where the apostle Paul was, and by him was begotten in his bonds, Philem. 10. And as the gospel is the ordinary means of conversion, how providentially are some persons brought under it, and converted by it, led by curiosity to hear it, or with a malignant spirit to scoff at it, oppose and persecute it; and ministers, how providentially are they directed to insist on such a subject, to say such things, and drop such expressions, and which, perhaps they thought not of before, which, accompanied with a divine power, issue in conversion. Thus Austin, losing his subject, and digressing from it, fell upon the error of the Manichees, which proved the conversion of a great man of that heresy. 3. After conversion the providence of God appears, as well as before, in preserving his people

from many evils and dangers; angels are ministering spirits to them, have the charge of them, encompass about them, and protect them, Psal. xci. 11. in providing for their temporal good; in directing them in all their ways; in delivering them out of their afflictions; and in being their God and guideeven unto death, Rom. viii. 28. IV. The providence of God is concerned in all actions; in every thing that is done in the world, from the beginning to the end of it. God is a *God of knowledge, and by him actions are weighed*, 1 Sam. ii. 3. 1. All natural actions, which are common or peculiar to every creature, as flying to the fowls, swimming to fishes, walking to men and beasts; all muscular motion is of God. 2. All necessary actions; such as either arise from the necessity of nature, or are so by the ordination and appointment of God. Some are so by the necessity of nature; as waters naturally and necessarily descend and flow; and fire naturally and necessarily burns what is combustible, when put to it; and heavy things descend, and light things ascend; that they are under the direction of providence, is clear, because they are sometimes controuled by it; so the waters rose up and stood on an heap in the Red sea, and the river of Jordan, and made dry land for the Israelites to pass through. The nature of fire was so restrained in Nebuchadnezzar's furnace, that it did not so much as singe or scent the clothes of the three companions of Daniel, cast into it. Other things are necessary by the appointment of God; so for instance, the sufferings of Christ being by the determinate council of God, were necessary; so likewise offences *must* come. 3. All free and voluntary actions, which depend upon the free will of man are under the direction of the providence of God. The thoughts, purposes, schemes and determinations of the will of men, than which nothing is more free; yet these are under the influence of divine providence. What more free and arbitrary than the heart, mind and will, of a sovereign despotic prince; yet the king's heart is in the hand of the Lord, as the rivers of water, he turneth it whithersoever he will; as resolute and determined as it may be, it is in the hand of God; and it is

in his power to turn it as easily as canals of water may be cut by a gardner to water his garden; or as the river Euphrates was cut by Cyrus, and its course diverted, and its waters drained, so that he could march his army into the midst of Babylon, through which it ran. 4. All contingent actions, or such as are called chance matters, these fall under the divine providence. What may seem more a contingency, or matter of chance, than shooting of a bird flying, and fetching it to the ground? when a bow is drawn, or a piece presented and levelled, how uncertain is it, whether it hits the bird or no; and yet *One sparrow shall not fall on the ground*, that is, be shot, and drop on the ground, *without your Father*; without his knowledge, will, and providence, Matt. x. 29. and what is more contingent than the killing of a man, unawares as it is described, Deut. xix. 4, 5. and yet the providence of God is so far concerned, in such an affair, that God is said to deliver such a man into the hand of his neighbour, Exod. xxi. 13. What we call accidental death, is providential: what can be thought more a chance-matter, than the casting of a lot, how it will issue; and yet the issue, which is of God, is certain: *The lot is cast into the lap, but the whole disposing thereof is of the Lord*, Prov. xvi. 33. The fist lot mentioned in scripture is that which was cast on the account of Achan, who had stolen a Babylonish garment, and a wedge of Gold, to find out which, Joshua had recourse to a lot; and in the whole process, how remarkable is the providedce of God, which directed to the tribe, to the family, to the household, and to the guilty person, Josh. vii. 16—20. The next lot, was that which was cast for the division of the land of Canaan, to the tribes of Israel, and which fell exactly agreeable to the prophecies of Jacob and Moses: thus, for instance, it is suggested in both of them, that the tribe of Zebulon should have its situation by the sea, Gen. xlix. 13. The third lot we read of was that cast by Saul, to find out the person that had sinned, on whose account no answer was returned by the Lord, to an enquiry made, and Saul desired a perfect lot might be given between the people,

and him and Jonathan; it was cast and the people escaped; it was cast again, and it fell on Jonathan, who had tasted honey that day, contrary to the charge and oath of Saul, xiv. 70—43. Once more, Jonah fleeing from the presence of the Lord, took shipping at Joppa, for Tarshish, when a tempest arose and endangered the ship, and frighted the mariners, who supposed it was for some evil done by some among them, and therefore cast lots to find out the person, and the lot fell on Jonah, whom God in his providence had provided a fish to swallow, when cast into the sea, Jonah i. 7—17. v. All actions and things done in the world and among men, whether good or evil, are under the direction of providence; or that is some way or other concerned in them. Good actions. Those are of God, the fountain of all goodness; there is no good thing in fallen man naturally, and therefore no good thing comes out of him, nor is any good thing done by him. But of this more, when we come to treat of the doctrine of efficacious Grace. There are many evil things done in the world, in which the providence of God is concerned; and these are of two sorts, the evil of calamities, and the evil of sin.

1. The evils of calamities, &c. and these are either more public or more private. *More public*; such are the calamities and distresses on nations and kingdoms, and bodies of men, and which are never without the providence of God; *I make peace and create evil*; *I the Lord do all these things*, Isai. xlv. 7. In this sense are we to understand the prophets when he says, *Shall there be evil in the city, and the Lord hath not done it?* Amos iii. 6. he means any public calamity, affliction and distress. Where is now Thebes with its hundred gates, and Babylon with its broad walls, and the famous Persepolis, and Jerusalem the joy of the whole earth? it cannot be thought that these cities came to destruction without the concern of providence: where are the famous monarchies which made such a figure in the world, the Babylonian, Persian, Grecian and Roman, of which the latter only has a name, and that is all? the fall of these, according to divine prediction, has

been accomplished by divine providence, famine is one of God's arrows shot out of the bow of providence, Amos iv. 6. Hag. i. 11. and pestilence is another concerning which he says, *I will send* or *I have sent* the pestilence among them, Jer. xxix. 17. Amos iv. 10. Other calamities are of a *more private* nature and are either inflicted on wicked men by way of punishment for sin; *wherefore should a living man complain, a man for the punishment of his sins?* Lam. iii. 39. or they are inflicted on good men in love, and as fatherly corrections and chastisements; *for whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth*, Heb. xii. 6. wicked men, though they prosper are not so happy as they may be thought to be; for as our Lord says, *A man's life*, that is the happiness of it, *consisteth not in the abundance of the things which he possesseth*, Luke xii. 15. Some have much, and have not a power to make use of it, either for their own comfort or the good of others; and where is the difference, between having and not having it? others on the contrary are profuse and extravagant, and live very luxurious and debauched lives, and bring upon themselves painful or nauseous diseases, and distress of mind: so that they have neither ease of body nor peace of conscience, but racking pain and dreadful remorses; some, their abundance will not suffer them to sleep, either through fear of losing what they have by thieves, &c. or through care, contriving schemes to encrease it; and some, envy seizes them and gnaws upon them, and they cannot enjoy themselves because a neighbour exceeds them in grandeur and wealth. A good man, though afflicted, is not so unhappy as is imagined; he has more peace, than the wicked rich man in all his abundace; see Psal. xxxvii. 16. Prov. xv. 16. 17. besides, the good man, though poor in one sense, is rich in a better; he is possessed of the riches of grace, and is entitled to the riches of glory. Hereafter the wicked rich man, will have his evil things; and Lazarus, the afflicted man will have his good things; the one will be tormented, and the other comforted; and then justice will shine in its true lustre and glory.

2. There are the evils of fault, or sinful actions, from which the providence of God is not to be excluded. This is the greatest difficulty to be met with in the article of providence. There are two things to be set down for certain and eternal truths whether we are capable of reconciling them to our own satisfaction and that of others, or not; the one is, that God is not and cannot be the author of sin; the other is, that the providence of God has a concern with and in all sinful actions in some sense or another. That God is not the author of sin is most certain, there is nothing sinful in his nature; wherefore *let no man say, when he is tempted, I am tempted of God*, James i. 13. and on the other hand, to exclude the providence of God from all concern in the sinful actions of men, is contrary to the independency of God, in whom all live and move and have their being, moreover to exempt the providence of God from all concern in all sinful action, or in actions to which sin is annexed, would be to banish providence, in a good measure, out of the world; Let the following things be observed for the settling of this point, and the removing of the above difficulty,—1. God supports men in their being, whilst they are sinning. He could have struck Ananias and Sapphira dead, before they committed the sin they did; but he did not.—2. God in innumerable instances, does not hinder the commission of sin, when he could do it, if he would: that he can do it is certain, because he has done it; he withheld Abimelech, Gen. xx. 6. and he that withheld Abimelech. could have withheld Adam, and any of his sons from sinning, whom he has not. He restrained Laban from hurting Jacob, as Laban himself owned; and hindered Baalam from cursing Israel, which he would gladly have done. And so God could prevent the innumerable sins of men, which yet he does not. We, as creatures are bound to hinder all the evil we can; but God is under no such obligation.—3. God permits sin to be done, or suffers to be in his providence. This is the language of scripture; *Who in time past suffered all nations to walk in their own ways;* and these ways were sinful ones, Acts xiv. 16. This permis-

sion is not a connivance at sin; nor a concession or grant of it; much less does it express any approbation of it; nor is it barely a leaving men to the liberty of their wills, to do as they please; as Moses suffered the Jews to put away their wives when they pleased; as though he were careless and indifferent about it: nor is it a mere naked permission, but a voluntary one. 4. God is represented as active in things relative to it, he not only suffers men to walk in their sinful ways, but *he gives them up to their own hearts' lusts; he gives them over to a reprobate mind, to do those things which are not convenient; he sends them strong delusions, that they may believe a lie*, Psal. lxxxi. 12. Rom. i. 28. 2 Thess. ii. 11. Joseph's brethren sold him into Egypt, but God sent him thither. 5. It will be proper to distinguish between an act, and the obliquity of it; every action as an action, a natural one, is of God, the first Mover; but the obliquity and irregularity of the action, as it swerves from the rule of God's law, is from man: this is sometimes illustrated by divines, in such an instance as this. The sun in the firmament, when it exhales a nauseous scent from a dunghill, is the cause of the exhalation; but it is not the cause of the ill scent of it, that arises from the dunghill itself. So, 6. God in his providence, may put in the way of persons, things that are good in themselves; which may give an opportunity, and be the occasion of drawing out the corruptions of men's hearts; thus God in his providence directed Joseph to dream, and tell his dreams, which drew upon him the envy of his brethren; and God put it into the heart of Jacob to send him to visit them in the fields, where they were feeding their flocks, and gave them an opportunity to form and execute evil against him. God gives to some men wealth and riches, and these are the occasions of much sin to them. He gives a law which forbids men to sin, but, as the apostle says, *Sin taking occasion by the commandment, wrought in me all manner of concupiscence*, Rom. vii. 8. The gospel also sent to men, is the occasion of stirring up the corruption of their nature, their pride and passions, to an opposition to it, and it becomes *the savour of death*

*unto death* unto them, 2 Cor. ii. 16, &c. 7. The concern of providence about sinful actions further appears in limiting and setting bounds; as to the waves of the sea, saying, hitherto shalt thou come, and no further. Thus Joseph's brethren were restrained by the over-ruling providence of God; their first scheme was to put him to death; this was disconcerted by Reuben, who proposed putting him into a pit, and let him starve there; from this also they were diverted by a motion of Judah's.—8. God, in the affairs of providence, is to be considered as the Rector and Governor of the world, and the Judge of the whole earth; and in this branch of it, respecting sin, which he overrules either for the punishment of those who commit it, or of others, or else for good; he sometimes punishes one sin with another. Plato says, a licence to sin, is the greatest punishment of sin. Sometimes God over-rules the sins of men for good; as the sin of Adam, for the glorifying of his perfections; the crucifixion of Christ for the salvation of men, and Joseph's being sold into Egypt, for the saving many persons alive, Gen. l. 20. To conclude this article of providence, let it be observed,—1. That all the providences of God are executed in the wisest manner; though they may not sometimes appear clear to us, *O the depth of the riches*, &c. Rom. xi. 33. 2. They are all done in the most holy and righteous manner, *The Lord is righteous in all his ways, and holy in all his works*, Psal. cxlv. 17. 3. They are executed with power irresistable; they are immutably performed, according to the unchangeable will of God, who works all things in providence after the counsel of his will; he does what he pleases. Wherefore, we should give to him the glory of all; observe with wonder and gratitude, the several steps of it, respecting ourselves and others; and put our trust in him for things temporal and spiritual; and at all times cast our care upon him, who cares for us; seeing it is, and always will be, well with the righteous, in time and to all eternity.

## OF THE CONFIRMATION OF THE ELECT, AND THE FALL OF THE NON-ELECT ANGELS.

WHEREAS there was a distinction made between them, of elect and non-elect, as has been shewn in a preceding chapter. I shall take notice,

I. Of the confirmation of the elect angels. Now the government of rational creatures is in a moral way by giving a law to them, as the rule of their obedience; and such a law was given to angels, not of a positive nature, nor a law in the form of a covenant; but it was a law implanted in their nature, the same in substance with the moral law written, so far as the precepts of it are suitable to spiritual substances; for such of them, and so much of them, as relate to the body and to corporeal actions, cannot agree with angels who are incorporeal. The obedience of angels was due to God, and could merit nothing of him; nor was their confirmation owing to the merits of Christ. But to the free favour and good will of God choosing them to a state of holiness and happines; and to his putting them under the care and charge of Christ, as the Head of all principality and power, 1 Tim. v. 21. In this state of constant obedience and perfect holiness, they are immutably fixed by the will of God, as appears by their enjoyment of the presence of God perpetually, they are called the angels of heaven; their constant and perfect obedience to the will of God, is made the pattern of obedience to it in men, Matt. vi. 10. The consummate happiness of the saints at the resurrection, being like to theirs; which supposes them to have continued in their original state. At the second coming of Christ, he shall descend from heaven with his mighty angels; the wicked will be tormented with fire and brimstone in their presence; and consequently the holy angels will be free from that torment.

II. The next remarkable event respecting angels, is the sin and fall of the non-elect angels. The heathens seem to have had some notion of the fall of the evil angels; for Plutarch

speaks of dæmons or devils, as expelled by the gods, and fallen from heaven. These angels, in their original estate of creation, were in a capacity of obeying the law that was given them; the estate they are now in, is not that in which they were made; it is expressly said of them, that they *kept not their first estate*, and *abode not in the truth*, Jude 6. which supposes a better estate than what they are now in; but being left to the freedom of their will, which was mutable, they sinned and fell, to which fall of theirs, our Lord has respect, when he says, *I beheld Satan, as lightening, fall from heaven*, Luke x. 18. Now concerning this the following things may be enquired into. 1. What was the sin of the angels, by which they fell? this cannot be said with precision, the scriptures being silent about it; yet it is generally supposed, and it is probable from the scriptures, that their sin was, 1. Pride; and which seems probable from 1 Tim. iii. 6, *Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil;* being guilty of the same sin, he is in danger of the same condemnation, *pride goes before destruction*, Prov. xvi. 18. They might first begin with contemplating their own perfections and excellences; as their wisdom, knowledge, strength, &c. which might issue in an over-weening opinion of themselves. This may be thought to be confirmed from the manner in which they tempted our first parents to rebel against God; *Ye shall be as gods, knowing good and evil*, Gen. iii. 5. as also by all the methods they have since taken to get themselves worshipped as gods, 2 Cor. iv. 4. 1 Cor. x. 20. Satan has prevailed upon the poor Indians, both eastern and western, to worship him openly as a devil; and nothing can be a greater instance of his pride, arrogance, and impudence, than the proposal he made to Christ, to give him all the kingdoms of this world, if he would but fall down and worship him. 2. Some have thought that envy was the sin of the devils by which they fell; led thereunto by a saying in the Apocryphal book of Wisdom, Chap. ii. 24. *By the envy of the devil, death entered into the world:* envy and pride are inseparable;

the apostle joins these sins together, James iv. 5, 6. the angels might envy the superior power and excellencies of God himself. And especially they might be envious at the Son of God, who they might understand, would in time assume human nature; though the end and design of it they might not know; and that in that nature he would sit at the right hand of God, which they were not admitted to. Satan always sought to oppose Christ in his person and offices; and hence he set up antichrist, whose doctrines are doctrines of devils. 3. Unbelief may also be taken into the account of the sin of the angels; they must disbelieve the eternal power of God, and his truth and faithfulness to his word, or they would not have dared to have sinned against him; indeed their sins seem to be a complication of iniquity; of pride, envy, and unbelief.—II. There are several questions commonly asked, relative to the fall of angels; to which a short answer may be returned; as, 1. How and by what means they came to fall? they had no tempter; there were no creatures in being capable of tempting them to sin: this is always spoken of as their own voluntary act and deed. It is very probable, that one of them famous above the rest for wisdom and strength, might begin the apostacy, and others followed his example. 2. It is sometimes asked, When the angels fell? to which may be answered, Not before the sixth day of the creation; for on the sixth day, when all the creatures were made: *God saw every thing that he had made, and beheld it was very good.* However, certain it is, that the fall of angels was very early: since the devil is called *a murderer from the beginning*, John viii. 44. 3. This question is sometimes put, What number of the angels fell? This cannot be said with any precision; some have thought that as many fell as stood; grounding it on a passage in Ezek. xli. 18. where it is said, that on the wall of the temple were carved, cherubim and palm-trees, a palm-tree between a cherub and a cherub; by cherubim they understand angels, and by palm-trees good men, said to flourish like the palm-tree; and who are supposed to fill up the places of fallen angels;

but such a sense of the text cannot easily be established.—Others have thought, that not so many fell as stood; since evil angels are never said to be innumerable, as the good angels are, Heb. xii. 22. Others fancy that a third part of the angels fell, this they take from Rev. xii. 4. where the dragon is said to draw with *his tail the third part of the stars of heaven.* It is certain that not a few of the angels, but many of them fell; so many possessed one man as to be called a *legion*, which consisted of some hundreds: yea, it seems there are various kinds of them, our Lord says, *this kind goeth not out but by prayer and fasting*, Matt. xii. 24, 26. III. The state and condition into which the angels were brought by sin, may next be considered. They were originally angels of light; full of light, knowledge, and understanding, but by sinning are become angels of darkness. They were once pure and holy creatures, but through their sin and fall, became unclean spirits, Matt. xiii. 38. Once they were lovers of God, and of their fellow-creatures, but now at enmity to God, and all that is good, and spiteful and malicious to mankind. Satan is called emphatically the enemy. IV. Their punishment; and which is both of loss and sense; they have lost the favour and presence of God, and they sensibly feel his wrath and indignation on them; the apostle Peter says, they were *cast down to hell*, 2 Pet. ii. 4. but where that is, it is not easy to say; very probably upon their ejection out of heaven, they fell down into the air, since Satan is said to be the *prince of the power of the air*,* Eph. ii. 2. from whence by divine permission they descend and patrol; they do not seem to have their full punishment inflicted on them; or are not yet in full torment, as may be learned from their words to Christ, *Art thou come hither to torment us before our time?* Matt. viii. 29. and are said to be *reserved unto judgment, and unto the judgment of the great day;* when their full sentence will be pronounced upon them.

* It was a notion of the Chaldeans, that the air is full of Dæmons, Leart. Proem. ad. Vit. Philos. p. 5

## OF MAN IN A STATE OF INNOCENCE.

HAVING considered the first and principal events of providence respecting angels, I shall proceed to consider such as respect man.

I. His being placed in the garden of Eden, as an inhabitant to dwell in, for the support of his animal life; and for his exercise in the culture and dressing of it. 1. As his habitation; *And the Lord God planted a garden eastward in Eden;* and there he put the man whom *he had formed*, Gen. ii. 8. Though Adam was heir and lord of the whole world, yet there was one particular spot more excellent than all the rest, assigned him for his residence; even as a king of a large country has his royal seat, palace, and court in some particular part of it: this garden of Eden was not the whole world, as some have thought: this is clear from the man being said to be put into it when created, which shews that he was formed without it: we read of a land that was at the east of it; see Gen. iv. 16. It is called the garden of God; any spot that was uncommonly fruitful and delightful, is compared unto it, Gen. xiii. 10. Where this garden was, cannot be said with any certainty, whether in Armenia, Assyria, or in Judea; most probably it was in Mesopotamia, since we read of an Eden along with some places in that country, Isai. xxxvii. 12. However, it was so delightful a spot, at its first plantation, that the church of Christ is compared unto it, and is called, in allusion to it, *a garden inclosed*—and her plants, *an orchard*, or *paradise of pomegranates*, Cant. iv. 12, 13. Moreover, it was an emblem of the heavenly state, which is therefore called paradise, Luke xxiii. 43. 11. Adam was put into the garden of Eden for the support of his animal life, where grew trees, not only pleasant to the sight, but good for food; and Adam was allowed to eat of them all excepting one, Gen. ii. 16, 17. There are two trees particularly taken notice of; *the tree of life, in the midst of the garden, and the tree of knowledge of good and evil:* the former is so called, because with the other trees of the garden, it was a means of maintaining Adam's animal

life, and perhaps the chief means of it: it was a token that Adam had his natural life from God, the God of his life; and that it depended upon him, and that he might expect the continuance of it so long as he kept his state of integrity: it was also an emblem of Christ, who is therefore called the tree of life, Rev. xxii. 2. There was another tree, called *the tree of knowledge, of good and evil*, what that tree was, cannot be said; it is generally supposed to be the apple tree, founded upon a passage in cant. viii. 5. It had its name, not from any virtue it had of ripening the rational powers of man, and of encreasing and improving his knowledge, as say the Jews, who take Adam to be but a *great baby*, an infant in knowledge; whereas his knowledge of God, and of things natural and moral, was very great: and besides had he wanted knowledge, this tree could not be the means of accelerating and increasing it, since he was forbid to eat of it. But it was so called, either because God hereby tried and made known, whether Adam would obey his will or not; or eventually, since Adam knew by sad experience, what the good was he had lost, and might have enjoyed. III. Adam was put into the garden of Eden *to dress it and to keep it*, Gen ii. 15. for the culture of it. This was a proper exercise for man in his state of innocence; for it was never the will of God that men should in any state live an idle life. Yet the work of man in the garden, was without toil and fatigue, he did not eat his bread with the sweat of his brow, as after his fall; but his service in it was attended with the utmost delight and pleasure; nor was it at all dishonourable to him, nor inconsistent with the high, honourable, and happy estate in which he was. IV. What added to the delight and fruitfulness of the garden of Eden, was a river that went out of it to water it; which was parted into four heads or branches, the names of which were Pison, Gihon, and Hiddekel or Tigris, and Euphrates; symbols of the gospel, and of the everlasting love of God.

II. Another remarkable event in providence, relating to the honour of man in his state of innocence, is the bringing of all

the creatures to him to give names unto them, and whatsoever names he gave them they were called by, Gen. ii. 19. The creatures being brought unto him for such a purpose, whether by the ministry of angels, or by an instinct in them, was putting him into the possession of them, as being their lord and proprietor.

III. Another providential event, and which shews the care of God over Adam, and his concern for him, is providing an help-mate for him, and a partner with him, in civil and religious things, man being a sociable creature, and whereas no suitable one could be found among the creatures, he cast the man into a deep sleep, and took out a rib from him, and of that made a woman, brought her to him, and joined them together in marriage; which shews that marriage is honourable, being instituted in paradise, and not at all inconsistent with the pure state of man in innocence; it was also typical of the marriage of Christ, the second Adam, and his church, see Eph. v. 31, 32.

## OF THE LAW GIVEN TO ADAM, AND THE COVENANT MADE WITH HIM IN HIS STATE OF INNOCENCE.

I SHALL endeavour to shew what that law was, that it was in the form of a covenant, and that Adam was a federal head in it.

I. The law given him was both of a *natural* and *positive* kind. The *natural* law, or law of nature, given to Adam, was concreated with him; imprinted in his nature from the beginning of his existence; which appears from the remains of it in the hearts of all men; and from the inscription of this law, in a spiritual and evangelic manner, on regenerate persons, Jer. xxxi. 33. It is comprised in these two precepts, to which it is reduced by Christ, *Thou shalt love the Lord thy God with all thy heart; and thou shalt love thy neighbour as thyself.* Besides, this natural law, there were others of a *positive* kind. In all dispensations there have been ordinances of divine service,

there now are, and there were under the former dispensation, and so in a state of integrity. The eating of the fruit of a certain tree, is not the only positive law of God; however, it is certain that was one, which was given as a trial of man's obedience. Be it what it may, in which God is disobeyed, it matters not; and by so much the lesser that is which is forbidden, by so much the greater is the sin of disobedience, the more aggravated, and the more inexcusable.

II. This law given to Adam, taken in its complex view, as both natural and positive, was in the form of a covenant; so the law given to the people of Israel from mount Sinai, is also called a covenant, Exod. xxiv. 7, and Deut. v. 1—3. yea, the covenant of grace is called a law, Psal. xi 8. The law given to Adam, is expressly called a covenant, as it should seem in Hos. vi. 7. *but they, like men*, (or like Adam) *have transgressed the covenant.* Besides, the terms by which the positive law given to Adam is expressed, manifestly imply a covenant; as that if he eat of the forbidden fruit, he should surely die; which implies, that if he abstained from it, he should surely live. To which may be added, the distinction of two covenants of grace and works, called the law of faith, and the law of works: and a twofold righteousness and obedience yielding to the one, and to the other, the righteousness which is of faith, and the righteousness which is of the law, Gal. iv. 24. Rom. iii. 27. for without the law of Adam, as a covenant, two covenants cannot be fairly made out. This covenant is by divines called by various names, as a covenant of friendship, a covenant of nature, and the covenant of innocence; it is frequently called a legal covenant, the covenant of works, as the scripture calls it, the law of works, and it sometimes has the name of the covenant of life, from the promise of life in it.

III. As in all covenants there are contracting parties, so in this. God is one of the parties in this covenant; nor was it unworthy of God to enter into a covenant with Adam; for if it was not unworthy of God to make a covenant of conservation with Noah; a covenant of circumcision with Abraham,

and a covenant of royalty with David; men in a fallen state; it could not be unworthy of God to make one with Adam in his perfect state; yea, even since, on the behalf of his people, he makes a covenant with the beasts of the field, the fowls of the air, and the creeping things of the ground, Hos. ii. 18. The other contracting party was Adam; who gave a full and hearty assent to what was proposed to him. The stipulation on the part of God, was proposing and promising good, on condition of obedience. The stipulation, or restipulation on the part of man, was his free and full consent to yield the obedience proposed, in expectation of the promise fulfilled; as appears from what Eve said to the serpent, tempting her; *God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die*, Gen. iii. 3. which shews that she and her husband believed what God had said; though it should be observed, that man was not left to his liberty; it was not at his option, whether he would assent to the proposal in the covenant, and the condition of it; obedience was due to God, whether he promised him any thing or not. The obedience required of man in this covenant was personal; it was to be performed in his own person, and not by another for him. It was perfect obedience that was required of him, both as to parts and as to degrees; it was to be yielded to all the commandments of God, without exception, and it was to be perpetual; it was not to be done for a time only, but always; life, and the continuance of it, depended on it; otherwise, if a stop was made in it, the law condemned, and the man became accursed; *Cursed is every one that continueth not in all things written in the book of the law to do them*, Gal. iii. 10. So that man was bound by it for ever, as a law; but as considered as the condition of a covenant, it was to be yielded to as such, until man was confirmed in his estate, as the angels are; and, as some divines think, until he had children arrived to an age capable of obeying or sinning.

IV. The law given to Adam, as it had the nature of a covenant, it contained a promise in it, and had a sanction annexed

to it. 1. It contained a promise; which was a promise of life, of natural life to Adam, and of a continuation of it so long as he should observe the condition of it; just as life was promised to the Israelites, and a continuance in it, in the land of Canaan, so long as they should observe the law of God; for neither the law of Moses, nor the law of nature, made promise of any other than of a natural life. Some divines, and these of great name and figure in the churches of Christ, think, and indeed it is most generally received, that Adam continuing in his obedience, had a promise of eternal life. I cannot be of that mind. There is, indeed, an ambiguity in the phrase eternal life; if no more is meant by it, than living for ever in his present life; it will not be denied; but if by it is designed such a state of glory and happiness, which saints shall enjoy in heaven to all eternity; that must be denied for the following reasons:—1. Adam's covenant was but a natural covenant; and which was made with a natural man, and which covenant promised no supernatural blessing, neither grace nor glory; for as for spiritual blessings, these the elect are blessed with only in heavenly places in Christ, Eph. i. 3.—2. It was in another covenant more early than that of Adam's, in which eternal life was promised and secured.—3. Eternal life is only through Christ as the Mediator; he came to open the way of it, that *we might have life, and that more abundantly*.—4. If eternal life could have been by Adam's covenant, it would have been by works; or that covenant was a covenant of works; and if by works, then not of grace. Eternal life is no other than consummate salvation in the future state; and that it is said to be of grace, and denied to be of works; see Rom. vi. 23.—5. Life and immortality, or an immortal, eternal life, and the way to it are only brought to light by the gospel, 2 Tim. i. 10.—6. There is no proportion between the best works of man, even sinless obedience, and eternal life wherefore, though the threatening of death to Adam, contains in it eternal death, it does not follow, that the promise of life includes eternal life: since though eternal death is the just wages and demerit of

sin; yet eternal life is not the wages and merit of the works of men. II. The sanction of the law and covenant made with Adam, was death; *In the day thou eatest thereof thou shalt surely die*, Gen. ii. 17. which includes death corporal, spiritual or moral, and eternal.—1. A corporal death, which lies in a separation of soul and body; as this was threatened, so the sentence of it was pronounced on the day man eat of the tree; *Dust thou art, and to dust thou shalt return*, Gen. iii. 19. —2. A spiritual, or rather moral death seized upon him; which lies in a separation of the soul from God, and communion with him.—3. An eternal death, which consists in a separation of soul and body from God: in a loss of the divine presence, and in a sense of divine wrath.

V. In this covenant Adam acted not as a private person for himself only, but as a federal head and representative of his whole posterity; in this he was alone; Eve was not a federal head with him, he was alone, before an help-mate was found for him. That in the covenant with him he was the federal head of them, appears—1. From Adam being a figure or type of him that was to come; that is of Christ, Rom. v. 14. Now in what was Adam a type of Christ, but in his being the federal head of his posterity?—2. From Adam being called the first man, and the first Adam, and described as natural and earthly, in distinction from whom, Christ is called the second man, and the last Adam, and described as spiritual, and the Lord from heaven; and these are represented as if the only two men in the world, because the two heads of their respective offspring.—3. From the threatening taking place upon the sin of Adam, not on himself only, but on all his succeeding offspring; through his offence death reigned over them, and judgment came upon them all to condemnation, and by his disobedience, they were made, accounted, and charged as sinners, Rom. v. 12—19.—4. It was no unusual thing with God to make covenants with men, and their posterity, unborn; thus God made a covenant with Noah, and all that should descend from him; and with Abraham, and his natural

seed; and the covenant at Horeb, with the children of Israel, was not only with them that were then present, and on the spot, but with those that should be descendants of them.—5. Nor have any of Adam's posterity reason to complain of such a procedure; since if Adam had stood in his integrity, they would have partook of all the blessed consequences of his standing, and enjoyed all the happiness that he did.—6. Since God, in his infinite wisdom, thought proper that men should have an head and representative of them, in whose hands their good and happiness should be placed; who so fit for it as the first man, the common parent of mankind, made after the image of God so wise, so holy, just, and good? could it have been possible for all men to have been upon the spot at once, and it had been proposed to them to choose an head and representative for themselves; who would they, who could they have chosen but the first man, that was their natural parent, of whose blood they were made; and who, they might reasonably think, had the most tender affection for them, and would take the greatest care of them, and of their good, put into his hands? so that it is reasonable to conclude, they would all to a man have united in the choice of him.—7. To silence all complaints and murmurings, let it be observed, that what God gave to Adam, as a federal head, he gave it in a way of sovereignty; that is, he might, and might not have given it; he was not obliged to it; it was his own that he gave and therefore might choose whom he pleased in whose hands to deposit it; and who can say to him, What doest thou?

## OF THE SIN AND FALL OF MAN.

I. I SHALL consider the persons sinning, the same to whom the law was given, and with whom the covenant was made; the common parents of mankind, Adam and Eve; first Eve and then Adam; for Eve was first in the transgression, and then Adam; though Adam was formed first, Eve sinned first. 1. Eve; she was beguiled and deceived by the old serpent the devil, to eat of the forbidden fruit, by which

she sinned and fell from her original state. Her sin lay in giving credit to what the serpent said, *Ye shall not surely die*; in direct opposition to the word of God, *Thou shalt surely die*. The fruit being of so lovely an aspect, so good for food, and having such a virtue in it as to make wiser, at once there sprung up in her, *the lust of the flesh*, *the lust of the eye*, *and the pride of life*; hence she inwardly sinned, before she eat of the forbidden fruit. Much the same progress may be observed in her sinning, which the apostle James observes of sin in common, James i. 15. When she came to Adam, held it up to him to look at, as most lovely to behold, and commended the deliciousness of it; and no doubt used the same arguments with him to eat, the serpent had made use of with her, he hearkened to her, eat of it, and sinned also. For,

II. That Adam sinned as well as Eve, is most certain; for though it is said, *Adam was not deceived*; the meaning is, that he was not first deceived; when she is said to be in the transgression, the sense is, that she was in the transgression first; we read of *Adam's transgression*, Rom. v. 14. His sin lay in hearkening to his wife, to her solicitations and requests, upon which it is put, Gen. iii. 17. Some think that he was not deceived by her; that he knew what he did, and what would be the consequence of it; he sinned with his eyes open; but from a vehement passionate love and affection for her; because he would not grieve her; and that she might not die alone, he chose to eat and sin and die with her: but then this was all very criminal. However, Adam sinned, and his sin is more taken notice of than the sin of Eve. In Adam all died; for he being the federal head of all his posterity, he sinned not as a single private person, but as the common head of all mankind, 1 Cor. xv. 21, 22.

II. How creatures so wise and knowing, so holy, just, and good; made after the image and likeness of God, came to sin as they did, deserves an enquiry: To what could their sin and fall be owing?—1. Not to God; he forbid it; was displeased with it; and resented it to the highest degree. Let us

a little consider what concern God had in this affair. 1. What he did not do.—1. He did not restrain the serpent from tempting; nor withhold man from sinning. Satan, full of spite and malice, and moved with envy at the happiness of man, most freely and voluntarily entered into a scheme to destroy him; and our first parents, with the full consent of their wills, and without any force upon them, took and eat the forbidden fruit.—2. God did not withdraw any favour from man he had bestowed upon him, nor any power and strength to stand which he had given him; for when God does any thing of this kind, it is by way of punishment for a preceding sin or sins; but no such punishment could be inflicted on Adam, because as yet he had not sinned; but God left him in the full possession of all the powers and abilities he had conferred upon him; so that he could have stood if he would. Now these negative acts of God could never make him chargeable with being the author of Adam's sin and fall. 2. There are other things which God did do, or which are ascribed unto him, relative to this affair.—1. He foreknew the sin and fall of Adam; if God foreknew the most trivial and contingent events that befal any of his creatures; then surely such an event as the fall of Adam; now God's fore-knowledge of things future flows from the determinations of his will. Wherefore—2. God pre-determined the fall of Adam; this fell under his decree, as all things do that come to pass in the world; but then neither the fore-knowledge of God, nor any decree of God, laid Adam under a necessity of sinning; it is true, there arises from hence a necessity of immutability, that is, that the things God has decreed should unchangeably come to pass, but not a necessity of co-action or force; as Judas and the Jews sinned freely, the one in betraying, the other in putting Christ to death; so Adam sinned freely without force or compulsion notwithstanding any decree of God concerning him; so that these do not make God at all chargeable with being the author of his sin; he and he alone was the author of it.—3. God permitted or suffered Adam to sin and fall; he

willed, and he did not will the sin of Adam, in different respects; he did not will it as an evil, but as what he would overrule for good, as a great good.—4. There was a concourse of divine providence attending this action. Every action, as an action is from God; but the obliquity, irregularity, and sinfulness of the action is from the creature. 5. God may be said, by planting a garden, and that particular tree, of the knowledge of good and evil in it, and by forbidding him to eat of that fruit, to afford an occasion of sinning to Adam; but had he not a right, as the Lord of the whole world, to plant a garden; and as a sovereign Lord, to plant what tree he pleased in it, and to forbid the eating of it, without being blamed for it? especially when he gave to Adam a power to abstain from it, had he made use of it; and God can no more on this account be chargeable with being the author of Adam's sin, than by giving wealth and riches to a wicked man, which are occasions of his sinning, by his consuming them on his lusts. II. The concern that Satan had in this affair may next be considered; and what he did was not by force or compulsion, but by persuasion; he acted the part of a tempter, and from thence he has that appellation, Matt. iv. 3. Satan shewed great craftiness and cunning throughout this whole affair; in making use of the serpent, the most subtle of all creatures, which could easily creep into the garden unobserved, which some other creatures could not; and it might be a very lovely creature to look at, adorned with beautiful spots, and of a bright shining golden colour, as such creatures in those parts are said to be: what might make her still more fond of it, was its faculty of speaking; whereby she could converse with it about indifferent things. Satan's cunning also appeared in going to work with our first parents so early; as also making his attack on Eve first, and when she was alone, and her husband not with her, to aid and assist, counsel and protect her. He begun, seemingly, with owning the authority of God, and that he had power to forbid the use of any of the trees of the garden; and only questioned whether he had

done so or not: they must surely misunderstand him, and mistake his meaning: and after this and more conversation, the woman began to doubt whether God had said so or not. Thus they sinned and fell, not through any force and compulsion, but through the temptation of Satan, and his seduction. III. The sin, fall, and ruin of man were of himself. It was not through ignorance and want of knowledge that Adam fell, he was created after the image of God, one part of which lay in wisdom and knowledge. Nor was it through a defect of holiness and righteousnes in him; for God made man upright, endowed him with rectitude and holiness of nature; but as he was made mutable, which he could not otherwise be, he was left to the mutability of his will, and so sinned. Should it be said, Why did God make man mutable? it might as well be asked, Why did he not make him God? for immutability, in the strict sense of it, is peculiar to God. Should the question be altered, Why did not he confirm him in the state in which he was created, as he confirmed the elect angels? Is this good divinity? The truest answer is, that it did not so seem good in his sight. To shew his sovereignty, he confirmed the elect angels: but did not confirm, as not the rest of the angels, so neither man. And this should satisfy.

## OF THE NATURE, &c. OF THE SIN OF MAN.

First, the *nature* of it may be learned in some measure from the names it goes by; it is called sin, and the sin, the grand sin, the first and fountain of all sin among men, Rom. v. 12. It is called a transgression, v. 14. a transgression of the law, as every sin is defined, 1 John iii. 4. It is called disobedience, Rom. v. 19. disobedience to the will of God, and to his law; and as obedience to God is well pleasing to him; so disobedience, in any case, is highly resented by him. It is often called the offence, it being in its nature, and in all its circumstances, very offensive to God, and abominable in his sight.

II. The *aggravations* of this sin were, the *place* where it was committed, and the *time* when, with other things. 1. With

respect to *place*; it was committed in the garden of Eden. Had it been in a remote part of the world, or in a desert where, this tree grew, and where scarce any thing else was to be had; it would in some measure have extenuated the crime; but in a garden, where he had enough of every thing, it was a very aggravated crime; and by how much the less that was which was forbidden him, by so much the greater was his crime in not abstaining from it; II. With respect to the time when it was committed; that is, how long after the creation of our first parents. This cannot be precisely determined: some make the time after it too long, and others too short. Some think that the first Adam kept his state of integrity as long as the second Adam lived here on earth; but this is a mere fancy. Some have supposed that he fell on the tenth day of September, and they suppose the creation of the world began with that month; so that as Adam was created on the sixth day, his standing could be no longer than three or four days; and this is supposed for no other reason, but because the Jews in after times, had their grand feast on that day. Others are of opinion, that he fell the same day he was created; but the text on which it is founded will not support it, Psal. xlix. 12. However, it must be very early that man fell, since Satan is said to be a murderer *from the beginning*, John viii. 44. Now this was an aggravation of Adam's sin, that he should be guilty of it so soon. III. The sin of Adam was a complicated one; he sinned against light and knowledge, when he was in full power to have resisted the temptation: it was the height of ingratitude to his Maker, and a want of thought, of care, concern, and affection for his posterity, with whose all he was intrusted. Some have laboured to make it appear, that Adam by his sin transgressed the whole Decalogue, or the law of the ten commandments, and no doubt but many, the most, if not all were broken.

III. The sad effects and consequences of this sin. I. A loss of original righteousness followed upon it. This was signified by the nakedness of our first parents, which was immedi-

ately perceived by them after their fall. II. Guilt on the consciences of our first parents presently appeared, and that in an endeavour to hide themselves from the presence of God, among the trees of the garden. Fear followed upon a consciousness of guilt in Adam; *I was afraid*, &c. as there is in every man more or less, a fearful looking for of judgment and indignation. Through guilt, shame, and fear, Adam hid himself, but to no purpose; there is no fleeing from the presence of God, and yet such a notion possesses his posterity, Rev. vi. 15—17. III. Loss and want of knowledge and understanding, were soon perceived in him. The last instance of hiding himself, betrays his ignorance and folly, as if the trees in the garden could secure him from the sight and vengeance of the Almighty; instead of gaining the knowledge he unlawfully sought after, he lost much of what he had; his posterity are represented as foolish, ignorant, and devoid of understanding; *There is none that understandeth*, Rom. iii. 11. IV. Our first parents, upon their sinning, were immediately obnoxious to the curse of the law, and it was pronounced on them, along with the serpent. Adam upon his sinning, was at once stript of the immortality of the body, which God had bestowed on it, and became mortal: a spiritual or moral death seized upon all the powers and faculties of his soul; and eternal death is the just wages of sin, which is no other than the wrath of God revealed against all unrighteousness, and which comes upon the children of disobedience, Eph. ii. 3. This is the grand curse, the flying roll in Zechariah's vision, that goes over the whole face of the earth, and cuts off the sinner on this, and on the other side; and which the wicked will hear at last denounced on them, Go ye cursed! But the righteous will be saved from it, because Christ has redeemed them from the curse of the law, and delivered them from wrath to come. V. Ejection out of paradise is another thing which followed on the sin of Adam; *So he drove out the man*, Gen. iii. 24. there are many other effects of the sin and fall of Adam; as general corruption and depravity of all the powers and faculties of the soul: the

members of the body yielded as instruments of unrighteousness; a propensity and proneness to all that is sinful; a disinclination to all that is good, yea, an aversion to it; an inability to do any thing that is spiritually good: this is what we commonly call the corruption and depravity of nature, the effect of the first sin of Adam. This is the pandora, from whence have sprung all spiritual maladies, and bodily diseases; all disasters, distresses, mischiefs, and calamities.

## OF THE IMPUTATION OF ADAM'S SIN TO HIS POSTERITY.

Two things follow on Adam's sin with respect to his posterity; the imputation of the guilt of it to them, and the corruption of nature derived to them from it. I shall begin with the first, which is expressed in very strong terms, Rom. v. 19. *For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous.* To set this doctrine in the best light I can, I shall observe the act of disobedience, by which men are made sinners.—Who they are that are made sinners by it.—In what sense they are made so through it.

I. The act of disobedience; whose it is, and what. 1. Whose it is: It is sometimes expressed by one that sinned; and more than once called, the *offence of one*, Rom. v. 15. and yet more clearly, *By one man sin entered;* and is called *one man's offence*, and *one man's disobedience*, 12—19. The common parent of all makind is expressed by name; this offence and disobedience is called *the transgression of Adam;* and so 1 Cor. xv. 22. *in Adam all die.* 2. What this disobedience was, appears from what has been already said, it was disobedience to the law and will of God, in eating the fruit which he had forbid; so disbelieving the word of God, and giving credit to the serpent. It was this one act of disobedience, by which Adam's posterity were made sinners. No sooner had Adam committed this first sin, by which the covenant with him was broke, but he ceased to be a covenant-head; he was no more in a capaci-

ty of yielding sinless obedience; and so could not procure life for himself and his; wherefore he no longer standing as a federal head to his posterity, they had no more concern with his after sins, than with his repentance and good works, both of which, no doubt were performed by him; yet by his repentance they are not reckoned repenting sinners; nor are his good works accounted to them.

II. Who they are that are made sinners by the disobedience of Adam. They are said to be many; not only Adam and Eve, who were transgressors, and so became guilty and polluted sinners, but even all their posterity, descending from them by ordinary generation, were made sinners hereby, *As by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that or in whom all have sinned*, Rom. v. 12. *By the offence of one, judgment came upon all men to condemnation*, v. 18. I say, all descending from him by ordinary generation, are made sinners by his sin, and none else. Had God made more worlds than one, and worlds of men too; yet as these would not have descended from Adam, they would have had no concern in his sin: had God raised up children to Abraham out of stones, which he could have done; yet such so raised up in such a miraculous mannner, and not descending from Adam, could not be affected with his sin; and for a like reason the human nature of Christ must be excepted from any concern in it. Christ was an head to Adam, as he was chosen in him, given to him in covenant to be redeemed and saved by him; but Adam was no head to him; *The Head of Christ is God*, and he only, 1 Cor. xi. 3.

III. In what sense Adam's posterity are made sinners by his disobedience. Not by imitation, as say the Pelagians; men may become more sinful by imitation, but they do not at first become sinful by it. But this cannot be the case here; for,—1. Death the effect of Adam's sin, and the punishment inflicted for it, takes place on such who never *sinned after the similitude of Adam's transgression*, Rom. v. 14. namely, infants dying in their infancy. Now since death, which is the

punishment of sin, takes place on them, that supposes guilt, or otherwise punishment could not in justice be inflicted on them; and as they are not made sinners by Adam's sin through imitation of it, they must become guilty, or be made sinners in some other way. 2. Death, the effect of Adam's sin, and the punishment of it, takes place on such as never he ard of it; and consequently cannot be made sinners by it, through imitation of it. They that are without law, perish without law, being sinners; and therefore as they cannot be made sinners by Adam's sin, through imitation of it, they must be made so another way; see Rom. ii. 12—15. 3. This sense makes a man no more a sinner by Adam's disobedience, than he is by the disobedience of his immediate parents, or any other whose ill examples he follows. Adam seems to be too remote an ancestor to imitate; more likely immediate parents; and yet children do not follow the examples of their parents, bad or good. Indeed, sin in general does not come by imitation; but it is from a corrupt nature; and there are many sins which are never seen committed, yet are committed by those who never saw them; as murder, acts of uncleanness, &c. Did Cain sin by imitation when he murdered his brother? Did Lot's daughters sin by imitation when they contrived to commit incest with their father? It is possible that defects in nature may meet in one man, so as he was born blind, deaf, and dumb; and not capable of seeing and hearing, and knowing what sins are committed, and yet be as vicious as any of the sons of Adam. Nor is the sense of the phrase, "made sinners by one man's disobedience," what the more modern Pelagians and Arminians give into; that by a metonomy of the effect, sin being put for the punishment of it, men become sufferers, or are obnoxious to death, and suffer death on the account of Adam's disobedience: this is to depart from the common and constant sense of this word, sinners. Nor can any instance be given of the apostles use of the word in this sense, either in the context or elsewhere, it always signifying a sinful, guilty, and defiled creature; one that is guilty of a

crime, and obnoxious to death for it; it is contrary to the apostles scope and design in the context, which was to shew how death came into the world, namely, by sin. Besides, it is granting us too much for themselves; it makes their cause indefensible, for if men are obnoxious to death, even though but a corporal death, they must have a concern in it, and be, in some way or other, guilty of it; or such a punishment, in justice, could not be inflicted on them. What greater punishment is there among men, for the most enormous crime, than death? And why should men suffer death for Adam's sin, of which they are in no sense guilty. Nor is the sense of the phrase, "made sinners by one mans disobedience," that Adam's posterity derive a corrupt nature from him, through his sin; this is indeed a truth, but not the truth of this passage; it is true that all men are made of one man's blood, and that blood tainted with sin. But then there is a difference between being made sinners, and becoming sinful, the one respects the guilt, the other the pollution of nature; the one is previous to the other, and the foundation of it; men receive a corrupt nature from their immediate parents, but they are not made sinners by any act or acts of their disobedience: It remains that the posterity of Adam are only made sinners through the imputation of his disobedience unto them. This imputation is not to be considered in a moral sense, as the action of a man committed by himself, whether good or bad, is adjudged and reckoned unto him as his own, whether in a way of praise or dispraise; as the zealous good work of Phineas, in slaying two persons in the very act of sin, was counted unto him for righteousness; that is, was judged, reckoned, and esteemed a righteous, worthy, and commendable action; but in a forensic, judicial, and law-sense, as when one man's debts are in a legal way placed to the account of another, as if they were his, though not personally contracted by him. This sense is to be confirmed and illustrated,—1. From the signification of the word used, *Katestathesan*, constitutes in a judicial way, just as Christ was made sin, or a sinner by imputa-

tion, by the constitution of God, as if he had committed the sins, though he had not; and not imputing the trespasses to them, though they were the actual transgressors. 2. From its being the disobedience of another, by which men are made sinners, and therefore they can in no other way be made sinners by it; than by the imputation of it to them. 3. From the punishment inflicted on persons for it. The punishment threatened to Adam in case of disobedience to the law and will of God, was death, Gen. ii. 17. be that condemnation to a corporal, or to a moral, or to an eternal death, to any or all of them, it supposes them guilty of that offence, and that the guilt of that offence is made over to them, and reckoned as theirs, which can only be done by imputation; or they cannot be righteously condemned and punished for it in either sense. 4. That this is the sense of the clause, *made sinners by the disobedience of one*, appears from the opposite clause; *so by the obedience of one shall many be made righteous:* now the many ordained to eternal life, for whom Christ died, and whom he justified, are made righteous, or are justified only through the imputation of his righteousness to them, and he is made sin by the imputation of their sins to him, 2 Cor. v. 21. In like manner are Adam's posterity, or all men made sinners through the imputation of his disobedience to them. It is no objection, that Adam's disobedience or sin is not now in act; as soon as it was committed as an act, it ceased; and therefore not to be imputed. The same may be objected to the obedience of Christ. The sins of the saints before the coming of Christ, ceased to be in act as soon as committed; and yet Christ died for the redemption of transgressions that were under the first Testament, and the sins of all the people of God were laid upon him by imputation. Though this imputation is God's act, it makes him no more the author of sin, than the imputation of Christ's obedience, makes God the author of that obedience; as not God, but Christ, is the author of the obedience imputed; so not God, but Adam, is the author of that disobedience imputed to his posterity; nor is this doc-

tri e chargeable with cruelty and injustice. Subjecting children to penalties for the sins of their parents, is justified by the laws, customs, and usages of all nations, who make treason punishable in the posterity of men. A nobleman when he commits treason against his sovereign, is not only stript of his titles, honour, and estates himself, but his children are also, and reduced to poverty and misery, until the attainder is taken off. And if treason against an earthly king is punishable in this manner, then much more treason against the King of kings, and Lord of lords, as Adam's sin was. The text in Ezec. xviii. 2—4. is not to the purpose; that the proverb, *The father's have eaten sour grapes, and the children's teeth are set on edge*, should be no more used in Israel, but the soul that sins should die; since this speaks not a word of Adam; but of good men, and just men, that do not follow their father's evil ways, and so shall not be punished for any sins of theirs, and is restrained to a certain case and time. The case of the man born blind, is also quite impertinent, since that also respects not Adam's sin, but the sin of man and his parents, and a particular disaster, blindness. To close this point, let it be observed, that the ground of the imputation of Adam's sin to his posterity, is not his being the natural head, but the ground is the federal headship of Adam; that Adam stood in this relation, has been proved in a former chapter, and vindicated from exceptions to it.

## OF THE CORRUPTION OF HUMAN NATURE.

I. I SHALL prove that there is such a depravity and corruption of mankind. 1. The heathens themselves have acknowledged and lamented it; they assert, that no man is born without sin; that there is a fatal portion of evil in all when born, and that the cause of viciosity is rather from our first parents, and from first principles, than from ourselves; Cicero particularly laments that men should be brought into life by nature as a step-mother, with a naked, frail, and infirm body, and with a mind or soul prone to lusts.—2. Revelation asserts

it; the scriptures abound with testimonies of it, see Job xiv. 4. John iii. 6. Rom. iii. 9. Gen. vi. 5. Jer. xvii. 9. Matt. xv. 19.—3. Reason confirms it, that so it must be; that if a tree is corrupt, it can bring forth no other than corrupt fruit; that if the root of mankind is unholy the branches must be so too. —4. All experience testifies the truth of this; no man was ever born into the world without sin; no one has ever been exempt from this contagion and defilement of nature, *there is none that doeth good, no not one*, Rom. iii. 10. of all the millions of men that have proceeded from Adam by ordinary generation, not one has been found without sin.—5. The necessity of redemption by Christ, and of regeneration by the Spirit of Christ, shews that men must be in a corrupt state, or there would have been no need of these. Regeneration and sanctification are absolutely necessary to a man's enjoyment of eternal happiness; *except a man is born again, he cannot see the kingdom of God*; and *without holiness no man shall see the Lord*, John iii. 3. Heb. xii. 14. but what occasion would there have been for man's being born again, or having a new or supernatural birth, if he was not defiled by his first and natural birth; or of being sanctified, if he was not unholy and unclean.

II. The names by which this corruption of nature is expressed in scripture deserve notice, since they not only serve to give more light into the nature of it, but also to confirm it; it is often called *sin* itself, Rom. vii. 8, &c. It has the name of *indwelling sin*; the apostle speaks of it as such with respect to himself, *sin that dwelleth in me*, Rom. vii. 17. it is not what comes and goes, or is only a visitor now and then, but an inhabitant, and a very troublesome one; it is like the spreading leprosy in the house, which was not to be cured until the house was pulled down. It is said to be the *law of sin*, and a *law in the members*; which has force, power, and authority with it, Rom. vii. 23. Sometimes it is called *the body of sin*, because it consists of various parts and members, as a body does; it is an aggregate, or an assemblage of sins, and in-

cludes all in it, Rom. vi. 6. Sometimes it goes by the name of the *old man*, because it is the effect of the poison of the old serpent; it is near as old as the first man; and is as old as every man in whom it is, Eph. iv. 22. Very often it is called flesh, because it is propagated by the flesh, and is carnal and corrupt, and is opposed to the spirit or principle of grace, which is from the Spirit of God. Once more, it is named *lust* or *concupiscence*; which is sin itself, and the mother of all sin; it consists of various branches, called fleshy lusts, and worldly lusts, the lust of the flesh, the lust of the eyes, and the pride of life, The Jews commonly call it, the evil figment, or imagination.

III. This corruption of nature is universal. 1. With respect to the individuals of mankind. This corruption, immediately upon the sin of our first parents, took place. Their immediate offspring took the contagion from them; the first man born into the world, Cain, the corruption of nature soon appeared in him; nor could he be easy until he had shed his brother's blood, which he did: and though Abel is called righteous Abel, as he was, through the righteousness of Christ, yet he was not without sin; or otherwise, why did he offer sacrifice, and by faith looked to the sacrifice of Christ, which was to be offered up to make attonement for his sins, and those of others? In the room of Abel, whom Cain slew, God raised up another seed to Adam, whom he begot in his own likeness, after his image; not in the likeness and image of God. The posterity of this man, and of Cain, peopled and filled the whole world before the flood. The account given of them is this, that the earth was corrupt through them; and that the imagination of the thoughts of man's heart was only evil continually, Gen. iv. 25. As for the inhabitants of the new world, who sprung from Noah and his three sons, who descended in a right line from Seth, much the same is said of them, Gen. viii. 21. In short, all nations of the earth were a seed of evil doers, a people laden with iniquity; *They are corrupt*, &c. Psal. xiv. 1—3. see Rom. iii. 9—12. The conten-

tions and wars which have been in the world, in all ages, are a strong and continued proof of the depravity of human nature; *for these come of lusts that war in the members*, James iv. 1. Look over the histories of all ages, and of all nations in them, and you will find them full; all events which have risen from the pride, ambition, and lusts of men; even among the people of God: such that say they have no sin, deceive themselves, and the truth is not in them. II. This corruption of nature is general, with respect to the parts of man, to all the powers and faculties of his soul, and to the members of his body.—1. To the powers and faculties of the soul of man, his heart is deceitful and desperately wicked; yea, the imagination of the thoughts of his heart, the very substratum of thought; the understanding is darkened through the blindness and ignorance that is in it; the affections are inordinate, run in a wrong channel, and are fixed on wrong objects.—2. All the members of the body are defiled with it; the tongue is a world of iniquity itself, and defiles the whole body; the several members of it are used as instruments of unrighteousness, Rom. iii. as the throat, lips, mouth, and feet, all employed in the service of sin.

IV. The time when the corruption of nature takes place in man; the lowest date of it is his youth; *The imagination of man's heart is evil from his youth*, Gen. viii. 21. This depravity of nature is in some passages carried up higher, even to man's birth; *The wicked are estranged from the womb*; *They go astray as soon as they be born, speaking lies*, Psal. lviii. 3. even such as are born of religious parents, have a religious education, and become religious themselves, are *called transgressors from the womb*, Isai. xlviii. 8. David carries the pollution of his nature still higher, when he says; *Behold I was shapen in iniquity; and in sin did my mother conceive me*, Psal. li. 5. He does not say, my sin, and my iniquity, though it was his, being his nature; but sin and iniquity, in being what was common to him with the rest of mankind, and therefore must design the original corruption of his nature. To this

sense of the words it is objected that David speaks only of his mothers sin; and broad hints are given that her sin was the sin of adultery. This shews how much the advocates for the purity of human nature are pinched with this passage. Nothing of this kind is suggested in the sacred writings, but on the contrary, that she was a pious and religious person; David valued himself upon his relation to her, and pleads to be regarded for her sake, Psal. lxxxvi. 16. Besides, if this had been the case, David would have been illegitimate; and by a law in Israel, would have been forbid entering into the congregation of the Lord, and could not have bore any office in the church or state; nor did it answer the design and scope of David to expose the sins of others, especially his own parents, whilst he is confessing and lamenting his own; nor does the particle *in* belong to his mother, but to himself; the sense is not, that his mother being in sin, or that she in and through sin, conceived him; but that he was conceived being in sin, or that as soon as the mass of human nature was shaped and formed in him, and soul and body were united together, he was in sin, and sin in him; or he became a sinful creature. It is further urged, that David speaks not of other men, only of himself. But that all mankind are corrupted in the same manner, other passages are full and express for it, Job. xiv. 4. John iii. 6. Psal. lviii. 3. Eph. ii. 3. And if David, a man so famous for early piety and religion, one after God's own heart, whom he raised up to fulfil his will, was tainted with sin in his original formation, then surely the same must be true of all others; who, after him, can rise up and say, it was not so with him? Lastly, some will have these words to be figurative, and hyperbolical, and only mean, that he had often sinned from his youth; but men, in confessing sin, do not usually exaggerate it, but declare it plainly, ingenuously, just as it is; and indeed the sinfulness of nature, cannot well be hyperbolized.

V. The way and manner in which the corruption of nature is conveyed to men, as to become sinful by it.—1. It cannot be of God, or by infusion from him, he is of purer eyes than

to behold it. Some of the ancient heretics fancied, there were two first principles, or beings; the one good, and the other evil: but this is to make two first causes, and so two gods.—2. Nor can it be by imitation of parents, either first or immediate; there are some who never sinned after the similitude of Adam's transgression, and yet die: there are many born into the world who never knew their immediate parents, and therefore could not imitate them. Some their fathers die before they are born; and some lose both parents before capable of imitation; and if the taint is at their formation, and before their birth, it is impossible to be by imitation. 3. Nor does this come to pass through souls being in a pre-existent state. Some of the heathen philosophers, as Pythagoras and Plato, held a pre-existence of souls, before the world was; and which notion was adopted by Origen. Some think this notion was embraced by some of the Jews in Christ's time, and even by some of his followers; as is urged from John ix. 1—3. but then it is not allowe dof by him. And some modern christians have imbibed the same Heathenish and Jewish notion, but without any colour of reason or scripture authority. 4. Nor is this to be accounted for by the traduction of the soul from immediate parents; or by the generation of it, together with the body from them. Austin was once inclined to this; but it is so big with absurdities, as has been seen in the preceding chapter, that it cannot be admitted. That this corruption of nature is conveyed by generation, seems certain, see John iii. 6. for since nature is conveyed in that way, the sin of nature must come also in like manner, But how to account for this, consistent with the justice, holiness, and goodness of God, is a difficulty, and is one of the greatest difficulties in the whole scheme of divine truths. Some have thought it more advisable to sit down and lament this corruption, and consider how we must be delivered from it, than to enquire curiously in what way and manner it comes into us; as a man that is fallen into a pit, does not so much concern himself how he came into it, as how to get out of it, and to be cleansed from the

filth he has contracted in it. But a sober enquiry into this matter, with a due regard to the perfections of God, the sacred scriptures, and the analogy of faith, may be both lawful and laudible. I. Let it be observed then, that the contagion of sin does not take place on the body apart, nor on the soul apart; but upon both when united together, and not before. The body, antecedent to its union to a rational soul, is no other than an animal, like other animals: and is not a subject either of moral good or moral evil; as it comes from a corrupt body, and is of a corruptible seed, it has in it the seeds of many evils, as other animals have, according to their nature: but then these are natural evils, not moral ones; as the savageness, fierceness, and cruelty of lions, bears, wolves, &c. But when this body comes to be united to a rational soul, it becomes then a part of a rational creature, it comes under a law, and its nature not being conformable to that law, its nature, and the evils, viciosities of it, are formally sinful. Should it be said, that matter cannot operate on spirit; this may be sooner said than proved. How easy is it to observe, that when our bodies are indisposed through diseases and pain, what an effect this has upon our minds; from the temperament and constitution of the body, many incommodities and disadvantages arise unto the soul: to what passion, anger and wrath, are men of a sanguine complexion subject? and to what is insanity owing, but to a disorder in the brain? as by thoughts in the mind motions are excited in the body, whether sinful, civil, or religious; so motions of the body are often the means and occasion of exciting thoughts in the mind. II. It is not fact that souls are now created by God pure and holy; that is, as Adam's soul was created, with original righteousness and purity; with a propensity to that which is good, and with power to do it. But they are created with a want of original righteousness and holiness; without a propensity to good, and without power to perform; and a reason will be given presently, why it is so, and why it should be so. Such a creation may be conceived of, without any injury to the perfec-

tions of God. That the souls of men should be now so created it is just and equitable, as will appear by the following considerations: Adam's original righteousness was not personal, but the righteousness of his nature; he had it not as a private single person, but as a public head, as the root, origin, and parent of mankind. It was but just that they should be deprived, as he of the glory of God; and in the room of it, unrighteousness and unholiness take place. To all this agrees, what a learned author well observes, "God is to be considered by us, not as a Creator only, but also as a Judge; he is the Creator of the soul, as to its substance; in respect to which it is pure when created. Moreover, God is a Judge, when he creates a soul, as to this circumstance; namely, that not a soul simply is to be created by him; but a soul of one of the sons of Adam: in this respect it is just with him to desert the soul, as to his own image, lost in Adam; from which desertion follows a want of original righteousness; from which want, original sin, itself is propagated." God in this proceeds according to the original law of nature, fixed by himself; which according to the invariable course of things, appears to be this, with respect to the propagation of mankind. That when matter generated, is prepared for the reception of the soul; as soon as that preparation is finished, that very instant a soul is created, and ready at hand to be united to it, and it is. Now the law for the propagation of mankind by natural generation was given to Adam in a state of innocence, and as soon as created, *Increase and multiply;* he after this corrupted and defiled the whole frame of his nature, and that of all his posterity. Is it reasonable, that because man has departed from his obedience to the law of God, that God should depart from his original law, respecting man's generation? It is not reasonable he should, nor does he, nor will he depart from it: this appears from cases, in which, if in any, he could be thought to do so; as in the case of insanity, which infects a man's blood and family, and becomes a family disorder, and yet to put a stop to this, God does not depart from the order of things fixed by

him; and so in the case of such who are unlawfully begotten, in adultery or fornication; when what is generated is fit to receive the soul, there is one prepared and united to it. A man steals a quantity of wheat, and sows it in his field; nature proceeds according to its own laws, fixed by the God of nature; the earth receives the seed, though stolen into its bosom, cherishes it, and throws it out again, and a plentiful crop is produced. And shall nature act its part, and not the God of nature? The rather he will go on in this constant course, that the sin of men might be manifest, and that sin be his punishment. It is by the just ordination of God, that things are as they be. Here we should rest the matter; in this we should acquiesce; and humble ourselves under the mighty hand of God.

## OF ACTUAL SINS AND TRANSGRESSIONS.

From the sin of Adam arises the corruption of nature, with which all mankind are infected; and from the corruption of nature, or indwelling sin, arises many actual sins and iniquities; which are called in scripture, The works of the flesh; the *lusts of the flesh*, Eph. ii. 3. the deeds of the body, Rom. viii. 13. the deeds of the old man, Col. iii. 9. corrupt fruit, brought forth by a corrupt tree, Matt. vii. 16—20. Actual sins are the birth of corrupt nature, *When lust hath conceived, it bringeth forth sin*, James i. 15. *Out of the heart*, as from a fountain, *proceed evil thoughts*, &c. Matt. xv. 19. Actual sins are deviations from the law of God; for *sin is the transgression of the law*, 1 John iii. 4. Actions, as natural actions, are no sinful; but an action is denominated good or bad, from its agreement or disagreement with the law of God; it is the irregularity, obliquity, and abberation of the action from the rule of the divine law, that is sin. When we distinguish actual sins from original sin, we do not mean thereby that original sin is not actual. The first sins of Adam and Eve were actual sins, transgressions of the law of God; Eve was in the transgression; that is guilty of an act: we read of Adam's

transgression, which designs the first sin he committed. And original sin, as derived from the sin of our first parents, is also actual. But actual sins are second acts, that flow from the corruption of nature. My business is not now to enlarge on particular sins, by explaining the nature, and shewing the evil of them; which more properly belongs to another part of my scheme that is to follow, even Practical Divinity. I shall therefore only treat of actual sins very briefly, in a doctrinal way, by giving the distribution of sins into their various sorts and kinds, reducing them to proper classes, and ranging them under their respective heads.

I. With respect to the object of sin, it may be distinguished into sins against God; sins against others, our neighbours, friends, and those in connection with us; and against ourselves, for which distinction there seems to be some foundation in Sam. ii. 25. *If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him?*—1. There are some sins that are more immediately and directly against God. The sins of David against Uriah, are confessed by him to be against the Lord; *Against thee, Thee only, have I sinned*, Psal. li. 4. But there are some sins more particularly pointed at him; *Their tongues and their doings are against the Lord*, Isai. iii. 8. Such are they as Eliphaz describes, who *stretch out their hands against God*, Job. xv. 25, 26. their carnal minds being at enmity against God. Particularly sins against the first table of the law, are sins against God; such as atheism, blasphemy of his name, Idolatry; Taking the name of God in Vain: Want of love to God, and of fear of him, no regard to his worship, private and public; a profanation of the day of worship, and a neglect of the ordinances of divine service. 2. Sins against others, are the violations of the second table of the law; as disobedience to parents, murder, unchastity, and taking away a man's property, privately or publicly, by force or fraud. 3. There are sins against a man's self; fornication, 1 Cor. vi. 18. Drunkenness and Suicide; no man has a right to dispose of his own life;

God is the giver, or rather lender, of it, and he only has a right to take it away.

II. With respect to the subject of sin, it may be distinguished into internal and external; sins of heart, lip and life; or of thought, word and action——1. Internal sins, sins of the heart; the plague of sin begins there, it is thus summed up by the apostle, *the lust of the flesh, the lust of the eye, and the pride of life*, 1 John ii. 15.

Errors in the mind, come under this sort of sins, 2. Sins of the lip, or of words, which are external, openly pronounced, whether respecting God or man, and one another; as all blasphemy, evil speaking, cursing, lying, obscene and unchaste words, all bitterness, wrath, anger, clamour and evil speaking; all foolish talking and jesting, which are not convenient; yea every idle word comes into the account of sin, and will be brought to judgment; see Eph. iv. 25, &c. 3. Outward actions of the life and conversation; a vain conversation, a course of sin, the garment spotted with the flesh, right eye and right hand-sins, and all that the members of the body are used as instruments in the commission of.

III. With respect to the parts of sin: they may be divided into sins of omission and sins of commission; a foundation for it is in Matt. xxiii. 23. and xxv. 42—44. and both these sorts of sins are very strongly expressed in Isai. xliv. 22—24. Sins of omission are against affirmative precepts, sins of commission are against negative precepts, doing what is forbidden to be done; see James iv. 17.

IV. Sin may be distinguished by the principle from whence it arises. Some sins arise from ignorance, as in the princes of the world, that crucified the Lord of life and glory; the sins of others are presumptuous ones, see Luke xii. 47, 48. Some sins are through infirmity of the flesh, which men are betrayed into through the deceitfulness of sin, which is the case oftentimes of the people of God.

V. Sins may be distinguished by the degrees of them into lesser and greater; some are more aggravated than others,

with respect to the objects of them and with respect to time and place when and where they are committed, with other circumstances; some are like motes in the eye, others as beams. Our Lord has taught us this distinction, not only in Matt. vii. 3—5. John xix. 11. This appears from the different degrees of punishment of sin his doctrines taught, and his miracles wrought, and repented not, that it would be *more tolerable for Tyre, Sidon*, Matt. xi. 20—24. According to the laws of Draco, all sins were equal. Not such are the laws of God; nor such the nature of sin according to them.

VI. Sins may be distinguished by their adjuncts. As— 1. Into secret and open sins. Secret sins are such as are secretly committed, or sins of the heart; which distinction may be observed in Psal. xix. 12, 13. Others are done openly before the sun, 1 Tim. v. 24. 2. The papists distinguish sin into venial and mortal: which cannot be admitted without a limitation, or restriction; for though all sin is venial or pardonable, through the blood of Christ; none is pardonable in its own nature; all sin is mortal, and deserving of death. Yet— 3. Sin may be distinguished into remissible and irremissible. All the sins of God's people are remissible, and are actually remitted. On the other hand, all the sins of abandoned sinners that live and die in final impenitence and unbelief, are irremissible; *He that made them will not have mercy on them*, to forgive their sins; *and he that formed them will shew them no favour*, Isai. xxvii. 11. There is one sin which is commonly called, the unpardonable sin, which is the sin, or blasphemy, against the Holy Ghost; and of which it is expressly said, that *it shall not be forgiven, neither in this world, nor in the world to come*, Matt. xii. 31. But not every sin against the Holy Ghost is here meant. It lies in the denial of the great and fundamental truth of the gospel, salvation by Jesus Christ, in all its branches. Atonement and justification being denied to be by Christ, there can be no pardon; for there will be no more shedding of blood, nor another sacrifice for sin; therefore, there remains nothing but a fearful looking for of judgment, and indignation, to come on such persons.

Upon all which may be observed, from what a small beginning, as the sin of our first parents might seem to be, what great things have arisen; what a virtue must there be in the blood of Christ, to cleanse from such sins as these, and all of them! And how great is the superabounding grace of God, that where sin has thus abounded, grace should superabound!

## OF THE PUNISHMENT OF SIN.

In this article I have nothing to do with men as elect or non-elect; but as they are all the fallen race of Adam. My concern is with men considered in Adam, as the head of the covenant of works, and the representative of all mankind. Punishment of sin, original and actual, may be considered as temporal and eternal; both in this life, and that which is to come. There is an everlasting punishment into which the wicked go after death; and there is a punishment in this life; *Wherefore should a living man complain, a man for the punishment of his sin?* Lam. iii. 37. that is for punishment in the present state.

I. Temporal punishment, or punishment in this life, is due to sin; and this is both inward and outward, or of soul and body. 1. Punishment inward, or of the soul, lies,—1. In a loss of the image of God upon it; *There is none righteous, no not one*, Rom. iii. 10, 23. 2. In a loss of the freedom of will, and of power to do good. Man has not lost the natural liberty of his will to things natural; but the moral liberty of his will to things moral: his free will is a slave to his lusts; he is a home-born slave. 3. In a loss of knowledge of divine things; his understanding is darkened with respect to them; he is darkness itself. 4. In a loss of communion with God. Adam sinned, and was drove out of Paradise, and all his sons are alienated from a life and fellowship with him. 5. In being destitute of hope, and subject to horror and black despair. The sinful soul of man is hopeless and helpless. II. Outward punishments of the body, or what relate to the outward things of life, are as follow:—1. Loss of immortality of the body

*The body is dead*, or is become mortal, *because of sin*, Rom. viii. 10. and it is liable, on the same account, to various diseases. 2. Labour of body, with toil, fatigue, and weariness, is another penal effect of sin. Man is born to *labour* as the sparks fly upward; so the word may be rendered, Job v. 7. And it may be observed, that the punishment pronounced on Eve, that her conception and sorrow should be multiplied; and that in sorrow she should bring forth children, is continued in her daughters; some of the greatest calamities and distresses in life, are described and expressed by the pains of a woman in travail. 3. Loss of dominion over the creatures, is another sort of punishment of sin. Adam had a grant over all the creatures, and these were in subjection to him, But by sin man lost his power over them. 4. The many distresses in person, in family, and in estate, are the penal effects of sin; the curses of the law, for the transgression of it, come upon men, and on what they have; in the city, and in the field; in basket, and in store; in the fruit of their body, and of their land; in the increase of their kine, and flocks of sheep; when these are affected, and there is a failure in them, it is for sin. 5. Public calamities are to be considered in this light, as punishments of sin; as the drowning of the old world; the burning of Sodom and Gomorrah; the captivities of the Jews; the destruction of other nations and cities; the devastations made by wars, famines, pestilences, earthquakes, &c.

II. There is an eternal punishment of sin, in the world to come forever. This takes place in part on wicked men as soon as soul and body are separated; the wicked rich man when he died, *in hell lift up his eyes being in torment*. This punishment will be both of loss and sense; it will lie in an eternal separation from God, and will be poured forth like fire; and both are expressed in that sentence, *Depart from me ye cursed, into everlasting fire*, Matt. xxv. 41. The reasons of the eternal duration of punishment for sin, are, because it is committed against an infinite and eternal being. Besides, the wicked in the future state, will always continue

sinning: to which may be added, that there will be no repentance for sin there, no pardon of it, no change of state; *He that is unjust, let him be unjust still, &c.* Rev. xxii. 11. But of this more hereafter. The reason why this punishment, to which all are subject, is not inflicted on some, is because of the suretyship-engagements of Christ for them, and his performance of those engagements; whereby he endured all that wrath and punishment due to their sins in their room and stead, and so delivered them from it, which otherwise they were exposed unto; the dawn of which distinguishing grace the next Part of this work will open and display.

# BOOK I.

## OF THE ACTS OF THE GRACE OF GOD IN TIME.

### OF THE MANIFESTATION AND ADMINISTRATION OF THE COVENANT OF GRACE.

I AM now come to the dawn of grace to fallen man, to the breakings forth and application of the covenant of grace, and the blessings of it to the spiritual seed of Christ among the posterity of Adam.

I have considered the covenant of grace, as it was a compact in eternity, and now I shall consider the administration of that covenant in the several periods of time, from the beginning of the world to the end of it. The Covenant of Grace is but one and the same in all ages, of which Christ is the substance. The patriarchs before the flood and after, before the law of Moses and under it, before the coming of Christ, and all the saints since, are saved in one and the same way, even by the grace of our Lord Jesus Christ; and that is the grace of the covenant, exhibited at different times, and in divers manners. Though the covenant is but one, there are different administrations of it; particularly two, one before the coming of Christ, and the other after it; which lay the foundation for the distinction of the first and second, the old and the new covenant, observed by the author of the epistle to the Hebrews, chap. viii. 7, 8, 13.—ix. 1, 15. The one we commonly call the Old Testament-dispensation, and the

other the New Testament-dispensation; for which there seems to be some foundation in 2 Cor. iii. 6, 14. Heb. ix. 15. these two covenants, or rather the two administrations of the same covenant, are allegorically represented by two women, Hagar and Sarah, the bond-woman and the free, Gal. iv. 22—26. which fitly describes the nature and difference of them. Before I proceed any farther, I shall just point out the agreement and disagreement of those two administrations of the covenant of grace.

I. The agreement there is between them.—1. They agree in the efficient cause, God: *I have made a covenant*, Psal. lxxxix. 3, 34. whenever any exhibition of this covenant was made to any of the patriarchs, as to Abraham, David, &c. it is ascribed to God, Gen. xvii. 2. 2 Sam. xxiii. 5. the new administration of it, runs in this form, *I will make a new covenant*, &c. Heb. viii. 8.—2. In the moving cause, the sovereign mercy and free grace of God, and therefore it is called, the *mercy promised to the fathers* in his *holy covenant*, Luke i. 72.—3. In the Mediator, who is Christ; there is but one Mediator of the covenant of grace, let it be considered under what dispensation it will; signified by the expiatory sacrifices, under the law; the Shiloh, the peaceable One, and the Peace-Maker, the living Redeemer of Job, and of all believers under the Old Testament. There is but *one Mediator between God and man, the Man Christ Jesus*; and he is the *Mediator of the new covenant*, 1 Tim. ii. 5.—4. In the subjects of these covenants, or administrations of covenants of grace, the elect of God, to whom the blessings of it are applied, Eph. i. 3, 4.—5. In the blessings of it; they are the same under both administrations. Salvation and redemption by Christ is the great blessing held forth and enjoyed under the one as under the other, 2 Sam. xxiii. 5. Heb. ix. 15. Justification, Isai. xlv. 24, 25. Forgiveness of sin, Psal. xxxii. 1, 5. Regeneration, Deut. xxx. 6. Eternal life were made known in the writings of the Old Testament, as well as in those of the New, Job xix. 26, 27. John v. 39. In a word, they and we eat the same

spiritual meat, and drink the same spiritual drink, 1 Cor. x. 3, 4.

II. In some things there is a disagreement between these two administrations of the covenant of Grace.—1. Under the first administration saints looked forward to Christ that was to come; under the second and new administration, believers look backwards to Christ as being come.—2. There is a greater clearness and evidence of things under the one than under the other; the law was only a shadow; whereas, believers under the present dispensation, with open face, with faces unveiled, behold, as in a glass, the glory of the Lord, 2 Cor. iii. 13, 18. then it was night, now broad day.—3. There is more of a spirit of liberty, and less of bondage, under the one, than under the other; saints under the one differed little from servants, but under the other are Christ's freemen.—4. There is a larger, and more plentiful effusion of the Spirit, and of his gifts and graces. Grace, in all its fulness, and truth in all its clearness and evidence, are *come by Jesus Christ*, John i. 17. —5. The latter administration of the covenant extends to more persons than the former. The Gentiles were strangers to the covenants of promise, but now the blessing of Abraham is come upon them, Eph. ii. 12.—6. The present administration of the covenant of grace, will continue to the end of the world; it will never give way to, nor be succeeded by another.—7. The ordinances of them are different. The first covenant had ordinances of divine service; but those were at best but typical and shadowy, other ordinances now take place, Heb. ix. 1, 10. and xii. 27.—8. Though the promises and blessings of grace under both administrations are the same, yet they are differently exhibited; under the former dispensation, not only more darkly and obscurely, but by earthly things, as by the land of Canaan; but under the latter, more clearly, more spiritually, unclogged of all conditions, and so called better promises; God having provided for new testament saints, some better thing, at least held forth in a better manner; that old testament saints might not be made perfect without them, Heb. vii. 22.—viii. 6. and xi. 40.

## OF THE MANIFESTATION OF THE COVENANT OF GRACE IN THE PATRIARCHAL STATE.

I SHALL begin with the adminstration of it under the first testament, as reaching from the fall of Adam to the coming of Christ.

*I.* The period from Adam to Noah. And those in this period to whom the covenant of grace, and the blessings of it were manifested and applied, were, Our first parents themselves, Adam and Eve, and that both by *words* and *actions*. By words, and these spoken not directly to them, nor by way of promise to them; but to the serpent, Gen. iii. 15. Though these words are short and obscure, yet they contain some of the principal articles of faith and doctrines of the gospel. The grace of the covenant, and the blessings of it, were manifested and applied to our first parents, by certain *actions* and things done; as by the Lord God making coats of skin, which were emblems of the robe of righteousness; and those coats being made of the skins of slain beasts, very probably slain for sacrifice, may have respect to the sacrifice of Christ. The cherubim, and flaming sword, placed at the East of the garden of Eden, to keep the way of the tree of life; shewed that God in succeeding ages, would raise us a set of prophets, under the old-testament, and apostles and ministers of the gospel under the new-testament, who should hold forth the word of light and life; and should shew to men the way unto the tree of life. Abel the Son of Adam, is the next person to whom an exhibition of the covenant, and of the grace of it, was made. A hint was given in the serpent's curse, that there would be two seeds in the world, the seed of the serpent, and the seed of the woman; this distinction took place in the first two men that were born into the world. Abel is called righteous Abel, not by his own righteousness, but by the righteousness of faith; *By faith Abel offered unto God a more excellent sacrifice, &c.* Heb. xi. 4. His sacrifice was a more excellent one; not only

as to its kind, being a lamb, typical of the Lamb of God; but as to the manner in which it was offered, by faith. The envy of his brother towards him, was a type of the envy of the Jews, who were in some sense the brethren of Christ. Abel was a type of Christ also in his intercession; for as he being dead, yet speaketh, so Christ though he be dead, ever lives to make intercession. Seth, the other seed appointed in the room of Abel, whom Cain slew, is not to be overlooked; since the appointment of him was of grace, and to fill up the place or righteous Abel, as an effect of divine grace, and the displays of it, *Men began to call upon the name of the Lord*, Gen. iv. 26. Being more numerous, families joined together, and set up public worship: they called themselves the sons of God, in distiction from the sons of men, the irreligious, profane and idolatrous. Enoch is the only person in this period besides, who is taken notice of for the grace of God bestowed on him; though, no doubt, there were thousands also who were made partakers of it. He had a testimony that he pleased God; enjoyed much communion with him, and was even favoured with a spirit of prophecy; he foretold a future judgment, and the coming of Christ to it. As Abel was a type of Christ in his low estate, in his sufferings and death, Enoch was a type of him in his ascension to heaven; for God translated him from earth to heaven; so Christ when he had finished his work, ascended to his God.

II. The next period of time in which an exhibition of the covenant of grace was made, is that from Noah to Abraham. and Noah is the principal person taken notice of in it. 1. In his person, both in his private and public capacity. He found grace in the eyes of the Lord; he was an heir, Heb. xi. 7. by the faith of Christ. He was a preacher while he was preparing the ark, here on earth, but without success, 1 Pet. iii. 19, 20. 2. There was a display of the grace of God in the ark which Noah was directed to make; which may be considered either as an emblem of the church of God; or else as a type of Christ, the cover and shelter from the storm of divine wrath.

3. The sacrifice of Noah, after he came out of the ark, was typical of the sacrifice of Christ, both with respect to the matter of it, clean creatures; and also with respect to the acceptance of it; *God smelled a sweet savour*, Eph. v. 2. 4. The covenant made with Noah, though it was not the special covenant of grace, being made with him and all his posterity, and even with all creatures; yet as it was a covenant of preservation, it was a covenant of kindness and goodness in a temporal way. The rain-bow, the token of it, shewed it to be a covenant of peace. 5. Noah's blessing of Shem is not to be omitted; *Blessed be the Lord God of Shem!* in which is a display of covenant-grace, which always runs in this stile, *I will be their God.* Noah foretold spiritual blessings of grace which should be enjoyed by his posterity in future time; *God shall enlarge Japhet, and he shall dwell in the tents of Shem*, Gen. ix. 26, 27. The above prophecy has been fulfilled, and will be more completly in the latter day.

III. The next period of time in which an exhbition was made of the covenant, and of the grace of it is that from Abraham to Moses. *Abraham believed in the Lord, and he counted it to him for righteousness*, Gen. xv. 6. not the act of faith, but the object of it, what he believed in, the Lord and his righteousness; for what was imputed to him, is imputed to all that believe in Christ, Rom. iv. 2, &c. To which may be added, that the gospel was preached to Abraham; the good news of his spiritual seed, those that walk in the steps of his faith, whether Jews or Gentiles, being blessed with all spiritual blessings in the Messiah, who should spring from him, Gal. iii. 8. But what more especially deserve attention, are the several appearances of God unto Abraham, and the manifestations of the covenant of grace then made unto him. The first appearance was at the time of his call from his idolatrous country and kindred, Gen. xii. 1—3. The next appearance of God to him I shall take notice of, for I propose not to consider every one, is that which is recorded in Gen. xv. 1. where in a vision God said unto him, *I am thy shield and thy exceeding*

*great reward.* Another appearance of God to Abraham was, when he was ninety nine years of age, Gen. xvii. 1. when he said to him, *As for me, behold my covenant is with thee, and thou shalt be a father of many nations.* Once more, the Lord appeared to him in the plains of Mamre; and admitted him to stand before him, and commune with him. All which shewed him to be a friend of God, and interested in the covenant of his grace, Gen. xviii. 3. At the time of the offering up of his son Isaac, he appeared to him, and made a farther manifestation of the covenant of grace in that important article; *In thy seed shall all the nations of the earth be blessed*, Gen. xxii. 14—18. Not to omit the interview Abraham had with Melchizedek: It may be our Lord has respect to this interview, when he says, *Abraham saw my day, and was glad*; saw him in the promise, and saw him in this type, John viii. 56. Isaac, the Son of Abraham, is the next instance of covenant-grace in this period of time; the same covenant of grace that was exhibited to Abraham, was manifested to Isaac in the same words, Gen. xxvi. 3, 4. who was himself an eminent type of Christ, the promised Seed. Though Isaac died not, yet he was reckone by Abraham as dead; who accounted that God was able to raise him from the dead; from *whence also he received him in a figure*, Heb. xi. 19. a ram caught in a thicket being shewn him, and which he offered in his room. Jacob, the son of Isaac, is another instance in whom there was a display of covenant-grace, in the period of time between Abraham and Moses. He and Esau were brothers, twins, and if either Esau had the precedence; yet before their birth it was notified to Rebekah, that *the elder should serve the younger*, Gen. xxv. 23. which the apostle makes use of to illustrate and exemplify the grace of God in election, Rom. ix. 11. &c. The same covenant of grace that was manifested to Abraham and Isaac, was repeated and made known to Jacob, Gen. xxviii. 13. Christ also was represented to him by a ladder whose top reached to heaven, John i. 51. The Messiah was prophesied of by him, under the name of Shiloh. Within this period

of time, about the time the children of Israel were in Egypt, and before the times of Moses, lived Job, and his three friends, who, though they were not of Israel, but of the race of Esau, yet the covenant of grace, and the blessings of it were known to them, as a pledge and earnest of what would be done in after times. How many articles of faith, and doctrines of grace, are contained in those words of his; I know that my Redeemer liveth! &c. How gloriously does Elihu speak of the great Redeemer as the Messenger of the covenant, the uncreated Angel, Christ. And as a ransom found in council and covenant; a proper Person to give his life a ransom for men, Job. xxxiii. 23, 24.

## OF THE MANIFESTATION OF THE COVENANT OF GRACE UNDER THE MOSAIC DISPENSATION.

I SHALL now consider it as exhibited in Moses's time, and unto the times of David and the prophets; and shall begin,

1. With Moses, who was a great man of God; *Had ye believed Moses*, says Christ to the Jews, *ye would have believed me, for he wrote of me*, John v. 46. Moses was an eminent type of Christ in whom the grace of Christ, and of the covenant was eminently displayed. The apostle in Heb. iii. runs the parallel between Moses and Christ. As a mediator, Deut. v. 5. a prophet; see Deut. xviii. 15. Matt. xvii. 5. a priest, Exod. xxix. 1. a king and a lawgiver, Deut. xxxiii. 4, 5. and a deliverer or redeemer of the people of Israel, out of that state of bondage in which they were in Egypt, Acts vii. 35. There were many things done by him, and under him, and in his time, which exhibited and shewed forth the covenant of grace, and the things contained in it. It may be sufficient to instance in three or four of them, which were pro-tempore, or of longer continuance, and were either stated ordinances, or extraordinary works of providence, which typified spiritual things. The *Passover*, which was instituted at the time of Israels going out of Egypt, was kept by faith; not only of deliv-

erance from Egyptian bondage, but in the faith of a future redemption and salvation by Christ; hence he is called Christ our passover, 1 Cor. v. 7. The *Manna* was another type of Christ; that was typical bread, Christ is the true bread; hence Christ speaking of the manna, and of himself, says, *My Father giveth you the true bread from heaven*, John vi. 32. meaning himself, the truth of the type; the manna was only a shadow, Christ is the substance, the solid and substantial food, signified by it, and therefore is called the hidden Manna, which every believer in Christ has a right to eat of, and does; so the old and new testament saints, *all eat of the same spiritual meat*, 1 Cor. x. 3. The *water* out of the rock the Israelites drank of in the wilderness, was another emblem and representative of Christ and his grace; hence called spiritual drink, and the rock a spiritual rock; *and that rock was Christ*, 1 Cor. x. 4. The *brazen serpent* was another figure of Christ and his grace. The Israelites being smitten with fiery serpents, of which many died; Moses was ordered by the Lord to make a fiery serpent of brass, and set it on a pole, that whoever was bitten might look unto it and live; which was done accordingly, and the promised effect followed, Numb. xxi. 6—9. Our Lord takes notice of this very significant type himself, and applies it to himself, John iii. 14. Besides Moses, there were others in his time, in whom the grace of the covenant was remarkably displayed and manifested; particularly *Aaron* his brother, called the saint of the Lord, the holy one, with whom were the Urim and Thummim, Deut. xxxiii. 8. a type of Christ, in whom all lights and perfections are. *Joshua*, the successor of Moses, was also a type of Christ, and in him the grace of Christ, and the covenant was evidently displayed. Their names agree, both signify a Saviour; Joshua is called Jesus, Heb. iv. 8. Christ, our spiritual Joshua, gives spiritual rest here, and eternal rest hereafter. The scarlet thread which Rahab the harlot was ordered by the spies in the times of Joshua, to bind at her window, was an emblem of the blood of Christ, by which are peace pardon, righteousness, and sal-

vation for the chief of sinners; for Gentile sinners, as well as Jews. There were after-appearances of Christ to others, in this period of time, as to Manoah and his wife, who declared to them his name was *Pele*, a Wonder, or Wonderful, which is one of the names of Christ, Isai. ix. 6. and to Gideon, Samuel, and others, I shall take no further notice of.

## OF THE COVENANT OF GRACE AS MANIFESTED FROM THE TIMES OF DAVID TO THE COMING OF CHRIST.

I SHALL next consider it as more clearly in the times of David, and by succeeding prophets, to the coming of Christ.

I. With *David*, who was a prophet, and by whom the Spirit of God spake concerning Christ, and the covenant of grace made with him, 2 Sam. xxiii. 2, &c. Not only the covenant of royalty, concerning the succession of the kingdom of Israel in his family; but the special covenant of grace, in which his own salvation lay; a covenant ordered in all things and sure, and an everlasting one, 2 Sam. xxiii. 5. He was an eminent type of Christ, who is therefore often called by his name, Ezek. xxxiv. 23, 24. Hos. iii. 5. In his person, in the comeliness of it; in his character and employment, as a shepherd; in his offices, of prophet and king; in his afflictions and persecutions; and in his wars and victories. Great light and knowledge he had of things respecting Christ and his grace, as the Book of Psalms, written by him, under divine inspiration, abundantly shews.

II. *Solomon*, the Son of David, and his successor in the kingdom, had not only the covenant of royalty established with him, but the special covenant of grace was made with him, or made known unto him; *I will be his Father, and he shall be my Son*, 2 Sam. vii. 14. He was both a preacher and a king of Israel; and, no doubt, a good man, notwithstanding his fall; his prayer at the dedication of the temple shews it; as well as his being the amanuensis of the holy Spirit, in various writings: an eminent type he was of Christ, who is

therefore called Solomon, Cant. iii. 7. The Book of Canticles, written by Solomon, is a rich display of the glories and excellencies of Christ, of his great love to his church, and of the covenant-blessings of grace bestowed upon her. Pass we on now,

III. To the prophets who lived in the succeeding reigns of the kings of Israel and Judah; as Isaiah, Jeremiah, &c. These—1. Speak much of the covenant of grace as a covenant of life and peace, Mal. ii. 5. Isai. liv. 10. as an everlasting one, Isai. lv. 3. and liv. 10. of the persons who engaged and entered into it. 11. The prophets in this period of time speak very plainly of the blessings of the covenant of grace, even more plainly and fully than heretofore.—1. Of the blessing of pardon of sin through Christ. They speak of it as belonging to God, and him only, even every act of it, and as flowing from his mercy; on which account there is none like unto him, Mic. vii. 18. and of his being abundant in it, Isai. i. 18. they speak of it as founded upon the sufferings of Christ, and redemption, reconciliation, atonement, and satisfaction procured thereby, Zech. iii. 9. Isai. xliv. 22.—2. The blessing of justification by the righteousness of Christ; which, though a doctrine more clearly revealed under the gospel-dispensation, yet is witnessed by the law and prophets, Rom. iii. 21, 22. Dan. ix. 24.—3. The blessing of adoption is another covenant-blessing, spoken of by the prophets, Jer. iii. 19. and xxxi. 20. And though the saints under the former dispensation for the most part had not such a measure of the spirit of adoption, as under the New Testament, yet some of them had a strong assurance of their interest in God, as their Father: *Doubtless thou art our Father*, Isai. lxiii. 16.—4. Salvation, spiritual and eternal, in general, is the great blessing of the covenant of grace, and this the prophets enquired after, and diligently searched into and spoke of; of the *author* of it, Isai. xlix. 6. the *nature* of it, Isai. xlv. 17, 22. and the time when it should be wrought out, 1 Pet. i. 10, 11. III. There are various things relating to Christ, his person, office, and

grace, which are copiously and frequently spoken of by the prophets in this period of time; as his *incarnation, to us a child is born*, Isai. ix. 6. The place of his birth, Mic. v. 2. some things following it, Jer. xxxi. 15. Hos. xi. 1. his state of humiliation, sufferings, and death, which are particularly described in Isai. liii. his being sold for thirty pieces of silver by one of his disciples, forsaken by them all, and his side pierced with a spear, Zech. xi. 12, 13. xii. 10. and xiii. 7. The prophets also speak of the time of his coming and of his sufferings; Daniel fixes the exact time of them, from a date given, Dan. ix. 24, 26. So true it is what our Lord says, that *the law and the prophets were until John*; which finishes the Old Testament-dispensation, and the old administration of the covenant of grace.

## OF THE ABROGATION OF THE OLD COVENANT, AND THE INTRODUCTION OF THE NEW.

When we speak of the Abrogation of the Covenant, this is to be understood not of the covenant of grace, at to the matter and substance of it; but with respect to the form of the administration of it only: in order to set this in its true and proper light.

I. Let it be observed that it never was designed that the first administration of the covenant of grace should continue always in that form. 1. It was only intended to continue for a certain time, called, *The time of reformation*. Heb. ix. 10. 11. The ancient form of the administration of the covenant of grace, in a course of time, was limited to a certain people in a certain country, worshiping at a certain place and sacrificing on the same altar. The word, worship, and service of God, peculiarly belonged to the Jews, which was their distinguished priviledge above all the nations of the world, Rom. iii. 1, 2. and ix. 4. Now such a state of things was never designed to continue always; Shiloh, the Messiah, was to be set up as an ensign to the Gentiles, and incense to be offered to it in

every place, Isai. xi. 10. Mal. i. 11. The people of all nations could never be convened into one country, and worship at one place, and sacrifice on one altar. III. It is expressly foretold that there would be a new covenant, or a new administration of it; *in that he saith, a new covenant, he hath made the first old*, Heb. viii. 8.—13. Christ's coming into the world to offer up himself a sacrifice for the sins of his people, was virtually saying, that God would have legal sacrifices no longer offered up, and would no more accept of them. And Daniel expressly says, that the Messiah would *cause the sacrifice and the oblation to cease*, Dan. ix. 27. And the Jews themselves say, "that all sacrifices will cease in time to come, and in the time of their vainly expected Messiah, but the sacrifice of praise."

The ark was something very remarkable in the former dispensation; in it was the Decalogue; it was a token of the divine presence, and a type of Christ. Now of this it is foretold, that there would be a time when is should be no more, and should not be so much as thought of any more, Jer. iii. 16. The ecclesiastical, as well as civil state of the Jews, was to be shaken and removed; the one is signified by the shaking of the heaven, as the other by the shaking of the earth, in Hag. ii. 6. which the apostle explains of *the removing of things shaken, that those things which cannot be shaken may remain*, Heb. xii. 26, 27. It was foretold that prophecy should be sealed up, finished, and cease, Dan. ix. 24. all the visions and prophecies of the Old Testament were to have, and had their accomplishment in Christ.

II. There are reasons to be given why the first covenant should and must cease. 1. It was a *typical* covenant; and *served to the example and shadow of heavenly things*, Heb. viii. 4. 5.—ix. 23. II. It was a *faulty* covenant, and therefore it was proper it should give way to a new and better covenant; *For if that first covenant had been faultless, then should no place have sought for the second*, Heb. viii. 7. 8. 1. It did not exhibit Christ present, only in figure, in promise, and in prophecy.—

2. The sacrifices then offered were imperfect; for some sins there were no sacrifices appointed, as for Sabbath-breaking, murder, adultery, &c. and those that were appointed, could not really take away sin, Heb. ix. 13. 14. 3. There was but a small measure of the gifts and graces bestowed on men under the first covenant: the communication was made, for the most part, only to Israelites, to a remnant, according to the election of grace. 4. It was a state of darkness and obscurity under that covenant; it was like a night-season, in which lamps are lighted, and torches used; such was the sure word of prophecy; it was like a light or lamp in a dark place.'5. It was a state of bondage; this covenant was signified by Hagar the bond-woman, and by mount Sinai, which gendered to bondage, and answered to Jerusalem, as it was in the apostle's time. Such a number of laws and ordinances being given them, to the breach of which, death was annexed without mercy; and they so liable to break them, they, through fear of death, were all their life-time subject to bondage, Gal. iv. 24, 25. Heb. ii. 15 III. The rites and ceremonies by which this covenant was greatly administered, are by the apostle called, weak and beggarly elements; and being weak and unprofitable, there was, therefore, a disannulling of them, Heb. vii. 18, 19. which leads,

III. To the abrogation of the first covenant, or of the administration of it; it is expressed by breaking down the middle wall of partition, Eph. ii. 14—16. by a disannulling of the commandment, Col. ii. 16, 17. by a blotting out the hand writing of ordinances, Col. ii. 14. and by the fleeing away, and disappearance of shadows; to this the church has respect, Cant. ii. 17. Now the abrogation of the first and old covenant, was made *gradually; that which decayeth and waxeth old, is ready to vanish away*, Heb. viii. 13. It began to decay, and there were some symptoms of a decay of it at the Babylonish captivity; and though after a term of years there was a return of the people to their own land, and the temple was rebuilt, and worship restored; yet, the ark, and many other

things were wanting; great declensions there were, both in doctrine and worship; the sect of the Pharisees arose, and set up their own traditions upon a level with the written word; and great confusion was in the priesthood. John the Baptist, the forerunner of Christ, came and proclaimed the near approach of the Messiah; he declared, that *the kingdom of heaven was at hand*, Matt. iii. 2. and directed the people to believe on Christ, who was to come, John i. 29. At the death of Christ, of right, though not in fact, all ceremonies ceased. Through the influence of Judaizing teachers over weak minds, it was thought advisable to continue the use of some of the ceremonies, at least for a time; after it was known, by Peter and others, that they were no longer in force; yet the saints were exhorted to stand fast in the liberty wherein Christ had made them free, and not be entangled with the yoke of bondage. Still the carnal Jews continued them, and even sacrifices, until the destruction of Jerusalem, which put an end to them; for according to the law of God, no sacrifice might be offered but at Jerusalem, and upon the altar there; so that when the city, temple, and altar were destroyed, they ceased to offer any sacrifice, and never have offered any since; whereby that prophecy is remarkably fulfilled; *The children of Israel shall abide many days without a sacrifice*, Hos. iii. 4. as they have for seventeen hundred years, and still do. This being the case,

IV. The new covenant, or the new administration of the covenant of grace, took place; and as the one was gradually removed, the other was gradually introduced; and this observation will serve to reconcile the different æras fixed by different persons, for the beginning of the new dispensation; some placing it at the birth of Christ, others at the ministry of John the Baptist; others at the death of Christ, and his resurrection from the dead; and others at his ascension, and the effusion of the holy Spirit on the day of Pentecost; whereas these were so many gradual manifestations of it. The new administration lies in the following things. 1. In an exhibition

of Christ as come, and as become the author of eternal salvation; *This is a faithful saying*, &c. 1 Tim. i. 15. II. In a more clear and extensive ministration of the gospel; it first began to be spoken by Christ in the clearest and fullest manner it possibly could be; and is *made known to all nations, for the obedience of faith*, Rom. xv. 25, 26. III In a freedom from bondage and servitude; from the rigorous exaction of the law, as a covenant of works; from the yoke of the ceremonial law, and from the judicial laws, as peculiar to the Jews: this is the glorious liberty of the children of God. IV. In a large communication of the gifts and and graces of the Spirit; of extraordinary gifts; of common and ordinary ones, to fit men for the ordinary ministry of the word; and of the special graces of the Spirit, in a greater degree to saints in common. Though John was greater than the prophets, the least in this kingdom of heaven, or gospel-dissation, is greater than he, Matt. xi. 11. V. In ordinances more spiritual than the ordinances of divine service under the first covenant were, which are called carnal ones; these are Baptism and the Lord's supper. Now the former administration of the covenant was carried through the various periods of time from the first exhibition, after the fall of Adam, to the first coming of Christ; so this second and new administration of the covenant is carried through various successive periods, under his second coming.

## OF THE LAW OF GOD.

The word law is variously used, sometimes for a part of the scriptures only, the Pentateuch, or five books of Moses; as when it is mentioned in the division of the scriptures by Christ, Luke xxiv. 44. and along with the prophets, as distinct from them, John i. 45. sometimes for all the books of the Old Testament, which in general go by the name of the law, as does the book of Psalms on that account, as the places quoted out of it, or referred to in it, shew, John x. 34.—xii. 34. xv. 25. sometimes it signifies the doctrine of the scriptures in general,

both legal and evangelical, Psal. xix. 7. and the doctrines of the gospels in particular, even the doctrine of the Messiah, Isai. ii. 3. and xlii. 4. called in the New Testament the law, or doctrine of faith, Rom. iii. 27. and sometimes it signifies the whole body of laws given from God by Moses to the children of Israel, as distinct from the gospel of the grace of God, John i. 17. and which may be distinguished into the laws ceremonial, judicial, and moral.

I. The ceremonial law, of which little need be said, since much has been observed concerning it already. This law was a shadow of good things to come by Christ.

II. The judicial law, which respects the political state, or civil government of the Jews, and consists of statutes and judgments, according to which the judges in Israel determined all causes brought before them, and passed sentence; in which sentence the people were to acquiesce, Deut. xvii. 8—11. It may be required, whether the judicial laws, or the laws respecting the Jewish polity, are now in force or not, and to be observed or not? which may be resolved by distinguishing between them; there were some that were peculiar to the state of the Jews; these, with others ceased when the Jewish polity did, and are not binding on other nations. But then there were other judicial laws, which were founded on the light of nature, on reason, and on justice and equity, and these remain in full force; and they must be wise, as well as righteous laws, which were made by God himself, their King and Legislator, as they are said to be, Deut. iv. 6, 8.

III. The moral law, which lies chiefly in the Decalogue, or Ten Commandments, Exod. xx. 3.—17. and which our Lord has reduced, even both tables of the law, to two capital ones, love to God, and love to our neighbour, Matt. xxii. 36—40. as the apostle has reduced the commands of the second table to one, that is, love, which he calls the fulfilling of the law, Rom. xiii. 9, 10. I shall consider, 1. The author and giver of this law; God was the Author and Maker of it; Moses the giver and minister of it from God; it was God

that first spoke the Ten Words, or Commands, to the children of Israel. It was not delivered as a pure covenant of works, though the self-righteous Jews turned it into one, and sought for life and righteousness by it; and so it gendered to bondage, and became a killing letter; nor a pure covenant of grace, though it was given as a distinguishing favour to the people of Israel, Deut. iv. 6. 8. Rom. ix. 4. and much mercy and kindness are expressed in it; and it is prefaced with a declaration of the Lord being the God of Israel, who had, of his great goodness brought them out of the land of Egypt. II. The epithets of this law, or the properties of it, may be next considered; such as the scriptures expressly give to it; and which will lead into the nature and quality of it: As, 1. That it is *perfect*. *The law of the Lord is perfect.* Psal. xix. 7. which is true of the moral law, by which men come to know *what is that good, and acceptable, and perfect will of God*, Rom. xii. 2. 2. It is *spiritual; We know that the law is spiritual*, says the apostle, Rom. vii. 14. The law reaches to the thoughts and intents of the heart, and the affections of the mind, and forbids and checks all irregular and inordinate motions in it, and the lusts of it; the assistance of the Spirit of God is necessary to the observance of it; and God in covenant has promised his people, that he *will put his spirit within them*, and *cause them to walk in his statutes*, and *keep his judgments, and do them*, Ezek. xxxvi. 27. 3. The law is *holy*; so it is said to be, Rom. vii. 12.; the matter of it, or what it requires, is holy; and it directs to live holily, soberly, righteously, and godly, in this evil world. 4. It is also *just*, as well as holy and good, Rom. vii. 12. 5. The law is *good;* the Author of it is good; the law is materially good; and it is also profitably good; not to God, for when men have done all they can, they are, with respect to God, unprofitable servants, Luke xvii. 10. but to men, Tit. iii. 8. The law is good, *if a man use it lawfully*, 1 Tim. i. 8. It is used unlawfully when men seek to obtain life and righteousness by it; but it is lawfully used when obeyed in faith, from a principal of love,

which leads me to consider, III. The use of the law both to sinners and saints. To sinners. 1. To convince of sin. Sin is a transgression of the law, by which it is known that it is sin, being forbidden by the law; *By the law is the knowledge of sin.* 2. To restrain from sin. 3. To condemn and punish for sin; for sinners it is made and against them it lies, to their condemnation, unless justified in Christ, 1 Tim. i. 9, 10. It is of use to saints. 1. To point out the will of God unto them; what is to be done by them, and what to be avoided. 2. To be a rule of life and conversation to them. David says, *Thy word is a lamp unto my feet, and a light unto my path*, Psal. cxix. 105. 3. It is as a glass; in which a believer, by the light of the Spirit of God, may see his own face, what manner of man he is. I have seen an end of all perfection, says David; thy commandment is exceeding broad. Hence, 4. They are led to prize and value the righteousness of Christ, since by it the law is magnified and made honourable. Now, IV. The law of God continues under the present dispensation for the said uses: Christ came not to destroy, but to fulfil it. 1. It does not continue as a covenant of works; for it never was in the power of man since the fall to perform the conditions of such a covenant. 2. Nor does it continue as to the form of administration of it by Moses; it is now no longer in his hands, nor to be considered as such; the whole Mosaic economy is broke to pieces, and at an end. 3. It continues not as a terrifying law to believers, who are not come to mount Sinai, and are under that stormy and terrible dispensation; but they are come to mount Sion, and to all the privileges of a gospel church state. 4. Nor is it a cursing and condemning law to the saints. As sinners and transgressors of it, they are subject to its curses; but Christ has redeemed them from the curse of the law, being made a curse for them. 5. Yet it continues as a rule of walk and conversation to them, as before observed; and is to be regarded by them as in the hands of Christ; by whom it is held forth as

King and Lawgiver, in his church. Believers are *not without law to God, but under the law to Christ*, 1 Cor. ix. 21.

## OF THE GOSPEL.

GRACE and truth, the word of grace and truth, the gospel, came by Jesus Christ, in a clearer and fuller manner than it had been made known before. Concerning which the following things may be noted:

I. The name and signification of it. The Greek word *euangelion*, used for it throughout the New Testament, signifies, a good message, good news, glad tidings; such the gospel is; a message of good news from God; such was the gospel Christ was anointed to preach, and did preach, even good tidings, Luke iv. 18 Isai. lxi. 1. and which his ministers bring, whose feet are beautiful upon the mountains, Acts xiii. 32, 33. The Hebrew word used for the gospel, and the preaching of it, signifies good tidings also. When the angel proclaimed the birth of Christ to the shepherds, he is said, *to bring good tidings of great joy to all people*, Luke ii. 10, 11. Our English word gospel, is of a Saxon derivation; in which language, *spel* signifies speech; and so gospel is either good speech, which carries in it the same idea with the Greek and Hebrew words; or God's speech, which he has spoken by his Son, by his prophets, and by his ministers.

Now this word is variously used; sometimes it is put for the history of Christ's birth, life, and actions; such are the Gospels according to Matthew, Mark, Luke, and John. Mark begins his history thus: *The beginning of the Gospel of Jesus Christ the Son of God*, Mark i. 1. Sometimes the gospel is to be taken in a large sense, as including the word and ordinances, Matt. xxvii. 19, 23. Mark xvi. 15, 16. And sometimes strictly, for the doctrine of peace, pardon, righteousness, and salvation by Christ. Hence, 1. The gospel is called, the gospel of salvation, the word of salvation, and salvation itself, Eph. i. 13. Acts xiii. 26. and xxviii. 28. II. It is called, *The gospel of the grace of God*, Acts xx. 24. because

salvation, from first to last, is all of grace, and not of works, Eph. ii. 8. III. It is called, *The gospel of peace*, the word of reconciliation, the word preaching peace by Christ, Eph. vi. 15. 2 Cor. v. 19. Acts x. 36. IV. It is called, *The gospel of the kingdom*, Matt. iv. 23. because it treats both of the kingdom of grace here, and of the kingdom of glory hereafter John iii. 5. Matt. v. 20.

II. The author and origin of the gospel.—1. It is not of man, says the apostle, I neither received it of men; nor was I taught it, Gal. i. 11, 12. 2. The gospel is from heaven; it comes from God, Father, Son, and Spirit, from God the Father, and is therefore called the gospel of God; that is, the Father concerning his Son Jesus Christ, Rom. 1—3. It comes also from Christ, the Son of God; and is called the gospel of his Son, Rom. i. 9—16.

III. The effects of the gospel when attended with the power and Spirit of God. 1. The regeneration of men, who are said to be born again by the word of God, 1 Pet. i. 23. Hence ministers of the gospel are represented as spiritual fathers, 1 Cor. iv. 15. 2. It is called the Spirit which giveth life, and is said to be the savour of life unto life, 2 Cor. ii. 16. 3. The gospel is frequently spoken of as light, a great light, a glorious light, Psal. cxix. 130. 4. By it faith in Christ comes; hence among other reasons, it is called the word of faith, Rom, x. 8—17. 5. It is called the word of righteousness, and the ministration of righteousness, Heb. v. 13. 2 Cor. iii. 9. 6. It affords spiritual food, and is the means of feeding and nourishing souls unto everlasting life, Heb. v. 13, 14. 7. Another effect of it in gracious souls is, it yields much spiritual peace and comfort; when Philip preached Christ and his gospel in Samaria, there was great joy in that city, Acts viii. 5—8.

IV. The properties of the gospel.—1. It is but one, there is not another, as the apostle says, Gal. i. 6, 7. 2. It is called from the objects of it, the gospel of the circumcision, and the gospel of the uncircumcision, Gal. ii. 7. 3. It is a glorious gospel; so it is called in 2 Cor. iv. 4. it has a glory in it ex-

ceeding that of the law; the glory and the person of Christ is held forth in great splendour and brightness. 4. It is an everlasting gospel, which is the epithet given it in Rev. xiv. 6.

V. I shall close this chapter with a brief answer to some queries relating to faith, repentance, and good works; as to what they belong, whether to law or gospel. 1. Whether faith is a duty of the moral law, or is to be referred to the gospel? to which it may be answered, that as the law is not of faith, so faith is not of the law. For special faith in Christ as a Saviour, or a believing on him to the saving of the soul, the law knows nothing of, nor does it make it known. II. Whether repentance is a doctrine of the law or of the gospel? the answer to which is, that such who sin, ought to repent of sin; this God has commanded, the law of nature teaches; and so far as this is to be considered as a duty incumbent on men, it belongs to the law, as all duty does; but repentance which has salvation annexed to it, is, as is faith, a blessing of the covenant of grace; a grant from God, a gift of Christ as a Saviour, 2 Cor. vii. 10. And so is a doctrine of the gospel. The apostle Paul, who was a most evangelical preacher, divides his whole ministry in these two parts; *Repentance towards God, and faith towards our Lord Jesus Christ*, Acts xx. 21. III. Whether good works belong to the gospel, or to the law? or rather, whether there are any works that belong to the gospel distinct from the law? to which may be replied, That the gospel taken in a large sense, includes both the doctrines and ordinances of the gospel: but strictly taken, is a pure declaration of grace, a mere promise of salvation by Christ. All duty and good works belong to the law; promise and grace belong to the gospel; the works of the law, and the grace of the gospel, are always opposed to each other, Rom. iii. 20—28. Eph. ii. 8.

# BOOK II.

## OF THE GRACE OF CHRIST, AS EXPRESSED IN HIS STATES OF HUMILIATION AND EXALTATION, AND IN THE OFFICES EXERCISED BY HIM IN THEM.

### OF THE INCARNATION OF CHRIST.

THE Incarnation of the Son of God is the mistery of Godliness, and, without controversy, great, 1 Tim. iii. 16. It is the basis of the christian religion; a fundamental article of it; and without the belief of it no man can be a christian; *Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God*, 1 John iv. 2, 3. The heathens had some faint notions of it. Confucius said, that the Word would be made flesh; several of the deities and heroes, of the heathens, Greeks and Romans, are represented as having no father. Now whatever notion the heathens had of an incarnate God, was the broken remains of a revelation their ancestors were acquainted with. I shall consider,

I. The subject of the incarnation, or the divine Person that became incarnate. The evangelist John says it was the Word, the essential Word of God; *The Word was made flesh, and dwelt among us*, John i. 14. The divine Person who came in the flesh, or became incarnate, is always distinguished from

the Father, as being sent by him. *God sending his Son, &c.* Rom. viii. 3. And again, *God sent forth his Son made of a woman*, Gal. iv. 4. The Logos, the Word and Son of God, who is made flesh, or become incarnate, is not to be understood of the human soul of Christ; for this Word was in the beginning with God, that is, was with him from all eternity; whereas the human soul of Christ is one of the souls that God has made, a creature, a creature of time. I proceed,

II. To observe, in what sense the Word, or Son of God, was *made flesh*. It will be proper to enquire, both what is meant by flesh, and what by being made flesh. 1. By flesh is meant, not a part of the human body; but a whole individual of human nature, consisting of soul and body; as when it is said, *There shall no flesh be justified in his sight;* and again, *That no flesh should glory in his presence*, Rom. iii. 20. Such acts as being justified and glorying, can never be said of the flesh or body, abstractly considered; but of the whole man.— 1. He took a true body, not a mere phantom, spectre, or apparition, as some fancied. His body is called, the body of his flesh, his fleshly body, Col. i. 22. to distinguish it from the token of his body in the supper; and from his mystical body, the church: all his actions, and what is said of him from his birth to his death, and in and after it, shew it was a true body he assumed. 2. Christ assumed a reasonable soul, with his true body, which make up the nature he took upon him. The Arians deny that Christ has an human soul; they say, that the Logus, or the divine nature in him, such a one as it is, supplied the place of an human soul. But Christ asserts, that he had a soul; and which, he says, was exceeding sorrowful. Had he not an human soul, he would not be a perfect man; he could not be in all things like us; being deficient in that which is the most excellent and most noble part of man. He had an human understanding, Luke ii. 52. and human will, John vi. 38. and human affections, as love, Mark x. 21. and joy, Luke x. 21. 11. In what sense the word, or Son of God, was made flesh, and so became incarnate. By the incarnation

nothing is added to, nor altered in the divine nature and personality of Christ. God the Word or Son, became manifest in the flesh, so that both natures, divine and human, are united in one Person. The Nestorians so divided and separated these natures, as to make them distinct and separate Persons, which they are not, but one. And the Eutychians, running into the other extreme, mixed and confounded the natures together; just as two sorts of liquors, mixed together, make a third different from both. But this is to make Christ neither truly God, nor truly man. This union of natures is such, that though they are closely united, and not divided, yet they retain their distinct proper ties and operations; as the divine nature to be uncreated, infinite, omnipresent, impassible, &c.

III. The causes of the incarnation, are efficient and moving, or to whom and what it is to be ascribed; and the final cause, for the sake of whom, and what. 1. The *efficient* cause of it, God, Father, Son, and Spirit; all the three Persons have a concern in it, it being a work *ad extra*. The Father, Heb. x. 5. The Son, Heb. ii. 14, 16. The Holy Ghost, Luke i. 35. 2. The *moving* cause of the incarnation of Christ, is the love of the Father, and of the Son, to mankind. God so loved the world, that he gave his only begotten Son, John iii. 16. The grace of our Lord Jesus Christ is well known; who, though rich in his divine Person, became poor in human nature, to make his people rich, Phil. ii. 6—8. 3. The *final* cause was for the sake of the elect of God. But of this more hereafter.

IV. The parts of the incarnation are to be next considered, conception and nativity. 1. Conception: this is a most wonderful, abstruse, and mysterious affair; and which to speak of is very difficult. 1. This conception was by a virgin: Behold, a virgin shall conceive and bear a Son! 2. This conception was through the power and influence of the Holy Ghost overshadowing the virgin. 3. It was a nature, and not a person that Christ assumed; it is called the holy Thing, and not a person; The seed of Abraham, or the nature of the

seed of Abraham. I shall farther observe some things concerning the union of the two natures, which took place at the conception; and of the effects of it. 1. Of the union itself; concerning which let it be observed, 1. That though Christ, by assuming the human nature, united it to his divine Person; yet there is a difference between assumption and union; assumption is only of one nature; union is of both. 2. This union is hypostatical, or personal, not an union of persons; but of two natures in one person. 3. This is an union of natures; but not a communication of one nature to another. The properties of each nature remain distinct. 4. This union lies in making the personality of the Word, common to the human nature; or giving it a subsistence in the Person of the Word or Son of God. Hence it is called, *The Son of God*, Luke i. 35. 5. This union is indissoluble, John ii. 19. II. The effects of this union, both with respect to the human nature, and to the Person of Christ. With respect to the human nature: 1. Pre-eminence to all other individuals of human nature. 2. Perfect holiness and impeccability. 3. A communication of habitual grace to it in the greatest degree. 4. A very high and glorious exaltation of it, after his death and resurrection from the dead.

With respect to the Person of Christ, the effects of this union are, 1. A communication of idioms, or properties, as the ancients express it. Hence we read of God purchasing the church with his blood; and on the other hand, the Son of man is described by a property which belongs to the divine nature, which is to be omnipresent, John iii. 13. 2. A communion of office, and of power and authority to exercise it in both natures: thus by virtue of this union Christ bears the office of Mediator, and exercises it in both natures; there is *one Mediator between God and man, the Man Christ Jesus*, 1 Tim. ii. 5. 5. A communion of operations in both natures, to the perfecting of the same work; which, therefore, may be called *theandric*, or the work of the God-man; there being a concurrence of both natures in the performance of it; which,

when done, is ascribed to his Person. 4. The adoration of the Person of Christ, having both natures united in him, is another effect of this union. The human nature of Christ is not the formal object of worship; it is a creature. But then the divine Person of Christ having that nature in union with him, is worshipped, Heb. i. 6. 11. The birth, or nativity of Christ, the other part of the incarnation, is next to be considered. 1. Of whom born; of a virgin, of the house of David, and of the tribe of Judah. 1. Of a *virgin:* this was hinted at in the first promise of the seed of the woman; and is fully expressed by Isaiah: A virgin shall conceive and bear a Son. 2. Christ was born of a virgin *of the house of David;* as in Luke i. 27. and is therefore called the Son of David, and of the tribe of Judah. It is manifest, as the apostle says, that our Lord sprung from the house of Judah, Heb. vii. 14. 2. The birth of Christ, or his coming into the world, was after the *manner* of men; he was the common time in his mother's womb; for it is said, *the days were accomplished that she should be delivered.* 3. The *place* of his birth was Bethlehem, according to the prophecy in Mic. v. 2. Matt. ii. 4—6. Bethlehem signifies the house of bread; a fit place for the Messiah to be born in, who is the bread that came down from heaven, and gives life unto the world. 4. The *time* of his birth was as it was fixed in prophecy; before the sceptre, or civil government, departed from Judah. It was at the time pointed at in Daniel's weeks, Dan. ix. 24. &c. The exact year is not agreed on by chronologers; but it was about, or a little time before or after the four thousandth year of the world; nor can the season of the year, the month and day in which he was born, be ascertained. The vulgar account seems not probable; the circumstance of the shepherds watching their flocks by night, agrees not with the winter season. However, it was in the fulness of time; in time, and not before time.

V. The ends of Christ's incarnation are many; there is a cluster of them in the song of the angels at his birth; *Glory*

*to God in the highest; and on earth peace, good will towards men*, Luke ii. 14. Particularly, Christ became man that he might be our Goel, our near kinsman, and might have a right to redeem us; and that he might be a Mediator, a Priest, a Prophet, and a Ruler; and so sit and reign upon the throne of his father David.

## OF CHRIST'S STATE OF HUMILIATION.

CHRIST'S state of humiliation began at his incarnation, and was continued through the whole of his life unto death, which is fully and clearly expressed in a few words in Phil. ii. 7, 8. *he made himself of no reputation*, &c.

I. The humiliation of Christ took place at his incarnation. 1. It appeared both in his conception and birth. It may be observed,—1. That he was *born of a woman*, which very phrase is expressive of meanness, Job xiv. 1. 2. Born of a poor woman; for though his mother, the virgin, was of the house of David, of that illustrious family, yet when that family was become very low, like a tree cut down to its roots, she was obliged to lay her new born infant in a manger. The offering of the poorer sort at her purification was hers. 3. He was born in a *poor country village*, John i. 46. 4. The *nature* he was born in had all the sinless infirmities of human nature; into such a low estate and condition did Christ come. II. The humiliation of Christ appeared in all the stages of life. He was an infant of days, he grew in body as children do; and his reasoning faculties opened gradually, he *increased in wisdom* as well as *in stature*, Luke ii. 40, 52. It seems as if he was brought up to the mechanical business, *Is not this the carpenter?* Mark vi. 3. His whole life, until he was thirty years of age, was a life of obscurity: what astonishing humility is this, that the Son of God in human nature, should be in the world thirty years running, and scarce be known at all by the inhabitants of it. III. The public life of Christ began at his baptism, for by that he was made manifest in Israel. Yet his submission to the ordinance itself was an instance of his hu-

miliation; his coming many miles on foot, from Galilee to Jordan, to John to be baptized of him, is a proof of it.

II. Immediately after his baptism, Christ was harrassed with the temptations of Satan; which was another branch of his humiliation and low estate he came into; for *he suffered being tempted; and he was tempted in all points like as we are*, Heb. ii. 18. and iv. 15. The first temptation was by putting an *if* upon the Sonship of Christ; *If thou be the Son of God*; though there could be no doubt made of this, since a testimony of it from heaven had just been given; and the devils themselves have acknowledged it, Luke, iv. 41. Thus the children of God are sometimes tempted to call in question their sonship, because of inward corruptions and outward afflictions. The second temptation was, after he suffered him to take him to the city of Jerusalem, and place him on the pinnacle of the temple, to cast himself down from thence; in order to give proof of his divine Sonship, in a public manner, before the inhabitants of Jerusalem; by which he might suggest it would gain him great credit and esteem. In like manner the children of God are often tempted by Satan to destroy themselves; which shews the similarity between Christ's temptations and theirs. The third temptation was, after the devil had taken Christ by his permission, to an exceeding high mountain, and had shewed him, by a diabolical and false representation of things to the sight, all the kingdoms of the world, and the glory of them; alluring him with a promise of these to fall down and worship him: but yet he got the victory over them all. v. Christ's humiliation appeared in the reproaches, indignities, and persecutions he endured from men. Sometimes his enemies upbraided him with the meanness of his decent; with his illiberal education, and the illiterateness of his followers: sometimes they attacked his moral character, and affirmed they knew him to be a sinner. They not only rejected him as the Messiah; but sought to take away his life; sometimes by having him to the brow of an hill, to cast him down headlong; and at other

times they took up stones to stone him. VI. There was a very great degree of meanness and poverty which appeared throughout the whole life of Christ, both private and public, 2 Cor. viii. 9. He, who was Lord of all became poor, to make us beggars rich; *the foxes, and the birds of the air*, enjoyed more than he did, Matt. viii. 20. He lived upon the contributions of some good women, Luke, viii. 2, 3. When the collectors of the tribute came to him for the tribute-money, he had none to pay them, but ordered Peter to take up a fish, and out of that a piece of money, Matt. xviii. 24—27. At his death he had nothing to leave to his mother for her support. Nor had he any tomb of his own, but was laid in one belonging to another. VII. Upon the whole, it clearly appears that Christ indeed *humbled himself, and made himself of no reputation*, as in Phil. ii. 7, 8. or *emptied himself.*

## OF THE ACTIVE OBEDIENCE OF CHRIST IN HIS STATE OF HUMILIATION.

THE humiliation of Christ may be seen in his obedience to God, through the whole course of his life, even unto death; in order to which,

I. He took upon him the form of a servant, and really became one; he appeared very diligent and constant; nor did he leave working till he had completed the whole, justly did he obtain the character of God's *righteous Servant*, Isai. xi. 5.

II. When Christ took upon him the form of a Servant, he was subject to the law of God: hence these two things are joined together, as having a close connection with each other; *Made of a woman; made under the law*, Gal. iv. 4. 1. Christ was made under the judicial, or civil law of the Jews; he was by birth a Jew, and is called one, Zech. viii. 23. to this law he submitted,—1. That it might appear he was of the nation of the Jews. 2. That t might be manifest that he came before the Jewish polity was at n end; as it was foretold he should, 3. To teach his followers subjection to civil magistrates. II. Christ was made under the ceremonial law, he was cir-

cumcised when eight days old, it was his custom constantly to attend synagogue worship; and it was one of the last actions of his life, to keep the passover with his disciples. Now he became subject to this law. 1. Because it looked to him, and centred in him. 2. He was made under this law, in order to fulfil it. 3. He was made under it, that by fulfilling it he might abolish it. III. Christ was made under the moral law; under this he was as a man; *thy law is within my heart*, Psal. xl. 7, 8. 1. He was made under it, in order to fulfil the precepts of it; and which he perfectly obeyed. 2. He submitted to the penal part of the law; Christ therefore as the substitute of his people, became obedient to death, even the death of the cross. 3. All this he became and did, to fulfil the law in their room.

III. Christ taking upon him the form of a servant, was obedient throughout the whole course of his life. 1. There is the obedience of Christ to men: to his earthly *parents*; particularly to his mother; to civil *magistrates*, he is called, *the Servant of rulers*, Isai. xlix. 7. II. There is the obedience of Christ to God; there are many things in which Christ was obedient to God, which do not come into the account of his obedience for the justification of men; as, 1. The miraculous actions which were performed by him: these were done to prove his proper Deity, and his being the true Messiah; yet are no part of that obedience by which men are made righteous. 2. His obedience in the ministration of the gospel. 3. His obedience to the ceremonial law, which he was under, as has been shewn; and to which he yielded obedience; of which many instances have been given, but this is no part of our justifying righteousness; for the greater number of those that are made righteous by Christ's obedience, were never under this law; and so under no obligation to yield obedience to it. But, 4. It is Christ's obedience to the moral law, and is what all men are subject to, and for lack of which obedience, Christ has yielded a perfect one, concerning which may be observed. 1. The qualifications and capacity of Christ to yield

perfect obedience to the law.—1. His assumption of human nature. 2. He was made under the law, for this purpose. 3. He had a pure and holy nature, quite conformable to the holy law of God. 4. Was possessed of a power of free-will to that which is holy, just, and good, agreeable to the law of God. 5. He had a natural love to righteousness, and an hatred of sin, Psal. xlv. 7. II. His actual performance of it; the moral law consists of two tables, and both have been exactly observed and obeyed by Christ. 1. The first table of the law; which includes —1. Love to God. 2. Faith and trust in God. 3. The whole worship of God. 4. Honour and reverence of the name of God. 5. Sanctification of the sabbath. II. The second table of the law; which includes,—1. Honouring of parents, 2. Love to our neighbour as one's self. 3. Doing all good to men 4. As all malice, impurity, and evil concupiscence, are forbid in this table of the law; none of these appeared in Christ; no, not the least shadow of them so that the law, in both its tables, was precisely obeyed by him. III. The obedience which Christ yielded to the law, has these peculiar excellencies in it.—1. It was *voluntary*, Heb. x. 7. 2. It is *perfect*, 3. It *excels* the obedience of men and angels. 4. It was wrought out in the *room* of his people. 5. It is the *measure* and matter of the justification of them that believe in him, Rom. v. 19. 6. It is an obedience *well-pleasing* in the sight of God.

## OF THE PASSIVE OBEDIENCE OF CHRIST.

As Christ had received a commandment from his Father to lay down his life, as well as to take it up again; he readily and voluntarily obeyed that commandment; and this is what is sometimes called his passive obedience.

1. I shall observe what the sufferings of Christ were which he endured. They were foretold by the prophets; and the apostles said no other things than what *Moses and the prophets did say, that Christ should suffer*, &c. Acts xxvi. 22, 23. The twenty-second Psalm, and fifty-third of Isaiah, and ninth of

Daniel, are illustrious prophecies of his sufferings, and which have had their exact accomplishment. 1. The things preparatory to his death, and which led on to it, and issued in it were, 1. The conspiracy of the chief priests and elders to take away his life, Matt. xxvi. 3, 4. 2. The offer of Judas Iscariot to them, to betray him into their hands. 3. After Christ had eat his last passover with his disciples, he went into a garden, and prayed that, if possible, the cup might pass from him; and the agony he was in was so great, and the pressure on his mind so heavy, and so much affected his body, that his sweat was, as it were, great drops of blood falling to the ground, Matt. xxvi. 38, 39. 4. Judas knowing the place where Christ resorted to, and where he now was, came with a band of soldiers, and with a kiss he betrayed him to them; who laid hold on him, bound him as a malefactor, and had him to Caiaphas the high priest. 5. In whose palace he endured much: some *spat in his face, and buffetted him, and others smote him with the palms of their hands.* 6. Still more he endured in the hall of Pilate the Roman governor. He was accused of sedition, he was scourged, and was delivered to the Roman soldiers, who used him extremely ill; who platted a crown of thorns, and put it upon his head, put a reed in his right hand, and on him a soldier's coat, as fit apparel for a king; and then when they had sated themselves with sport, led him forth to be crucified: which leads me to consider, II. The death itself he died. He was obedient to *the death of the cross.* This kind of death was a *shameful* one, a *servile* one, and a *painful* and *cruel* one, as the thing itself speaks; to have the whole body stretched to the uttermost; the hands and feet, those sensible parts of it, pierced; and to have the weight of the body depending on them! it was so cruel, that the most humane among the Romans, wished to have it disused, even to servants; and the more mild and gentle of the emperors would order persons to be strangled before they were nailed to the cross: it was also reckoned an *accursed* death.

There were several circumstances which attended the death of Christ, which made it more *ignominious* and distressing;

as the *place* where he suffered, Golgotha, so called from the skulls of malefactors executed there. Here he was crucified between *two thieves*. Instead of a cup of wine with frankincense, they gave Christ vinegar mixed with gall. They parted his garments, and cast lots upon his vesture; by which it seems that he was crucified *naked*, the more to expose him to shame and contempt. He endured the trial of cruel mockings; and for *three hours* together, whilst he was on the cross, there was darkness over all the land. And when this was over, he quickly gave up the ghost. Let it be observed, that Christ was put to death *in the flesh*; as the apostle expresses it, 1 Pet. iii. 18. that is, in the body; that only suffered death; not his soul, that died not; but was commended into the hands of his divine Father: nor his Deity, or divine nature, which was impassable, and not capable of suffering death. The death of Christ was *real*, not in appearance only, as some of the ancient heretics affirmed. And lastly, his death was *voluntary*; he gave himself freely to be a sacrifice.

Now, besides this corporal death which Christ endured, there was a death in his soul, though not of it, which answered to a spiritual and an eternal death. The sorrows of hell compassed him about. Eternity is not of the essence of punishment; and only takes place when the person punished cannot bear the whole at once, as that cannot be sustained by a finite creature, it is continued *ad infinitum*; but Christ being an infinite Person, was able to bear the whole at once; and the infinity of his Person abundantly compensates for the eternity of the punishment.

II. Let us next enquire into the cause, reason, and occasion of the sufferings and death of Christ; and how he came to undergo them. 1. With respect to God, and his concern in them. To trace this we must go back as far as the eternal purposes of God. The moving cause of all was the great love he bore to his chosen ones in Christ. 11. With respect to Christ, we must have recourse to the council and covenant of grace and peace; in which the plan of salvation was form-

ed upon his death. III. With respect to Satan, it arose from that old enmity that was between him and the woman's seed. IV. With respect to men; these acted from different motives: Judas from covetousness, the Jews from envy, Pilate to continue an interest in the affections of the Jews, and retain the good will of the Roman emperor. V. But the true causes and reasons why it was the pleasure of God, and the will of Christ that he should suffer, were their sins and transgressions; to make satisfaction for them.

III. The effects of the sufferings and death of Christ, are many. I. The redemption of his people from sin, from Satan, and from the wrath to come, Heb. ii. 10. II. Reconciliation, Rom. v. 10. III. Pardon of sin, Matt xxvi. 28. IV. Justification, Rom. v. 9. V. In short, complete salvation. VI. In all which the glory of God is great; the glory of his mercy, grace, and goodness; the glory of his wisdom, truth, and faithfulness; the glory of his power, and the glory of his justice and holiness.

IV. The properties of Christ's death and sufferings. I. They were *real*, and not imaginary. II. They were *voluntary*; he freely surrendered himself. III. They were *necessary*. IV. They were *efficacious*, or effectual to the purposes for which they were endured. V. They are *expiatory* and *satisfactory*.

## OF THE BURIAL OF CHRIST.

THE last degree of Christ's humiliation, and which it ended in, is his being laid in the grave. This is one of the articles of the christian faith, *that he was buried, according to the scriptures*, 1 Cor. xv. 4. Wherefore it will be proper to observe,

I. That Christ was to be buried, according to the scripture prophecies and types. 1. Scripture prophecies; which are the following. 1. Psal. xvi. 10. *For thou wilt not leave my soul in hell.* Some understand this text of his descent into hell;

but it is certain, that the soul of Christ, upon its separation from his body, went not to hell, but to heaven. Now this prophecy manifestly implies that Christ's dead body sould be laid in the grave, though it should not be left there; and and though it should not lie there so long as to be corrupted. 2. Another passage is in Psal. xxii. 15. *Thou hast brought me into the dust of death.* 3. Some take the words in Isai. xi. 10. to be a prophecy of Christ's burial; *And his rest shall be glorious.* The vulgate Latin version of the words is, His grave shall be glorious. 4. Isai. liii. 9. *And he made his grace with the wicked, and with the rich in his death.* The general sense of the words may be this, that after his death both rich men and wicked men were concerned in his burial, and were about his grave. 11. There was a scripture-type of his burial, and which our Lord himself takes notice of; *for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth,* Matt. xii. 40.

II. As Christ should be buried according to prophecy and type, so in fact he was buried, as all the evangelists relate; from the whole we learn,—1. That the body being begged of Pilate by Joseph of Arimathea, a rich man, it was taken down from the cross, and was wrapped or wound about in fine clean linen, as was the manner of the Jews; see John xi. 44. 2. Nicodemus, another rich man, brought a mixture of myrrh and aloes, about an hundred pounds weight; which spices, along with the linen clothes, were wound about the body of Christ. 3. The body being thus enwraped was laid in Joseph's own tomb, a new one, in which no man had been laid; and this was cut out of a rock. It was a new tomb in which Christ was laid; which was so ordered in providence, that it might not be said that not he but another man rose from the dead. Moreover, his tomb was hewn out in the rock, and this prevented any such objection to be made to the resurrection of Christ, that the apostles through some subterraneous passages, got to the body of Christ and took it away. 4. The tomb in

which Christ's body was laid was in a garden ; nor was it unusual for great personages to have their sepulchres in a garden, and there to be buried. Manasseh and Amon his son, kings of Judah, were buried in a garden, 2 Kings xxi. 18, 19. Christ's sufferings began in a garden, and the last act of his humiliation was in one. A garden is a place where fruit trees grow, and fruit is in plenty ; and may direct us to think of the fruits of Christ's death, burial, and resurrection. 5. The persons concerned in the burial of Christ, and attended his grave, were many and of divers kinds, and on different accounts ; the persons principally concerned in the interment of him, were Joseph of Arimathea and Nicodemus, both rich men. That it might appear, that though Christ was loaded with the reproaches of the multitude of the people of all sorts, yet he had some friends among the rich and honourable. There were some women also who attended his cross, and continued sitting over against the sepulchre. Here the power and grace of God were seen spiriting and strengthening the weaker vessels to act for Christ, and shew their respect to him, when all his disciples forsook him and fled ; and this conduct of the women was a rebuke of theirs. Besides these, there were the Roman soldiers, who were placed as a guard about the sepulchre ; and which not only gave proof of the truth of his death, and of the reality of his burial ; but also of his resurrection ; though they were tampered with to be an evidence against it. The continuance of Christ in the grave, was three days and three nights ; that is, three natural days, or parts of them ; which answered the type of Christ's burial, Jonas, who lay so long in the belly of the whale, Matt. xii. 40. Christ was buried on the sixth day, and so lay in the grave part of that natural day, and the whole seventh day, another naturalday, and rose again on the first day, and so must lie a part of that day in it ; and in like manner, and no longer, it may reasonably be supposed, Jonas lay in the whale's belly.

III. The ends, uses, and effects of Christ's burial, require some notice. 1. To fulfil the prophecies, and type before

mentioned; for as this was predicted of him, it was necessary it should be fulfilled in him. 2. To shew the truth and reality of his death. 3. That it might appear, that by his death and sacrifice, he had made full satisfaction for sin; his body being taken down from the cross, and laid in the grave, was a token that the curse was at an end, agreeably to the law, in Deut. xxi. 23, 4. To sanctify the grave, and make that easy and familiar to the saints, and take off the dread and reproach of it. Christ pursued death, the last enemy, to his last quarters and strong hold, the grave; and drove him out from thence, and snatched the victory out of the hand of the grave; so that believers may, with pleasure, go and see the place where the Lord lay. For,—5. In Christ's burial, all the sins of his people are buried with him; as the *old man was crucified with him; that the body of sin might be destroyed*, Rom. vi. 6. 6. This is an instance of the great humiliation of Christ, not only to be brought to death, but to the dust of death. But though he died once, he will die no more; death shall have no more dominion over him; though whilst he was in the grave it had dominion over him; now he is loosed from the cords and pains of death, and lives forevermore, having the keys of hell and death.

## OF THE RESURRECTION OF CHRIST FROM THE DEAD.

HAVING gone through Christ's state of humiliation, I pass on to his estate of exaltation; which immediately took place on the ending of the former; these two are closely connected by the apostle, Phil. ii. 6—10. The several steps and instances of his exaltation are, his resurrection from the dead, ascension to heaven, session at the right hand of God, and his second coming to judge the world at the last day. I shall begin with the first of these.

I. I shall first consider the prophecies and types of Christ's resurrection from the dead, and how they have been fulfilled. 1. Scripture prophecies; and the apostle Paul takes notice of several of them in one discourse of his, in Acts xiii. 33—35.

1. A passage in Psal. ii. 7. *Thou art my Son, this day have I begotten thee.* The sense is that by his resurrection from the dead, he would be declared, as he was, to be the Son of God with power; and the truth of his divine Sonship confirmed thereby. 2. Another prophecy of Christ's resurrection, is in Psal. xvi. 10. which is produced both by the apostle Peter, and by the apostle Paul, as foretelling the resurrection of Christ, Acts ii. 31. and xiii. 35—37. 3. Another scripture quoted by the apostle Paul, Acts xiii. 34. as referring to the resurrection of Christ, and as a proof of it, is in Isai. lv. 3. *I will give you the sure mercies of David*; by David is meant Christ, as he often is called in prophecy, and by his mercies, the blessings of the covenant of grace, which are with him. 4. There is another passage, foretelling the resurrection of Christ in Isai. xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise*; or if the words are to be rendered, *As my dead body*; or *as sure as my dead body shall they arise*; either way they predict the resurrection of Christ's dead body; which is the exemplar, earnest, and pledge of the resurrection of the saints. 5. Another prophecy of the resurrection of Christ, and of its being on the third day, is, as is generally understood, in Hos. vi. 2. *After two days will he revive us, &c.* II. Scripture-types; some of which are, 1. Types of the thing itself in general, or at least thought to be so; as the first Adam's awaking out of a deep sleep; the deliverance of Isaac: the budding and blossoming of Aaron's dry rod; the living bird let fly; and the scapegoat, let go in the wilderness, when the other taken with it was slain. 2. Others are types of the time of it in particular; as well as of the thing itself; as the rescue of Isaac from the jaws of death, on the third day; the preferment of Joseph in Pharaoh's court, on the third year from his being cast into prison by Potiphar: but the principal type of all, respecting this matter, is, that of the deliverance of Jonas.

II. As it was foretold that Christ should rise, and that on the third day; accordingly he did; of which there

were many witnesses and full evidence. As,—The testimony of angels, and the women that came to the sepulchre, Matt. xxviii. 2. 5, 6. Even the soldiers that guarded the sepulchre, were witnesses of Christ's resurrection; Christ was seen of many men, even of many hundreds. Now the apostles were witnesses chosen before of God for this purpose, Acts x. 41. and are to be credited; for,—1. There were such who *knew* Christ *full well*, who had not only a glance or two of him; but he was seen by them at certain times, for the space of forty days, Acts i. 3. 2. They were men not over *credulous*, though the women that had been at the sepulchre, gave such a plain account of things, with such striking circumstances; yet *their words seemed to them as idle tales, and they believed them not.* 3. The disciples were men of *holy lives*, it may be said of them, what the apostle Paul says of himself, that *in simplicity and godly sincerity, they had their conversation in the world.* 4. They could have *no sinister* end, or any worldly advantage in view, they risqued their credit and reputation, and exposed themselves to the severest sufferings, and most cruel death, 1 Cor. xv. 29—32. The Holy Ghost himself is a witness of it, by the miracles which were wrought under his influence, that is, with miracles, signs, and wonders, and mighty deeds, *gave witness of the resurrection of the Lord Jesus Christ*, Acts. v. 30—32.

III. The manner of Christ's rising from the dead, comes next to be considered.—1. It was in his *body*; when Christ said *destroy this temple, and in three days I will raise it up*; the evangelist observes, that *he spoke of the temple of his body*, John ii. 19—21. 2. It was the *same* body that was raised that died, as appears from the print of the nails in his hands, and the mark in his side made by the spear, Luke xxiv. 39, 40. 3. It was raised *immortal*, clear of all former infirmities, as weariness, hunger, thirst, &c. 4. It was raised very *glorious*; being crowned with glory and honour, his body is a glorious one, according to which the bodies of the saints will be fashioned, at the resurrection of the just, Phil. iii. 21. 5. Yet it has the *same essential parts* and properties of a body it ever

had, it is circumscribed by space; was received up into heaven, and there retained, and will be retained, until the restitution of all things. 6. And lastly, the resurrection of Christ was *attended* with *wonderful* events; as with an earthquake, and with a resurrection of many of the saints, Matt xxvii. 52, 53

IV. The causes of the resurrection of Christ from the dead, deserve notice; it is frequently ascribed to God, without any distinction of persons, Acts ii. 24, 32. yet being a work *ad extra*, all the three divine persons were concerned in it, as in Eph. i. 17—20. John ii. 19, 21. Rom. viii. 11.

V. The effects of Christ's resurrection from the dead, or the ends to be answered by it. 1. With respect to God, the chief end of all, was his glory, ; for *Christ was raised from the dead by*, some read it, to *the glory of the Father*, Rom. vi. 4. that is, *to the glory of God the Father*, Phil. ii. 11. to the glory of his perfections; as particularly, his truth and faithfulness, his power and justice. II. With respect to Christ.—1. Hereby is given further proof of his proper Deity, and divine Sonship. 2. By this it is a clear case, that Christ has done his work as the Surety of his people. 3. This shews that he has got the victory over death and the grave; he has done what he resolved to do; *O death, I will be thy plague! O grave, I will be thy destruction!* so that the believer, in a view of interest in a risen Saviour, may triumph, and say, *O death, where is thy sting? O grave, where is thy victory?* Hos. xiii. 14. 1 Cor. xv. 55. 4. It was necessary that Christ should rise from the dead, in order to enter into the glory promised him, 1 Pet. i. 11. 21. III. With respect to his people; *the power of Christ's resurrection is great*; the effects of it are many, Phil. iii. 10.—1. The blessings of the covenant of grace in general are enjoyed by the saints, in virtue of it, Rom. v. 10.—2. Justification in particular, is observed as one special end, *He was delivered for our offences, and was raised again for our justification.* 3. Regeneration is another effect of Christ's resurrection; they are quickened in regeneration, in consequence and virtue of his resurrection, to which it is acribed,

1 Pet. i. 3. 4. The resurrection of the saints at the last day, is the fruit and effect of Christ's resurrection, and which is ensured by it. Christ's resurrection being certain, the resurrection of the saints is also.

## OF THE ASCENSION OF CHRIST TO HEAVEN.

CHRIST himself gave hints of it to his disciples, even before his death, as well as after his resurrection; *What and if ye shall see the Son of man ascend up where he was before?* John vi, 62. It was also pre-signified.

I. By scripture-prophecies; 1. A passage in Psal. xlvii. 5. *God is gone up without a shout; the Lord with the sound of a trumpet.* He ascended amidst the shouts and acclamations of angels; and the rather, since he went up as a triumphant Conqueror, over all his and our enemies; leading captivity captive. II. The words of the Psalmist, in Psal. cx. 1. *The Lord said unto my Lord, Sit thou at my right hand, &c.* plainly imply, the ascension of Christ to heaven; for unless he ascended to heaven, how could he sit down at the right hand of God there. III. The vision Daniel had of the Son of man, in chap. vii. 13, 14. is thought by some to have respect to the ascension of Christ to heaven; he is undoubtedly meant by one like unto the Son of man. Though this vision will have a farther accomplishment at the second coming of Christ. IV. The prophecy in Mic. ii. 13. may be understood as referring to this matter; *The breaker is come up before them*; at his ascension he broke up, and broke his way through the region of the air, and through legions of devils; at the head of those that were raised with him when he rose, angels and men shouting as he passed along. V. What most clearly foretold the ascension of Christ to heaven, is in Psal. lxviii. 18. which is, by the apostle Paul, quoted and applied to the ascension of Christ, Eph. iv. 8—10. and all the parts of it agree with him; he is spoken of in the context, in the words both before and after.

II. The ascension of Christ was pre-signified by the scripture types; personal ones, as those of Enoch and Elijah. The one in the times of the patriarchs, before the flood, and before the law; the other in the times of the prophets, after the flood, and after the law was given. More especially the high priest was a type of Christ, when he entered into the holiest of all once a year with blood and incense. The ark in which the two tables were, was a type of Christ, who is the fulfilling end of the law for righteousness; and the bringing up of the ark from the place where it was, to mount Zion. As it was foretold by prophecies and types, that Christ should ascend to heaven, so it is matter of fact; concerning which may be observed, I. The *evidence* of it; as the angels of God, who were witnesses of it. The eleven apostles were together, and others with them, when this great event was, Luke xxiv. 33—51. When he had ascended to heaven, and was set down on the right hand of God, he was seen by Stephen, the proto-martyr, and by the apostle Paul, Acts, vii. 55, 56. Acts xxvi. 16. The extraordinary effusion of the Spirit, on the day of Pentecost, is a proof of Christ's ascension to heaven, Acts ii. 33. for before this time, the Spirit was not given in an extraordinary manner; *because Jesus was not yet glorified.* II. The *time* of Christ's ascension, which was forty days from his resurrection, which time he continued on earth, that his disciples might have full proof, and be at a certainty of the truth of his resurrection. III. The *place from whence*, and the *place whither* Christ ascended, may next be considered. 1. The earth on which he was when he became incarnate; the particular spot of ground from whence he ascended, was mount Olivet, as appears from Acts i. 12. 2. The place whither he ascended was heaven, even the third heaven; hence Christ is often said to be carried up into heaven, taken up into heaven towards which the disciples were gazing as he went up; from whence he is expected, and from whence he will descend at the last day. IV. The *manner* of Christ's ascension, or in what sense he might be said to ascend; not

figuratively, as God is sometimes said to go down and to go up, Gen. xi. 6. and Gen. xvii. 22. which must be understood, not of any motion from place to place; nor was it in a visionary way, as the apostle Paul was caught up into the third heaven; but really, visibly, and locally: this ascension of Christ was a real motion of his human nature, which was visible to the apostles, and was by change of place, even from earth to heaven. v. The *cause* or causes of Christ ascension; it was a of almighty power to cause a body to move upwards with such swiftness, and to such a distance; it is ascribed to the power God, by which he is said to be lifted up and exalted, Acts ii. 33. and v. 31. and therefore it is sometimes passively expressed, that he was carried up, taken up, and received up into heaven; and sometimes actively, as done by himself; so *God went up with a shout*; see Acts ii. 10. The procuring or meritorious cause of it was the blood of Christ, by which he made full satisfaction to divine justice, and obtained eternal redemption for his people; hence it it said by his own blood; *he entered in once into the holy place, having obtained eternal redemption for us*, Heb. ix. 12. The instrumental or ministering causes, were the cloud and the attending angels. vi. The *effects* of Christ's ascension, or the ends to be answered, and which have been answered, are, 1. To fulfil the prophecies and types concerning it, and particularly that of the high-priest's entering into the holiest of all. 2. To take upon him more openly the exercise of his kingly office: to this purpose is the parable of the nobleman, Luke xix. 12. 3. To receive gifts from men, both extraordinary and ordinary; and this end has been answered, he has received them, and he has given them. 4. To open the way into heaven for his people, and to prepare a place for them there; he has by his blood entered into heaven himself, and made the way into the holiest of all manifest; given boldness and liberty to his people to enter thither also, and is gone beforehand to prepare by his presence and intercession a mansion of glory for them in his Father's house. 5. To assure the saints of their ascension

also; for it is to his God and their God, to his Father and their Father, that he is ascended; and therefore they shall ascend also, and be where he is, and be glorified together with him; and all this is to draw up their minds to heaven, to seek things above, where Jesus is.

## SESSION OF CHRIST AT THE RIGHT HAND OF GOD.

I SHALL treat this article much in the same manner as the former.

I. Shew that it was foretold in prophecy, that Christ should sit at the right of God; hence it may be thought, that in prophetic language, and by anticipation, he is called *the man of God's right hand*, Psal. lxxx. 17. The words were spoken by Jehovah the Father, to his Son, in the everlasting council and covenant of grace; even to him who was David's Adon, or Lord; Christ himself also foretold it, that he should sit down at the right hand of God; *Hereafter shall ye see the Son of man sitting on the right hand of Power*, Matt. xxvi. 64.

II. It is a fact: Christ is set down at the right-hand of God, and the above prophecies are fulfilled; the evidences of this fact are,—1. The effusion of the Spirit on the day of Pentecost, after Christ had ascended and took his place at the right-hand of God, *having received of the Father, the promise of the Holy Ghost, he hath shed forth this which ye now see and hear*, says the apostle, Acts ii. 33. 2. Stephen, the proto-martyr, while he was suffering, was an eye-witness of this; he saw him standing, at the right hand of God; having risen up, as it were, from his seat, to shew his resentment at the usage his servant, Acts vii. 55, 56. I shall,

III. Endeavour to explain this article, and shew what is meant by it; what by the right-hand of God; and what by sitting at it; how long Christ will sit there; and what the use and benefits of his session there are to his people. 1. What is meant by the right hand of God, at which Christ is said to sit. This is variously expressed; sometimes by the right-hand

of the throne of God; sometimes by the right-hand of the Majesty in the heavens; and elsewhere, by the right-hand of the Majesty on high, Heb. xii. 2. and viii. 1. and i. 3. By Majesty, is meant God himself; by his Throne, heaven and may be put for him that sits upon it; the right-hand of God is not to be taken in a literal sense, but figuratively, and signifies the power of God, and the exertion of that, Psal. lxxxix. 13. and cxviii. 16. 11. What is meant by Christ's sitting at God's right-hand. 1. It is expressive of great *honour* and *dignity*; the allusion is to kings and great personages, who, to their favourites, and to whom they would do an honour, when they come into their presence, place them at their right-hand 1 Kings ii. 19. in allusion to which, the queen, the church, is said to stand on the right-hand of Christ, Psal. xlv. 9. 2. It is expressive of his *government* and *dominion* over all; for this phrase of sitting at the right-hand of God is explained by reigning or ruling; for it follows, in the original text, as explanitive of it; *Rule thou in the midst of thine enemies*, Psal. cx. 2. and so the apostle interprets it, in 1 Cor. xv. 25. 3. Sitting at the right hand of God, supposes Christ has done his work, and that to satisfaction, and with acceptance: as the work of redemption, Heb. ix. 12. the work of making atonement for sin, Heb. i. 3. and the work of bringing in an everlasting righteousness, for the justification of his people, Rom. iv. 25. 4. Sitting at God's right hand, supposes *ease* and *rest* from labour; for Christ, upon his resurrection and ascension to heaven, came into the presence of God; in whose presence is fulness of joy, and at whose right hand are pleasures for evermore; and when he was made glad with the light of his countenance; and when having entered into his rest, he ceased from his works, as God did from his, at creation, Psal. xvi. 11. Heb. iv. 10. 5. Sitting denotes *continuance*; Christ sits as a priest upon his throne, and abides continually, the priests under the law did not abide continually, by reason of death. Which leads, III. To observe how long Christ will sit at the right hand of God; namely, until his enemies are put under

his feet, and made his footstool. Some are subdued already; as sin, which is made an end of; the devil, who is destroyed; and the world, which is overcome by him; others remain to be destroyed: as the man of sin, and son of perdition, who will be destroyed with the breath of his mouth; the anti-christian kings, who will be gathered to the battle at Armageddon, and slain, the beast, and the false prophet, who will be cast into the burning lake. IV. The use of Christ's session at the right hand of God to his people, and the benefits and blessings arising from thence to them, are, 1. *Protection* from all their enemies. 2. In consequence of this, freedom from *fear* of all enemies, 1 Cor. xv. 25—27. 3. The *perpetual* and *prevalent intercession* of Christ, on the behalf of his chosen ones, is another benefit arising from his session at the right hand of God; there he sits as their high priest; and being made higher than the heavens, ever lives to make intercession for them. 4. Hence great *encouragement* to come with boldness and freedom to the throne of grace; and to set our affections on things in heaven, and not on things on earth, Heb. iv. 14—16. 5. This raises the expectation of the saints, with respect to Christ's second coming; which is another branch of Christ's exaltation. But that I shall reserve to treat of in a more proper place.

## OF THE PROPHETIC OFFICE OF CHRIST.

His office in general is that of Mediator, which is but one; the branches of it are three fold, his Prophetic, Priestly, and Kingly offices; all which are included in his name, Messiah, or Christ, the anointed; prophets, priests, and kings, being anointed, when invested with their several offices; as Elisha the prophet, by Elijah; Aaron the priest, and his sons, by Moses; Saul, David, and Solomon kings of Israel: these offices, seldom, if ever, met in one Person; Melchizedek was king and priest, but not a prophet; Aaron was prophet and priest, but not a king; David and Solomon were kings and prophets, but not priests: the greatest appearance of them was

in Moses, but whether all together is not so clear; but in Christ they all meet. The case and condition of his people required him to take upon him, and execute these offices. They are dark, blind, and ignorant, and need a prophet to enlighten them; they are sinful, guilty creatures, and need a priest to make atonement for them; in their unconverted state they are enemies to God, and disobedient to him, and need a powerful prince to subdue them; and in their converted state are weak and helpless, and need a king to rule over them, protect and defend them. It may be observed, that these offices are executed by Christ in the order in which they are here placed. I shall begin with his prophetic office.

I. It was foretold that Christ should appear in the character of a prophet, and therefore was expected by the Jews as such; hence when they saw the miracles he wrought, they said, *This is of a truth, that Prophet*, &c. John vi. 14. *I will raise them up a Prophet from among their brethren like unto thee*, Deut. xviii. 15. 18. The qualifications of Christ for his prophetic office, were also foretold; which lie in the gifts and graces of the Spirit, which he received without measure. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek*, Isai. lxi. 1. from which passage of scripture Christ preached his first sermon, at Nazareth; and having read the text, said, *This day is this scripture fulfilled in your ears*, Luke iv. 16—21. There are also several names of Christ, by which he is called in the Old Testament, which refer to his prophetic office, as a messenger, *an interpreter, one among a thousand.* He goes by the name of Wisdom, and Prov. viii. 1. is called a Councellor, Isai. ix. 6. a Teacher, Isai. xlii. 4. a Speaker, Isai. l. 4. a Light to lighten the Gentiles, Isai. xlii. 6. And likewise, *a Witness of the people*, Isai. lv. 4.

II. The evidence and proof of Jesus being that Prophet that was to come, are the miracles which were wrought by him; upon Christ's working the miracle of feeding five thousand persons with five loaves and two small fishes; some of

the Jews that saw the miracle, were convinced, and said, *This is of a truth that Prophet that should come into the world*, John vi. 14. And upon his raising from the dead the widow's son of Naim, as he was carrying to the grave, they said, *A great Praphet is risen up among us*, Luke vii. 16. So Nicodemus was convinced that Christ was *a Teacher from God*, from his miracles, John iii. 2. He frequently appeals to his miracles, not only as proofs of his Deity, but of his Messiahship.

III. The parts of the prophetic office executed by Christ; and which lay, 1. In foretelling future events; as he is God omniscient, he knew all things future, even the more contingent, and did foretel them; as of a colt tied at a certain place. More particularly, Christ foretold his sufferings and death; and the kind and manner of it, crucifixion, Matt. xx. 18, 19. When the time drew nigh for the execution of the scheme Judas had formed, Christ said to his disciples with him, *He is at hand that doth betray me*; and immediately Judas appeared with a great multitude, John xiii. 18. 21. Christ foretold the behaviour of his disciples towards him, upon his being apprehended; his resurrection from the dead, on the third day. He predicted the destruction of Jerusalem; the signs going before it, its distresses, and what followed upon it, Matt. xxiv. which in every particular was accomplished, as the history of Josephus abundantly shews. To observe no more, the Book of the Revelation is a prophecy delivered by Christ to John concerning all that were to befal the church and world, so far as the church was concerned with it, from the resurrection of Christ to his second coming. II. Another part of the prophetic office of Christ lay in the ministration of the word; which is sometimes in scripture called prophecy, not only in interpreting the law, but in preaching the gospel; and with such wisdom, prudence, and eloquence, as never man spake, John vii. 46. and with such gracefulness as was astonishing to those that heard him, Luke iv. 22. and this part of his prophetic office lay not only in the external ministry of the

word, but in a powerful and internal illumination of the mind, in opening the heart, as Lydia's was, to attend to the things spoken.

IV. The time when this office was executed by Christ; and it may be observed, that this office may be considered as executed either *immediately* or *mediately*. 1. Immediately, by Christ, in his own Person, by himself; and this was here on earth, in his state of humiliation. 2. *Mediately*, by his Spirit, and by the prophets of the Old Testament, and by the apostles and ministers of the New; and in this sense he exercised the office of a Prophet both before and after his state of humiliation. 1. Before his incarnation: he did indeed sometimes personally appear in an human form, and preached the gospel to men, as to our first parents in the garden of Eden, immediately after their fall. Under the name of the Angel of the Lord, and very probably in an human form, he appeared to Abraham, and preached the gospel to him, saying, *In thy seed shall all the nations of the earth be blessed*, Gen. xxii. 15—18. He was with the thousands of angels at mount Sinai, Acts vii. 38. Noah was a preacher of righteousness, even of the righteousness of faith; and Christ preached in him, and by him, to those who were disobedient in the times of Noah; the same who in the times of the apostle were spirits in prison, 1 Pet. iii. 18—20. 2. Christ continued to exercise his prophetic office, after his state of humiliation was over, he appeared to his disciples, expounded to them the scriptures concerning himself, and renewed their commission to preach and baptize, and promised his presence with them, and with their successors to the end of the world.

## OF THE PRIESTLY OFFICE OF CHRIST.

I. Christ was to be a Priest; this was determined on in the purposes and decrees of God: God sent him forth *protheto*, fore-ordained him, *to be a propitiation*, Rom. iii. 25. He was *verily fore-ordained before the foundation of the world*, 1 Pet. i. 18—20. In the prophecies of the Old Testament Christ is

spokenof as a Priest. Some think he is meant in 1 Sam. ii. 35. the characters agree with him; however it is certain, David, under divine inspiration, had knowledge of the above divine transactions, in which the Son of God was constituted a priest, and spoke of him as such, Psal. xl. 6, 7. and cx. 4. but still more plainly in Zech. vi. 12, 13. where the Messiah is said to be a priest upon his throne. He sometimes appeared in the habit of a priest, clothed in linen.

There were several types of Christ as a priest; among these the first and principal was Melchizedek, king of Salem, and priest of the most high God; he was a type of Christ in his person, and the eternity of it; in his offices, his name was Melchizedek, king of righteousness; and his title, king of Salem, that is, peace, agrees with Christ; Christ's perpetual never changing priesthood is shadowed out by his being a priest, *after the power of an endless life*, Heb. vii. 16. Aaron the high priest was an eminent type of Christ, though Christ was not of the same tribe with him in his priesthood, in the unction of him when installed into his office; in his habit and several vestments with which he was clothed; but especially in the sacrifices which he offered, which were all typical of the sacrifice of Christ; and his entrance into the most holy place, bearing the names of the children of Israel in the breast-plate of judgment on his heart; in carrying in the burning coals and incense, when the blood of slain beasts. Indeed all the sacrifices offered up from the beginning of the world, were all typical of the sacrifice of Christ our great high priest.

II. Christ is come in the flesh, and is come as an high priest, for which he was abundantly qualified, being both God and man. 1. As man; he is Mediator according to both natures, but the mediator is particularly said to be *the man Christ Jesus*, 1 Tim. ii. 5. he became man, and was made in all things like unto his brethren, persons of that nature elect; that he might be fit to be a priest, and officiate in that office, *and that he might be a merciful and faithful high priest in things pertaining to God*, the glory of the divine perfections, and

particularly his justice; to *make reconciliation for the sins of the people*, Heb. ii. 17. Christ being man, is taken from among men, and ordained for men, as the priests of old were; and being man he had something to offer for them; by being man he has another qualification of a priest, which is to be compassionate to persons in ignorance, difficulties and distress; to which may be added, that Christ's human nature is holy, is suitable for us, since he could, as he did, offer himself without spot to God. II. As God, or a divine person, being the great God, he was able to be a Saviour, and to work out a great salvation; and being an infinite person, could make infinite satisfaction for the sins of men.

III. Christ has executed, and is executing, and will continue to execute, his priestly office; the parts of which are more principally *offering sacrifice*, *making intercession*, and *blessing his people*. 1. Offering a sacrifice. It may be enquired, 1. *Who* is the sacrificer? Christ is altar, sacrifice, and priest. *He offered up himself unto God—He gave himself an offering and sacrifice*, &c. Heb. ix. 14. 2. *What* it was he offered? or what was the sacrifice? Not slain beasts; their blood could not take away sin; it was his flesh he gave for the life of the world; and it was his soul that was made an offering for sin; and all as in union with his divine Person. 3. To whom was the sacrifice offered? It was offered to God, as it is often said to be; to God, against whom sin is committed. Christ was set forth and appointed to be the propitiation for sin, to declare the righteousness of God, and give it satisfaction, Rom. iii. 25. 4. For *whom* was the sacrifice offered? Not for himself; he needed none, as did the priests under the law: nor for angels; the elect angels needed no sacrifice, and evil angels were not spared; but for his church, his sheep, his children. He died for the ungodly, or they must have died. 5. What the *nature*, excellency, and properties of this sacrifice of Christ? It is a *sufficient* sacrifice, Heb. x. 1—14. It was an *unblemished* sacrifice, as all under the law were to be, which was typical of this. This sacrifice was *voluntary*; Christ gave

himself an offering; he laid down his life freely; he shewed no reluctance, but was *brought as a lamb to the slaughter, &c.* Isai. liii. 7. It was but one offering, and but once offered up. Wherefore in the Lord's supper, which is only a commemoration of this sacrifice, there is no reiteration of it; it is not an offering up again the body and blood of Christ, as the papists in their mass pretend; that has been done, once done, and it is needed no more. What are the *ends* and *uses* of this sacrifice, and the blessings which come by it? Christ *is come an High priest of good things to come*, Heb. ix. 11. His sacrifice is a full expiation of sin; his sanctified ones he has perfected forever; they are perfectly redeemed, justified, pardoned, and saved; peace is made for them by the blood of his cross, Rom. v. 10. In a word, eternal salvation is the fruit and effect of this sacrifice.

## OF THE INTERCESSION OF CHRIST.

Another branch of Christ's priestly office, is his intercession: this may be considered, by shewing,

I. That Christ was to be an Intercessor, or was to make intercession for his people: When Christ was called to the office of a priest, and invested with it, which was done in the council and covenant of grace; he was put upon making request on the behalf; he is bid to ask them of his Father, as his portion and inheritance, to be possessed and enjoyed by him; which is promised him on making such a request, as he did, and they were given him, Psal. ii. 8. John xvii. 6. and he not only asked them, but life for them, spiritual and eternal life, with all the blessings and comforts of life; which upon asking, were given; God gave him the desires of his heart, and did not withhold the request of his lips: all blessings were bestowed upon his chosen in him; and grace which is comprehensive of all blessings, were given them in him, before the world began, Eph. i. 3. 2 Tim. i. 9. and this asking, or requesting, is a species of Christ's intercession, and an early instance of it, and of his success in it; and a specimen of what was to be done by him hereafter. The interces-

sion of Christ was spoken of in prophecy, in the books of the Old testament; Elihu, in Job xxxiii. 23. speaks of him as an advocate, in Psal. xvi. 4. which is a Psalm concerning Christ; two sorts of persons are spoken of; one who are called saints, in whom was all Christ's delight; another sort hastened after another god, another saviour, and not Christ: concerning whom he says, I will not take up their names unto my lips, as the words in John xvii. 9. *I pray for them; I pray not for the world*; but what most clearly foretels the intercession of Christ, and is prophecy of it, is a passage in Isai. liii. 12. *And made intercession for the trangressors.* The types of Christ's intercession are many. It is said of Abel, that he, *being dead, yet speaketh*, Heb. xi. 4. Melchizedek prayed for Abraham, that he might be blessed, with blessings both in heaven and on earth; so Christ prays and intercedes for his people. Abraham likewise was a type of Christ in his intercession, when he interceded for Sodom and Gomorrah. Aaron being a good spokesman, was a type of Christ, who has the tongue of the learned, and can speak well on the behalf of his distressed ones. Particularly the entrance of the high priest once a year, with the blood of beasts, with a censer of burning coals, and an handful of incense, was an eminent type of Christ's entrance into heaven, and his intercession there.

II. Christ is an intercessor; he has executed, is executing, and will continue to execute this office; the enquiries to be made concerning it are, 1. Where, when, and in what manner his intercession has been and is performed. 1. Before his incarnation: that he then interceded, and was a Mediator between God and man, is evident from that access to God which was then had. Daniel prayed to be heard for the Lord's sake, that is, for Christ's sake, Dan. ix. 17. We have an instance of Christ's intercession for the people of the Jews, when in distress, who is represented as an Angel among the myrtle trees in the bottom; signifying the low estate the Jews were in; and as interceding and pleading with God for them; *And the Lord answered the angel that talked with me, with*

*good and comfortable words;* his intercession was acceptable, prevalent, and succeeded, Zech. i. 11—13. But a more clear and full instance of Christ's intercession for his people in distress, through sin, is in chap. iii. 1—4. 2. Christ acted as intercessor in his state of humiliation. We often read of his praying to God, and sometimes a whole night together: at other times we find him praying for particular persons; as at the grave of Lazarus; and for Peter particularly, Luke xxii. 32. He prayed for all his disciples, John xvii. which is a specimen of his intercession in heaven. 3. Christ is now interceding in heaven for his people; he is gone to heaven, entered there, and is set down at the right hand of God; where he ever lives to make intercession, Rom. viii. 34. Heb. vii. 25. and which is performed, perhaps not vocally, as on earth; nor as litigating a point in a court of judicature; but by appearing in the presence of God there for his people. Christ intercedes, not as asking a favour, but in an authoritative way, declaring it as his will, on the foot of what he has done and suffered, that so it should be; a specimen of this we have in the finishing blessing of all, glorification, John xvii. 24. Christ performs this his office also by offering up the prayers and praises of his people, which become acceptable to God through the sweet incense of his mediation and intercession, Rev. viii. 3, 4. Heb. xiii. 15. 1 Pet. ii. 5. II. The next thing to be considered is, *what* Christ makes intercession for more particularly? for the *conversion* of his unconverted ones; *Neither pray I for those alone*, says he, meaning his disciples that were called, *but for them also which shall believe on me through their word*, John xvii. 20. and for the comfort of those that are convinced of sin; particularly for *discoveries* and *applications* of pardoning grace and mercy; *If any man sin, we have an advocate with the Father*, for strength for his people to bear up under temptations. Lastly, he intercedes for their glorification; one principal branch of which will lie in beholding his glory, John xvii. 24. III. The persons Christ makes intercession for, are the same with those of election, redemption, and

effectual calling; to whom Christ is a propitiation, for them he is an advocate, John xvii. 9. The high priest bore upon his heart, in the breast plate of judgment, only the names of the children of Israel. As Christ died for such, yea, the chief of sinners calls them by his grace, and receives them into fellowship with himself, it is no wonder that he should pray and intercede for them. iv. The excellent properties and use of Christ's intercession. Christ is an *only* intercessor; *There is but one Mediator between God and men, the man Christ Jesus*, 1 Tim. ii. 5. He is *mighty* to plead, thoroughly to plead the cause of his people; and having the tongue of the *learned*, can speak well for them. He is a *prevalent* advocate and intercessor; he is always heard; he was when on earth, and is now in heaven; his mediation is always *acceptable* and ever succeeds, John xi. 41, 42. and he performs this his office *freely;* he never rejects any case put into his hands. His intercession is *perpetual*; though he was dead he is alive, and lives forevermore; and he ever lives to make intercession for them that come unto God by him, Heb. vii. 25.

## OF CHRIST'S BLESSING HIS PEOPLE AS A PRIEST.

I. That Christ was to bless his people; this was promised, and prophesied concerning him, and was prefigured in types of him. i. It was promised to Abraham, that in his seed all the nations of the earth should be blessed, and this promise was renewed to Isaac, Gen. xxvi. 4. and again to Jacob, Gen. xxviii. 14. the apostle interprets and explains the phrase; "*In thy seed shall all the kindreds of the earth be blessed;*" *unto you first, God having raised up his Son Jesus, sent him to bless you*, &c. Acts iii. 25, 26. ii. Christ's blessing his people, was prefigured in Melchizedek, the type of him, and of whose order he was. This illustrious person met Abraham returning from the slaughter of the kings, *and blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth*, Gen. xiv. 19.

II. Christ has blessed his people, does bless them, and will continue to bless them: he blessed them under the Old Testament; and after he had offered himself a sacrifice, and was risen from the dead, and before his ascension to heaven; *He lift up his hands and blessed his disciples*, &c. Luke xxiv. 50, 51. Observe the qualifications of Christ to bless his people, his fitness, ability, and sufficiency for such a work. 1. As he is God, or a divine Person, he must be able to bless, blessedness is a perfection of Deity. Now Christ is *over all, God, blessed for ever*, Rom. ix. 5. and *able to do exceeding abundantly above all that we ask or think*, Eph. iii. 20. 2. Christ, as Mediator, has a fitness, ability, and sufficiency to bless his people; as such, God has *made him most blessed for evermore*, &c. Psal. xxi. 3—6. Who can doubt of his ability to bless his people with deliverance from sin, Satan, the law, since he has obtained eternal redemption for them? or with a justifying righteousness; since he is become the end of the law; or with spiritual peace, since he has made peace by the blood of his cross? or with salvation, since he is able to save to the uttermost all that come unto God by him? II. The persons who are blessed. 1. All that are blessed of the Father are blessed by Christ, *Come, ye blessed of my Father*, Eph. i. 3. Matt. xxv. 34. 2. All that are chosen of God in Christ are blessed by him, otherwise there would be no strength nor force in the triumphant challenge of the apostle, Rom. viii. 33. 34. 3. All that are given to Christ by the Father are blessed by him; he confers grace on them, keeps them by his power, and gives unto them eternal life, John xvii. 2.—12, 24.—4. All the covenant-ones are blessed by Christ. The covenant of Grace is ordered in all things and sure; and Christ, the mediator of it gives them the sure mercies of David. 5. All the spiritual Israel of God, the elect of God among all nations, are the seed of Israel that are justified in Christ, and saved in the Lord with an everlasting salvation. III. The blessings Christ blessed his people with, some of which are as follow.— 1. With a *justifying righteousness*; this is a great blessing:

David describes *The blessedness of the man to whom God imputeth righteousnees without Works*, Rom. iv. 6. 2. With the *pardon* of their sins, which is another great blessing; *Blessed is the man whose transgressions is forgiven*, Psal. xxii. 1. 3. Christ blesses his people with the *adoption* of children: John i. 12.—4. Those are blessed by Christ with *regeneration* and conversion by his Spirit and grace through the ministration of his gospel, Acts iii. 26. 5. The same persons are blessed with the *Spirit*, shed on them, through Christ, their Saviour. 6. The Lord blesses his people with peace, Psal. xxix. 11. 7. He blesses them with the gospel, the ordinances of it, and the privileges of his house. 8. And lastly, Christ blesses his people with eternal life and happiness, according to his promise he will come and take them to himself. IV. The nature and excellencies of these blessings.—1. They are *covenant* blessings. 2. They are *spiritual* blessings, Eph. i. 3. 3. They are *solid* and *substantial* ones; blessings indeed such as Jabez prayed for; saying, *O that thou wouldest bless me indeed!* 1 Chron. iv. 10. 4. They are *irreversible* blessings; the blessing with which Isaac blessed Jacob, was confirmed by him with a resolution not to alter it: *without repentance*, Rom. xi. 29. 5. These blessings are *eternal*; whatever is done in this way of Christ blessing his people *is for ever*, Eccles. iii. 14.

## OF THE KINGLY OFFICE OF CHRIST.

Christ is King in a two-fold sense: he is a king by nature as he is God, he is God over all; as the Son of God, he is heir of all things; he has a two-fold kingdom, the one natural, essential, universal and common to him with the other divine persons; the kingdom of nature and providence is his, what he has a natural right unto, and claim upon; it is essential to him as God; besides this, there is another kingdom that belongs to Christ as God-man and Mediator; this is a special, limited kingdom; this concerns only the elect of God, hence

the title and character of Christ with respect to them is, King of saints; this kingdom and government of his is what is put into his hands to dispense and administer, and may be called a dispensatory, delegated government.

I. I shall shew that Christ was to be a King; 1. That he was to be a King, appears by the *designation* of him by his Father to this office; *I have set my King upon my holy hill of Zion*, says Jehovah, Psal. ii. 6. he appointed a kingdom to him which is observed by Christ; *I appoint unto you a kingdom, as my Father hath appointed unto me*, Luke xxii. he was invested with the office of a King, and was considered as such; *Unto the Son he saith, Thy throne, O God, is for ever and ever*, Heb. i. 8. 11. It appears from the types and figures of Christ, in his kingly office Melchizedek was a type of him; so was David, hence Christ, his antitype, is often, with respect to the Jews, in the latter days, called David their King, Jer. xxx. 9. Ezek. xxxiii. 23. Solomon also was a type, hence Christ, is frequently called Solomon, and King Solomon, and who, speaking of himself, says, *a Greater than Solomon is here*, Matt. xii. 42. 111. This still more fully appears, that Christ was to be a King, by the prophecies concerning him, in this respect; as in the very first promise or prophecy of him, that the seed of the woman, meaning Christ, should break the serpent's head; that is, destroy the devil, and all his works; which is an act of Christ's kingly power. Balaam foretold, that *there should come a Star out of Jacob, and a Sceptre*, that is a Sceptre-bearer, a King, should *rise out of Israel*, Numb. xxiv. 17. which prophecy, coming to the knowledge of the magi, upon the appearance of a new star, led them to take a journey into Judea, to enquire after the birth of the King of the Jews. In Isaiah, ix. 6, 7. it is said, that the government should be upon his shoulders; to the same purpose is another prophecy in Jeremiah, chap. xxiii. 5, 6. To which may be added, another *Rejoice greatly, O daughter of Zion—behold thy King cometh unto thee*, Zech. ix. 9. the angel that brought the news to the

virgin Mary, foretold that *the Lord God would give unto him the throne of his Father David*; Luke i. 32, 33.

II. proceed to shew, that Christ is a King. I. Christ was a King before his incarnation, during the Old Testament dispensation; as such he is acknowledged by the church in the times of Isaiah; *The Lord is our Judge; the Lord is our Lawgiver*; *the Lord is our King*, Isai. xxxiii. 22. and xxvi. 13. II. Christ was King in his state of incarnation; he was born a King, as the wise men understood it. Christ himself acknowledges as much, when he was asked by Pilate, whether he was a king? he answered in a manner which gave assent unto it, John xviii. 36, 37. He began his ministry with giving notice, that the *kingdom of heaven was at hand*. Nathaniel made the following noble confession of faith in him, *Thou art the King of Israel!* John i. 49. The disciples, in so many words, said, *Blessed be the King that cometh in the name of the Lord*, Matt. xxi. 4—9. It is true indeed, III. Upon his ascension to heaven, he was *made both Lord and Christ*, Acts ii. 36. not but that he was both Lord and Christ before; but then he was declared to be so, and made more manifest as such. He received the promise of the Spirit; sent his apostles forth into all the world, preaching his gospel with great success; and went forth by them with his bow and arrows, conquering and to conquer. IV. All the rites and ceremonies used at the inauguration of kings, and their regalia, are to be found with Christ. Were kings anointed? as Saul, David, and Solomon were, so was Christ; *I have set*, or as in the Hebrew text, *I have anointed my King upon my holy hill of Zion*, Psal. ii. 6. Were kings crowned at the time of their inauguration? so was Christ at his ascension to heaven, he was then crowned with glory and honour. Do kings sometimes sit on thrones when in state? Isaiah, in vision, saw the Lord sitting on a throne, high and lifted up, when he saw the glory of Christ, and spake of him. Do kings sometimes hold sceptres in their hands, as an ensign of their royalty? so does Christ; his sceptre is a sceptre of righteousness, Psal. xlv. 6. Do kings sometimes

appear in robes of majesty and state? Christ is arrayed with majesty itself; *The Lord riegneth, he is clothed with majesty*, Psal. xciii. 1.

III. Having shewn that Christ was to be a King, and is one; I shall next consider the exercise and administration of the kingly office by him; and observe, 1. His qualifications for it. David who well knew what was requisite to a civil ruler, or governor says, *He that ruleth over men, must be* JUST; and this he said with a view to the Messiah, as appears by what follows, 2 Sam. xxiii. 3, 4. One of the characters of Zion's King, by which he is described, is *just*, Jer. xxiii. 5, 6. A king should be as *wise* as an angel of God; and such is David's Son and Antitype, the Messiah; on whom rests *the Spirit of wisdom and understanding, of council and of knowledge*; to which may be added, *the spirit of might* rests upon him, 1sai. xi. 2. he has *power* and authority; yea, he is the Lord God omnipotent. The next enquiry is, II. Who are his subjects? a king is a relative term, and connects subjects; a king without subjects, is no king. Christ is said to be King of Israel; to reign over *the house of Jacob*; to be set King upon *the holy hill of Zion;* and to be *King of saints*, Luke i. 33. Psal. ii. 6. Rev. xv. 4. III. The form and manner of Christ's executing his kingly office; which is done *externally*, and *internally*. 1. *Externally*, by the word and ordinances, and church discipline. 1. By the ministry of the word; which is his sceptre he holds forth; it is the rod of his strength he sends out of Zion, and which is the power of God unto salvation to them that believe; it is the rule and standard of their faith and practice; the *maga charta* which contains all their privileges, and which he as their King, inviolably maintains. 2. By the administration of ordinances; as *baptism:* Christ, in virtue of that power in heaven and earth, which he received as King of saints, issued out a command, as to preach the gospel, so to baptize. The *Lord's Supper* is another of the ordinances kept by the church at Corinth, as delivered to them; and which he suggests was to be observed throughout his

kingdom, to the end of the world. *Public Prayer* in the house of God, is another appointment in Christ's kingdom, the church; and which was attended to by the first christians. *Singing* of *psalms*, hymns, and spiritual songs, in a public manner, in the churches, is another ordinance of Christ, enjoined them, Eph. v. 19. and in doing which, they express their joy and gladness in Zion's King. 3. In the exercise of church discipline; about which, Christ, as King in his church, has given orders and directions. 4. For the execution and due performance of all this, the ministry of the word, administration of ordinances, and exercise of church discipline, Christ has appointed officers in his church and kingdom; whom he qualifies and empowers for such purposes, Eph. iv. 12. II. The kingly office of Christ is exercised *internally*. 1. In the *conversion* of his people; which is no other than a rescue of them out of the hands of those who have usurped a dominion over them. Whilst in a state of nature, other lords have dominion over them, sin reigns in their mortal bodies. Satan, the prince of the power of the air, works in them; but Christ being set up as an ensign to the people, they flock unto him, and enlist themselves under his banner, and become volunteers, in the day of his power, and declare themselves willing to endure hardness, as good soldiers of Christ; when they are clad by him with the whole armour of God, and become more than conquerors. 2. Christ's kingly office is further exercised, in the protection and preservation of his people from their enemies. They are protected and preserved from sin; not from the indwelling and actings of it in them; but from its dominion and damning power; and the grace that is wrought in them is preserved, and its reigning power is continued and confirmed. They are protected by him from Satan; not from his sssaults and temptations, to which the most eminent saints are exposed, but from being destroyed by him. Christ is able to succour them, and knows how to deliver them out of temptation, and bruises Satan under their feet. In short, he protects them

from every enemy; and from the last enemy, death; not from dying a corporal death, but from the sting of it; and from it as a penal evil; and from a spiritual death ever more taking place in them; and from an eternal death, which shall have no power over them. 3. Christ's kingly office appears to be exercised in the utter destruction of the said enemies of his people. He came to destroy Satan and his works. He has also overcome the world; so that it could not hinder him from doing the work he came about: and he gives his people that faith by which they overcome it also. IV. The properties of Christ's kingdom and government; shewing the nature and excellency of it. 1. It is a *spiritual*, not carnal, earthly, and worldly, *My kingdom*, says Christ, *is not of this world*, John xviii. 36. Though it is in the world, it is not of it; its original is not from it; it is not founded on maxims of worldly policy; it is not established by worldly power, nor promoted and increased by worldly means, nor attended with worldly pomp and grandeur. The true Messiah was neither to destroy his enemies with carnal weapons; but smite them with the rod of his mouth, and consume them with the breath of his lips, his gospel; nor to save his people by bow, by sword, by horses and horsemen; but by himself, his righteousness and sacrifice. His throne is spiritual, he reigns in the hearts of his people by faith; his sceptre is a spiritual sceptre; his subjects are spiritual men, born of the Spirit, and savour the things of the Spirit of God; they are spiritual promises Christ makes to them, to encourage them in their obedience to him; and spiritual blessings and favours are bestowed upon them by him. 2. Christ's kingdom is a *righteous* one; just and true are his ways, who is King of saints. 3. Christ's kingdom is a *peaceable* kingdom; he is the Prince of peace; his gospel, which is his sceptre, is the gospel of peace; his subjects are sons of peace. 4. Christ's kingdom is *gradually* carried on: so it has been from the first; it has met with some stops in some periods, yet it has revived again; as at the reformation; and will hereafter be extended from sea to sea; and the internal

kingdom of Christ in the hearts of his people is gradually carried on, until it arrives to the fulness of the stature of Christ. 5. Christ's kingdom is *durable;* of his government there will be no end; his throne is for ever and ever; he will reign over the house of Jacob evermore; his kingdom is an everlasting kingdom. The Babylonian monarchy gave way to the Persian and Median, and was succeeded by that; the Persian to the Grecian; and the Grecian to the Roman: but Christ's kingdom will stand for ever; the gospel is an everlasting gospel, the word of God, which abides for ever: and the ordinances of baptism, and the Lord's supper, are to be administered until the second coming of Christ.

## OF THE SPIRITUAL REIGN OF CHRIST.

THERE are two remarkabe periods of time yet to come; in which Christ will exercise his kingly office in a more visible and glorious manner; the one may be called, the spiritual reign and the other his personal reign; it is the former of these that will now be attended to; and which is no other than the present reign continued; and which will be administered in the same manner: but,

I. With greater purity, and to a greater degree of perfection both as to doctrine and practice. 1. The kingdom of Christ will be carried on by the ministry of the word, as now, and in this the spiritual reign will differ from the personal one, in which there will be no ministry of the word, all the saints being in a perfect state but in the spiritual reign it will be preached,—1. With *more light* and *clearness* than now. The light of the present time is fitly described as being neither clear nor dark. It is one day, a remarkable uncommon day; known to the Lord, how long it will last, and to him only; and at evening time, when a greater darkness may be expected to be coming on, it shall be light, Zech. xiv. 6, 7. a blaze of light shall break out, and that to such a degree, that the light of the moon, shall be seven-fold, as the light of seven days collected together. 2. The gospel will be preached with greater consistence;

a principal fault in the present ministry of the word is inconsistence; not only in different ministers, but in the same minister at different times, and even in the same discourse; but the ministry of the word then will be all of a piece. 3. There will be an agreement in the ministers of it; now they clash with one another, scarce two persons think and speak the same thing; but in the spiritual reign the watchman, Christ's ministers, *shall see eye to eye*. 4. There will be one doctrine of faith which will be preached, one religion professed by all that name the name of Christ, Zech. xiv. 9—5. The gospel will have a *greater spread* than now; at present it lies in a narrow compass, chiefly in the isles; but hereafter evangelical knowledge will be increased; the earth shall be full of it 6. The gospel will be preached with *greater success*; there will be no more such complaints, as who hath believed our report? the power of God will go along with the word, to the conversion of multitudes; the church shall break forth on the right hand and on the left, and her seed shall inherit the Gentiles, Isai. xlix. 18. 20. II. The same ordinances will be administered in the spiritual reign as now; the ordinances of baptism and the Lord's supper will be celebrated; for they are to continue till Christ's second coming and personal appearance, Matt. xxviii. 19. 20. 1 Cor. xi. 26. but not as they are commonly administered now, but as they were first delivered; clear of all innovation and corruption; we shall no more hear of that absurd notion of transubstantiation, or of the bread and wine in the ordinance of the supper being transubstantiated into the very body and blood of Christ; nor of withholding the cup from the laity; nor shall we hear any more of the childish practice of infant-sprinkling; the ordinance of baptism will be administered only to its proper subjects, believers in Christ, and in its proper manner, by immersion. III. The same discipline will be observed in the churches of Christ as now; only with greater strictness. Churches will be formed and governed upon the plan they were in the times of the apostles.

II. The spiritual reign of Christ will be more large and ample than now it is; it will reach all over the world. 1. The first step towards the increase and enlargement of Christ's kingdom, will be the destruction of antichrist; who, in the prophecy of Daniel, is spoken of as a little horn, Dan. vii. 20—26. and xi. 45. In the New Testament he is called, the man of sin, because extremely wicked; and the son of perdition, because not only deserving of it, but shall certainly come into it. In the book of Revelation, he is described by two beasts one rising out of the sea, the other out of the earth; signifying his two-fold capacity, civil and ecclesiastical; and his two-fold power, temporal and spiritual: great things are ascribed to him, and said to be done by him; who shall continue long, but at last go into perdition; see Rev. xiii. and xvii. 8—16. The reign of antichrist is fixed in prophecy, for a certain time in Daniel vii. 25. for a time, and times, and the dividing of time; that is, for three years and a half; the same with forty-two months, and one thousand two hundred and sixty days; which are so many years: but when these will end, cannot be said with any precision, because it is difficult to settle the beginning of his reign; could that be done, it would easily be known when it would end: however, what is said of the ruin of antichrist, will be fulfilled by the Lord in his own time. 11. The next step to the increase and enlargement of Christ's kingdom and government in the world, will be the conversion of the Jews, which will follow upon the destruction of antichrist. There are many prophecies that speak of their conversion; as that they shall be born at once, and shall seek the Lord their God, and David their king, and this will be universal; all Israel shall be saved, the whole nation shall be born at once, suddenly. In the reign of the late king, and within our knowledge and memory, was a very surprizng event respecting this people, yet little taken notice of; a Bill was brought into our *British Parliament* to naturalize them; I then thought in my own mind it would never pass; God would not suffer it in providence, being so contrary to scripture-revelation and

prophecy, and the state of that people, in which they are to continue until their conversion; but the Bill did pass to my great astonishment, not knowing what to think of prophecy, and of what God was about to do in the world, and with that people. But lo! the Bill was repealed, and that before one Jew was naturalized upon it; and then all difficulties were removed, and it appeared to be the will of God, that an attempt should be made, and that carried into execution as near as possible, without crossing purposes, and contradicting prophecy; and to let us see what a watchful eye the Lord keeps upon the counsels of men, and that there is no counsel against the Lord; and that the Jews must remain a distinct people until the time of their conversion. These two sticks, Jews and Gentiles, will become one; but it will be in and by the hand of the Lord; it will not be effected by Acts of Parliament, but by works of grace upon the souls of men; the Jews will never be naturalized until they are spiritualized; and when they are, they will return to their own land and possess it, being assisted, as they will be, by Protestant princes, who will drive out the Turk, and establish them in it; this will be another addition to the kingdom of Christ. III. By this means, a way will be opened for the great spread of the gospel in the Eastern nations, and for the enlargement of Christ's kingdom there; the river Euphrates, which will be dried up; an emblem of the utter destruction of the Ottoman empire; whereby way will be made for the kings of the East; or for the gospel being carried into the kingdoms of the East; not only in Turkey, but Tartary, Persia, China, and the countries of the great Mogul; which, upon the passing away of the second, or Turkish woe, the kingdoms of this world, those vast kingdoms just mentioned, will become the kingdoms of our Lord, and of his Christ, Rev. xvi. 12. and xi. 14, 15. And now will the fulness of the Gentiles be brought in; and those vast conversions made among them, prophesied of in Isai. lx. Now will be the time when the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of

the saints of the most High, Dan. ix. 27. Yet such will be the spirituality of this state, that it will be a counterbalance to the grandeur and riches of it, so that the saints shall not be hurt thereby; as in the times of Constantine; which leads me further to observe,

III. That the reign of Christ in this state, will be more spiritual than now; from whence it has its name. I. There will be more plentiful effusions of the Spirit of God upon ministers and churches, in this state; the wilderness of the Gentiles shall become a fruitful field, Isai. xxxiii. 15. II. The saints in general will be more spiritualized than now; they will have more spiritual frames of soul; there will be less of that frothiness, vanity, and emptiness, which now too often appear in them; they will frequently meet together, and speak often one to another, about divine, spiritual, and experimental things. III. The graces of the Spirit of God will be more in exercise. The grace of love will be the distinguishing character of this state; and which will answer to its name, Philadelphia, which signifies brotherly love. IV. There will be abundance of peace in this reign, even of outward peace; no more wars, nor rumours of wars; swords and spears will be beaten into plough shares and pruning hooks, and war shall be learnt no more. Wolves, and leopards, and bears, shall be as tame as lambs, kids, and calves; and shall feed and lie down together. V. There will be a great degree of holiness in all saints, of every class and rank; all the Lord's people will be righteous; *Every pot in Jerusalem, and in Judea*, that is, every member of the church, *shall be holiness unto the Lord*; in his sight, and to his glory; yea, *holiness to the Lord shall be upon the bells of the horses.*

# Book III.

## OF THE BLESSINGS OF GRACE WHICH COME BY CHRIST, AND OF THE DOCTRINES IN WHICH THEY ARE HELD FORTH.

### OF REDEMPTION BY CHRIST.

I. I SHALL settle the meaning of the word; and shew what it supposes, includes, and is designed by it. Our English word Redemption, is from the Latin tongue, and signifies, buying again; the obtaining of something by paying a proper price for it; sometimes the simple verb *agorazo* to buy, is used, 1 Cor. vi. 20. Sometimes the compound word *exagorazo*, is used; which signifies, to buy again, or out of the hands of another, as in Gal. iii. 13. In other places *lutroo* is used, or others derived from it; which signifies, the deliverance of a slave, or captive, from his thraldom, by paying a ransom price for him, 1 Pet. i. 18. There are various typical redemptions, and that are of a civil nature, which may serve to illustrate our spiritual and eternal redemption by Christ. 1. The deliverance of the people of Israel out of their captivities. The deliverance of the people of Israel out of Egypt was a very special and remarkable type of redemption by Christ, out of a worse state of bondage than that of Egypt. 11. The ransom of the people of Israel, when numbered, was typical of the ransom by Christ; which was made by paying half a shekel, called the atonement money for their souls, and

which was paid alike for a rich man, as a poor man; whereby they were preserved from any plague among them, Exod. xxx. 12—16. Christ's people are all redeemed from their sins, and with the same price, the price of his blood. III. The buying again of an Israelite, waxen poor, and sold to another, by any near akin to him; is a lively representation of the purchase and redemption of the Lord's poor people, Lev. xxv. 47—49. who, in a state of nature are poor, and wretched and miserable; when such was the grace of Christ, who, though rich, for their sakes became poor, that they, through his poverty might be made rich. Only Christ, the near Kinsman of his people, can do this, and has done it. IV. The delivery of a debtor from prison, by paying his debts for him, is an emblem of deliverance and redemption by Christ: Christ has cleared the whole score, in consequence of which is proclaimed, in the gospel, liberty to the captives, V. The ransoming of persons out of slavery, by paying a ransom price for them, serves to give an idea of the redemption of the Lord's people by Christ; *I have found a ransom*, Job. xxxiii. 4. In which there is an allusion to a custom in the Eastern countries, to put their slaves in an evening into a pit, where they are close shut up till the morning, and then taken out, to be put to their slavish employments; but not delivered, unless a sufficient ransom is given for them and such is the blood of the covenant. These views of redemption, plainly point out to us the following things, with respect to the Lord's people. I. That they are, previous to their redemption, and, which that supposes, in a state of captivity and bondage. All having sinned, judgment, or the judicial sentence, came upon all men to condemnation in a legal way. II. That redemption by Christ is a deliverance from this. It is a redemption from sin, original and actual, Tit. ii. 14. from avenging justice, on account of sin; from the guilt and dominion of sin; it is a deliverance from the law, and from eternal death and wrath to come. III. That redemption by Christ is such a deliverance, as that it is setting persons quite free, and at entire liberty. This will

have its full completion on all accounts, when the saints shall be delivered from every degree of bondage, into the glorious liberty of the children of God.

## OF THE CAUSES OF REDEMPTION BY CHRIST.

I. THE *moving* cause of it, or from whence it springs and flows; and that is the everlasting love of God; *God so loved the world, that he gave his only begotten Son*; *In this was manifested the love of God*, &c. 1 John iv. 9.

II. The *procuring* cause, or Author of redemption, is Christ, the Son of God; he was appointed to it, and assented to it. i. If it be asked, how Christ came to be the Redeemer? it may be answered as the love, grace and mercy of God the Father moved him to resolve upon redemption, and appoint his Son, and call him to this work; so like love, grace, and mercy wrought in the heart of the Son of God to accept of this call, and engage in this work; *in his love, and in his pity, he redeemed them*, as he did Israel of old, Isai. lxiii. 9. he said *I will ransom them, I will redeem them;* as from the grave and death, so from every other enemy, Hos. xiii. 14. ii. The fitness of Christ to be a Redeemer of his people is worthy of notice. Now Christ's fitness for the work of redemption, lies in his being God and man in one person; he is Immanuel, God with us, God in our nature; and so fit to be a mediator between God and man. As man, he could be made under the law, and so capable of yielding obedience to it. As God he would be zealously concerned for the glory of the divine perfections, and secure the honour of them, in the redemption wrought out by him. iii. The means by which redemption is wrought out by Christ; and that is by his blood, his life, to which it is often ascribed, 1 Pet. i. 18, 19. Christ, as he had the full disposal of his own life, freely gave his life a ransom price; *I lay down my life for the sheep*, says he, *I lay it down of myself*, Matt. xx. 28. John. x. 15, 18. a great emphasis is put upon this, that the price with which men are redeemed,

is *the precious blood of Christ*, 1 Pet. i. 18, 19. for if he had any sin in him, he could not have been a redeemer from sin. Now this price is paid into the hands of God, whose justice is offended, whose law is broken, and who is the lawgiver, that is able to save and to destroy. It was not paid into the hands of Satan, or any other enemy; for their power was only an usurpation; he had no legal right to hold them captives; and therefore the delivery of them out of his hand, is by power and not by price: but the justice of God had a legal right to shut them up, and detain them as prisoners, till satisfaction is given; and therefore redemption from avenging justice, which is properly the redemption that is by Christ, is by a price paid to justice for the ransom of them. III. The *final* cause, or causes, or ends, for which redemption was wrought out and obtained by Christ in this way; and they are these. 1. That the justice of God might be satisfied in the salvation of a sinner, Rom. iii. 25, 26. 2. That the people of God might be reconciled unto him, and have peace with him, and joy through believing in Christ, Rom. v. 10, 11. 3. Another end of redemption by Christ is, that they might enjoy the blessing of adoption; for so it is said, that God sent his Son *to redeem them that were under the law, that we might receive the adoption of Sons*, Gal. iv. 4, 5. 4. The sanctification of God's elect, is another end of redemption by Christ; *Who gave himself for them, that he might redeem them from all iniquity; and purify unto himself a peculiar people, zealous of good works*, Tit. ii. 14, and again, Christ is said to love the church, *and give himself for it*, a ransom price for it, *that he might sanctify and cleanse it*, Eph. v. 25. 26. In a word, *Christ has redeemed them from the curse of the law, being made a curse for them, that the blessing of Abraham*, even all the blessings of the covenant of grace, in which Abraham was interested, *might come on them through Jesus Christ*, Gal. 3. 14. 6. And lastly, the *subordinate* end of redemption, is the everlasting salvation of God's elect, and their eternal life and happiness; and the ultimate end, is the glory of God, of his grace and justice, and of all the perfections of his nature.

## OF THE OBJECTS OF REDEMPTION.

The objects of redemption come next under consideration. The inspired writers seem to delight in using the pronoun *us*, when speaking of the death of Christ, and redemption by it, thereby pointing at a particular people, as the context shews: *Christ died for us,—God delivered him up for us all,—who gave himself for us,—that he might redeem us,—hath redeemed us unto God by thy blood*, Rom. v. 8. and viii. 32. Tit. ii. 14. Rev. v. 9. That the objects of redemption are a special people, will apppear by the following observations.

I. The objects of redemption are such who are the objects of God's love; for redemption, as has been observed, flows from the love of God and Christ.

II. The objects of election and redemption are the same: *Who shall lay any thing to the charge of God's elect?—It is Christ that died!* died for the elect; so the same, *us all*, for whom God delivered up his Son, are those whom he foreknew, and whom he predestinated; and whose calling, justification and glorification are secured thereby, Rom. viii. 30—33. and the same *us*, who are said to be chosen in Christ, before the foundation of the world, have redemption in him through his blood, Eph. i. 4—7. Election and redemption are of equal extent.

III. Those for whom Christ has died, and has redeemed by his blood, are no other than those for whom he became a surety. Christ was the surety of the better testament, and of course became a surety for those, and for no other, than those who were interested in that covenant. They are the Lord's Benjamins, the sons of his right hand, his beloved sons, that Christ, the antitype of Judah, laid himself under obligation, to bring safe to glory and present them to his divine Father.

IV. The objects of redemption are described by such characters as show them to be a special and distinct people; particularly they are called, the people of God and Christ, Isai. liii. 8. *he shall save his people from their sins*, Matt. i. 21.

Now though all men are, in a sense, the people of God, as they are his creatures, and the care of his providence; yet they are not all redeemed by Christ; because those that are redeemed by Christ, are redeemed *out of every people*; and therefore cannot be every or all people, Rev. v. 9.

V. The objects of redemption; or those for whom Christ laid down his life a ransom price, are described as sheep; and who are represented as distinct from others, who are not his sheep, John x. 15—29.

VI. The objects of redemption, are the sons of God; redemption and adoption belong to the same persons; according to the prophecy of Caiaphas, Christ was to die, not for the nation of the Jews only, but to *gather together in one, the children of God that were scattered abroad* throughout the Gentile world, John xi. 52.

VII. The objects of redemption, are the church and spouse of Christ; it is the church he has loved, and given himself as a sacrifice and ransom price for, *Thy Maker is thine Husband; and thy Redeemer the holy one of Israel!* Isai. liv. 5. What may be farther necessary, will be to produce some reasons, or arguments, against universal redemption; and to give answer to such scriptures as are brought in favour of it. 1. I shall give some reasons, or produce some arguments against the universal scheme of redemption. And, the first set of arguments shall be taken from hence, that universal redemption reflects highly on the perfections of God. 1. The universal scheme, greatly reflects on the love of God to men. What kind of love must that be, which does not *secure* the salvation of any by it? What sort of love must this be in God, not to spare his Son, but deliver him up to death for all the individuals of mankind, for their redemption; and yet, to multitudes of them, does not send so much as the gospel? 2. The universal scheme, highly reflects on the wisdom of God. Where is his wisdom in forming a scheme, in which he fails of his end? Should it be said, that the failure is owing to some men's not performing the conditions of their redemption re-

required of them; it may be observed, either God did know, or did not know, that these men would not perform the conditions required: if he did not know, this ascribes want of knowledge to him: if he did know they would not perform them, where is his wisdom, to provide the blessing of redemption, which he knew beforehand, would be of no service to them? 3. The universal scheme, highly reflects on the justice of God. If Christ died for the sins of all men, and the punishment of their sins is inflicted on him, and bore by him, and yet multitudes of them are everlastingly punished for them, where is justice? If Christ has paid the debts of all men, can it be just with God to arrest such persons. 4. The universal scheme, reflects on the power of God. If Christ has redeemed all men, and all men are not saved, it must be either from want of will in God to save them, or from want of power: not from want of will; for, according to this scheme, it is the will of God that every individual man should be saved: it must be therefore for want of power; and so he is not omnipotent. 5. The universal scheme, reflects on the immutability of God, of his love and of his counsel: God, in the scripture, says, *I am the Lord, I change not, &c.* Mal. iii. 6. Yet, according to this scheme, he is sometimes in one mind, and sometimes in another; sometimes his mind is to save them, at another time his mind is to damn them. 6. The universal scheme, disappoints God of his chief end, and robs him of his glory. If men, any of them who are redeemed, are not saved, so far God loses his end.

Another set of arguments against universal redemption, might be taken from its reflecting on the grace and work of Christ: whatever obscures, or lessens the grace of Christ in redemption, or depreciates his work as a Redeemer, can never be true. 1. The universal scheme, reflects on the love and grace of Christ. What sort of love is that, to love men to such a degree as to die for them, and yet withhold the means of grace from multitudes of them. 2. The universal scheme, reflects upon the work of Christ. Either he has

made satisfaction for every man, or he has not: if he has, then they ought to be set free, and fully discharged, and not punishment inflicted on them, or their debts exacted of them. If he has not made satisfaction by redeeming them, this lessens the value of Christ's work, and makes it of no use, and ineffectual. 3. According to the universal scheme, the death of Christ, with respect to multitudes, for whom he is said to die, must be in vain. If he paid a ransom for all, and all are not ransomed, the price is given to no purpose. 4. The universal scheme, separates the works of Christ, the work of redemption, and the work of intercession; and makes them to belong to different persons; for his advocacy is founded upon his propitiatory sacrifice. Now those for whom he prays and intercedes, are not all men, himself being witness; *I pray for them; I pray not for the world*, John xvii. 9. Yet, according to the universal scheme, he died for them for whom he would not pray; which is absurd and incredible. 5. If Christ died for all men, and all men are not saved, Christ will not see the travail of his soul and be satisfied, as was promised him, Isai. liii.

Other arguments against universal redemption, may be taken from the uselessness of it to great numbers of men. 1. To those whose sins are irremissible; whose sins will never be forgiven, neither in this world, nor in that which is to come, Matt. xii. 31, 32. Christ cannot be thought to die for such. 2. Redemption, if for all, must be useless to those who never were favoured with the means of grace. 3. The universal scheme, affords no encouragement to faith and hope in Christ. According to the universal scheme, men may be redeemed by Christ, and yet not saved, but eternally perish: what hope of salvation can a man have upon such a scheme? Which is most eligible of the two schemes, that which makes the salvation of some certain, or that which leaves the salvation of all precarious and uncertain; which though it asserts a redemption of all, yet it is possible none may be saved. 4. Hence, even to those who are redeemed and saved,

it lays no foundation for, nor does it furnish with any argument to engage to love Christ, to be thankful to him, and to praise him for the redemption of them; since the difference between them and others is not owing to the efficacy of Christ's death, but to their own wills and works; that they are saved from destruction, if ever they are, according to this scheme, they can not indeed sing the song of praise to the Lamb, for their redemption, saying, *Thou art worthy, for thou wast slain, and hast redeemed us, &c.*

## OF THOSE PASSAGES OF SCRIPTURE WHICH SEEM TO FAVOUR UNIVERSAL REDEMPTION.

THE several passages of scripture, which are usually brought in support of it, may be divided into three classes.—Such in which the words *all* and *every* one, are used, when the death of Christ, and the benefits of it are spoken of. Those in which the words *world*, and the *whole world*, occur, where the same subjects are treated of. And,—Those that seem to intimate, as if Christ died for some that may be destroyed and perish.

I. Such in which the words *all*, and *every* one, are used, when the death of Christ, and the benefit of it, particularly redemption and salvation by him, are spoken of. 1. The declaration of the angel in Luke ii. 10, 11. *Behold I bring good tidings of great joy, which shall be to all people, &c.* not to all the people of the world, many of whom never heard of it; nor to all the people of the Jews, who did hear of it; not to Herod the King, and to the Scribes and Pharisees, and to many, at least, of the inhabitants of Jerusalem; for when he and they heard the report the wise men of the east made, of the birth of the King of the Jews, *Herod was troubled, and all Jerusalem with him*, Matt. ii. 3. but to all the people of God and Christ; for he shall save his people from their sins. II. The account given of John's ministry, and the end of it; *That all men through him, might believe*, John i. 7. from whence it is concluded,

that all men are bound to believe that Christ came to save them. But John's ministry only reached to the Jews; and the report he made of Christ, they were bound to believe, was, not that he died for them; as yet he had not died; but that he was the Messiah. The Indians who have never heard of Christ, are not bound to believe in him; nor will they be condemned for their unbelief; but for their sins against the light of nature, they have been guilty of; see Rom. x. 14. and ii. 12. III. The words of Christ in John xii. 32. *And I if I be lifted up from the earth will draw all men to me*; are expressive of the death of Christ, and of the manner of it, crucifixion; which would be the occasion of drawing a great number of persons together, as is usually at executions. Though rather this is to be understood of the great multitude of souls who should be gathered to Christ through the ministry of the word: but this is not true of all and every individual person; for there were multitudes then, as now, who have no will to come to Christ, and are never wrought upon by the grace of God, or drawn by it. It may be observed that at this time, when Christ spoke these words, there were certain Greeks that were come to the feast. Our Lord's suggests, the time was at hand when he should be lifted up, as an ensign in the ministry of the word, when the Gentiles in great numbers should flock unto him. IV. The passage of the apostle in Rom. v. 18. *By the righteousness of one, the free gift came upon all men unto justification of life;* is undoubtedly meant of the righteousness of Christ called the *free gift;* but then this does not come upon, or is imputed, to every individual son and daughter of Adam; for then they would be all justified by it. But there is a world of ungodly men, a multitude of them that will be condemned, Jude 4. 1 Cor. xi. 32. What will set this matter in a clear light is, that Adam and Christ, throughout the whole context, are to be considered as two covenant heads, having their respective seed and offspring under them; the one as conveying sin and death to all his natural seed, and the other as conveying grace, righteousness, and life

to all its spiritual seed. v. The parallel place in 1 Cor. xv. 22. *As in Adam all die, so in Christ shall all be made alive;* which is similar to the preceding in some respect. Though these words have no respect at all to justification of life, but to the resurrection of the dead, *as by man came death, by man came also the resurrection of the dead;* as death came by the first Adam, the resurrection of the dead comes by the second Adam. But though all shall be made alive or raised from the dead, by Christ; only the members of his body shall be raised to everlasting life; others will be raised to shame and everlasting contempt. VI. The text in 2 Cor. v. 14, 15. is sometimes brought as a proof of Christ's dying for all men in an unlimited sense; *if one died for all, then were all dead:* now let it be observed, that in the supposition, *if one died for all*, the word *men* is not used: it is not all men, but *all*, and may be supplied, all the *sheep*, all the sons whom he brings to glory. Let it be further observed, that the same persons Christ died for, for them he rose again: if he rose for the justification of all men, then all would be justified; whereas they are not. VII. The words in 1 Tim. ii. 4. *Who will have all men to be saved, &c.* It is certain that all that are saved, it is the will of God, they should be saved; but if it was the will of God that every individual of mankind should be saved, they would be saved; for who hath resisted his will? It is easy therefore to understand by *all*, some of all sorts, as the word *all* must be understood in many places, particularly in Gen. vii. 14. and this sense agrees with the context, in which the apostle exhorts that prayers and thanksgivings be made for all men. Though it is best of all to understand this of the Gentiles. VIII. Another passage in the same context, in which Christ is said to give himself a ransom for all; but this cannot be understood of all and every individual man; for then all would be ransomed, or else the ransom price must be paid in vain; but of many, as it is expressed by Christ, Matt. xx. 28. and particularly of the Gentiles as before. IX. Another passage in the same epistle is sometimes brought in favour of the general scheme, 1 Tim. iv. 10. where God is said to be the Saviour of all men; but the pas-

sage is to be understood of God the Father, and of temporal salvation by him. His providence is extended in a special manner towards those that trust and believe in him; he leads them about by his wisdom, and keeps them as tenderly as the apple of his eye. x. So the words of the apostle, in 1 Tit. ii. 11, 12. For the grace of God that bringeth salvation, hath appeared to all men; but it is not said, that this grace brings salvation to all men, but only to us, to whom the gospel of the grace of God comes with power; for that is to be understood by it; not the grace and love of God, in his own heart, towards men: this had been like a candle lighted up in a small part of the world, in Judea; but now as it was like the sun in its meridian glory. xi. Likewise what the author of the epistle to the Hebrews, says, chap. ii. 9. *That he* (Christ) *by the grace of God should taste death for every* man; but the word *man* is not in the text; it is only for every one; and is to be interpreted and supplied, by the context, for every one of the sons Christ brings to glory, 10. for every one of the brethren whom he sanctifies, 11. and for every one of the members of the church. Besides, the words may be rendered, that he should taste of every death, of every kind of death, which it was proper he should, in bringing many sons to glory, 10. and as he did; of the death of afflictions; of corporal death; and of spiritual and eternal death. xii. One passage more, is in 2 Pet. iii. 9. *God is long-suffering to us-ward, not willing that any should perish; but that all should come to repentance.* This cannot be understood of every individual of every individual of mankind; for certain it is, that God is willing that some should perish; *What if God willing*, &c. Rom. ix. 22. Nor is it true, that it is the will of God that all men should have repentance unto life, for then he would give it to them. The key to this text, lies in the phrase, *to us-ward*, to whom God is long suffering; these design a society, to which the apostle belonged, and not all mankind, who are distinguished in the context, from scoffers and mockers, that would be in the last days, 3, 4. and are described by the character of *beloved*.

II. A second class of scriptures, which may seem to favour, and are sometimes brought in support of the universal scheme, are such in which the words *world*, and the *whole world* are used; when the death of Christ, and the benefits of it, are spoken of. 1. The words of John the Baptist to his hearers, in John i. 29. *Behold the Lamb of God which taketh away the sins of the world!* which are to be understood neither of original sin, which is common to the whole world; but is not taken away, with respect to all: nor of the actual transgressions of every person; which is not true in fact, 1 Tim. v. 24. they are the sins of many, and not all, which have been made to meet on Christ 11. The words of Christ himself, in John iii. 16. *God so loved the world, that he gave his only begotten Son, &c.* But all the individuals in the world are not loved by God in such a manner, since many will go into everlasting punishment: but by the world, is meant the Gentiles; whosoever believes, be he of what nation soever, shall be saved with an everlasting salvation. III. The words of the Samaritans to the woman of Samaria, in John iv. 42. *We know that this is indeed the Christ, the Saviour of the world*, of Gentiles as well as Jews. IV. The words of our Lord in his discourse about himself, as the bread which giveth life unto the *world*; now no more can be designed by the world, than those who are quickened by this bread applied unto them, since even the gospel, which exhibits the heavenly manna, and holds forth Christ, the bread of life, is to some *the saviour of death unto death*, whilst to others it is, *the saviour of life unto life*, 2 Cor. ii. 16. V. The words of the apostle, in 2 Cor. v. 19. *God was in Christ reconciling the world unto himself:* these are the same with *us*, in the preceding verse, which were a special and distinct people, by various circumstances in the context it seems, that by the *world* the Gentiles are meant. VI. The famous, and well-known text in this controversy, is 1 John ii. 2. where Christ is said to be, *the propitiation for the sins of the world.* Now let it be observed, that these phrases, *all the world*, and *the whole world*, are often

in scripture to be taken in a limited sense; as in Luke ii. 1. *that all the world should be taxed*; and in Rom. i. 8. it can only design the christians, when the gospel is said to be *in all the world, and bring forth fruit*, Col. i. 6. it can only intend true believers in Christ, and when it is said, *all the world wondered after the beast*, Rev. xiii. 3. at that same time, there were saints he made war with. As John was a Jew, he spake in the language of the Jews, who frequently in their writings, use the phrase *the whole world*, in a limited sense: sometimes it only signifies a large number of people *; sometimes a majority of their doctors †; sometimes a congregation ‡: or a whole synagogue §; and sometimes very few ‖: John was a Jew, and wrote to Jews; and in the text speaks of them, and of the Gentiles, as to be distinguished; and therefore says of Christ, *he is* the propitiation *for our sins; and not for our only*, for the sins of us Jews only; *but for the sins of the whole world.* Nothing is more common in Jewish writings, than to call the Gentiles the world, the whole world, and the nations of the world; as they are by the apostle Paul, in distinction from the Jews, Rom. xi. 12—15.

III. Another class of scriptures, which may seem to favour the universal scheme, and are usually brought in support of it, are such which it is thought, intimate that Christ died for some that may be destroyed and perish. 1. The first passage is in Rom. xiv. 15. *Destroy not him with thy meat for whom Christ died:* which can never design eternal destruction; for none but God can destroy soul and body in hell, Matt. x. 28. But the passage is to be understood of the destruction of a weak brother's peace and comfort, through the imprudence use of things indifferent, and is to be taken in the same sense as the phrase in 20, *for meat destroy not the work of God.* II. A similar passage, and to be understood in much the same manner, is in 1 Cor. viii. 12. *And through thy knowledge*

* T. Bab Yoma. fol. 71. 2 † Ibid. Bava Metzia, fol. 33. 2. ‡ Ibid. Megillah, fol. 22. 2. § Ibid. Horaiot, fol. 33 2. ‖ Vid. Mill. Form. Talmud. p. 41, 42.

*shall thy weak brother perish, for whom Christ died?* which intends, not the perishing of his immortal soul, for then the death of Christ would be so far in vain; and not be a security from condemnation; contrary to Rom. viii. 33. but intends, the perishing of his peace for a time: through the imprudent use of christian liberty, in those who had stronger faith and greater knowledge, of which they should be careful, a weak brother is as near and dear to Christ, since he died for him, as a stronger brother is. 111. Another passage urged for the same purpose, is in 2 Pet. ii. 1. which speaks of false teachers that should be among the saints, who would bring in *damnable heresies, denying the Lord that bought them, &c.* from whence it is concluded, that such as are bought by Christ may be destroyed; but Christ is not here spoken of, but God the Father; and of him the word *despotes* is always used, when applied to a divine Person, and not of Christ. The *buying*, spoken of in the text, respects temporal deliverance, particularly the redemption of Israel out of Egypt; who are therefore called, a *purchased* people, Exod. xv. 16. The phrase is borrowed from Deut. xxxii. 6. where, to aggravate the ingratitude of the people of Israel, it is said, *Is not he thy Father that hath bought thee?* And this is not the only place Peter refers to in this chapter; see verse 12, and 13. compared with Deut. xxxii. 5. From what has been observed concerning redemption; the nature and properties of it may be learnt. 1. That it is *agreeable* to all the *perfections* of God: it springs from his love, it is planned and conducted by his infinite wisdom, it is wrought out to declare his justice and all the perfections of God meet in it, mercy and truth, peace and righteousness: the glory of all his attributes is great, in the redemption and salvation of his people. 2. It is what a creature could obtain, *neither by power nor by price*: not by power, he could not have loosed the fetters of sin; nor by price, for the infinite justice of God being offended by sin, required an infinite satisfaction. 3. The redemption obtained by Christ, *resides* in him, as the subject of it, who is the author of it; *In*

*him we have redemption, through his blood*, Eph. i. 7. 4. It is *special*, they that are redeemed, are redeemed out of every kindred, tongue, people, and nation. 5. It is a *plenteous* one, full and complete, by it men are brought, not into a mere salvable state; but are actually, and to all intents and purposes, saved by it. 6. It is *eternal*, Heb. ix. 12. so called, in distinction from the typical and temporary expiations, by the blood of slain beasts, which could not take away sin, and in distinction from temporary redemption and salvation; as of the people of Israel out of Egypt and Babylon; and because it extends, as to ages past, and was a redemption of transgressions and of transgressors, that were under the first testament; so to ages to come.

## OF THE SATISFACTION OF CHRIST.

THOUGH the word satisfaction is not syllabically expressed in scripture, as used in the doctrine under consideration, the thing is abundantly declared in it; which yet Socinus denies; though he himself owns, that a thing is not to be rejected, because not expressly found in scripture; for he says, it is enough with all lovers of truth, that the thing in question is confirmed by reason and testimony. What Christ has done and suffered may, with propriety, be called satisfaction; God is said to be well-pleased for Christ's righteousness-sake, being answerable to the demands of law and justice; the sacrifice of Christ, is said to be of a sweet smelling savour to God; because it has expiated sin, that is, made satisfaction for it, and taken it away.

I. The *necessity* of satisfaction to be made for sin, in order to the salvation of sinners; for without satisfaction for sin, there can be no salvation from it. If two things are granted, which surely must be easily granted, satisfaction for sin will appear necessary:—1. That men are sinners; and every transgression and disobedience will receive, *a just recompence of reward*; that is, righteous judgment and punishment, either in the sinner himself, or in a surety for him, Heb. ii. 2. 2. The other thing to be taken for granted is, that it is the will

of God to save sinners. Now it is certain, that God has ordained to eternal life, vessels of mercy, afore prepared for glory, for whose salvation a provision is made, and Christ appointed to be the author of it.

Some have affirmed, that God could forgive sin, and save sinners without a satisfaction; and this is said, not only by Socinians, but by some others, as Twisse, Dr. Goodwin, Rutherford, &c. who own that a satisfaction is made, and the fitness and expedience of it; but then this is giving up the point; for if it is fitting and expedient to be done, it is necessary; for whatever is fitting to be done in the affair of salvation, God cannot but do it, or will it to be done. It is not indeed proper to limit the holy One of Israel, or lay a restraint on his power; yet it is no ways derogatory to the glory of his power, nor is it any impeachment of it, to say there are some things he cannot do; for not to be able to do them in his glory. If any other method could have been taken, consistent with the will of God, the prayer of Christ would have brought it out; *Father if it be possible, let this cup*, of suffering death, *pass from me:* and then adds, *not my will, but thine be done!* what that will was, is notorious; see Heb. x. 5—10. It may be said, this is to make God weaker than man; one man can forgive another the debts that are owing to him. But it should be observed, that sins are not pecuniary debts, and to be remitted as they are; they are not properly debts, only so called allusively; if they were proper debts, they might be paid in their kind, one sin by committing another, which is absurd; but they are called debts, because as debts, oblige to payment, these oblige to punishment. Sin are criminal debts, and can be remitted no other way. God, therefore, in this affair, is to be considered not merely as a creditor, but as the Judge of all the earth. Though one man may forgive another a private offence, committed against himself, as it is an injury to him, yet he cannot forgive one as it is an injury to the commonwealth. Sin is *crimen læsæ Majestatis*, a crime committed against the majesty of God; it disturbs the universe, of which

he is Governor, and tends to shake and overthrow his moral government of the world; and therefore requires satisfaction, and an infinite one. To forgive sin, without a satisfaction, does not accord with the perfections of God. 1. Not with his justice and holiness: God is a consuming fire; and as fire naturally burns combustible matter, so it is natural to God to punish sin. II. To forgive sin, without satisfaction for it, does not agree with his veracity, with respect to his holy and righteous law; this law has a sanction annexed to it, and the sanction is nothing less than death, than death eternal. Now the truth of God is engaged to see this sanction established, and threatening executed either upon the transgressor himself, or upon a surety for him. III. The wisdom of God makes it necessary that sin should not be forgiven, without a satisfaction; for it is not the wisdom of any legislature, to suffer the law not to take place in a delinquent; it is always through weakness that it is admitted, either through fear, or through favour and affection. The all-wise Lawgiver can never be thought to act such a part: besides, the scheme of men's peace and reconciliation by Christ, is represented as the highest act of wisdom, known to be wrought by God; but where is the consumate wisdom of it, if it could have been in an easier way? IV. Nor does it seem so well to comport with the great love and affection of God, to his Son Jesus Christ, said to be his beloved Son, the dear Son of his love; to send him into this world in the likeness of sinful flesh—to be vilified and abused by the worst of men—to be buffeted, lashed, and tortured, by a set of miscreants—and to put him to the most cruel and shameful death; if sin could have been forgiven without all this, by a hint, a nod, a word speaking; Thy sins are forgiven thee, and thou shalt be saved! Where is the greatness of this love, if salvation could have been done in another way. The several sacrifices of the Jews, they were directedto under the former dispensation, plainly shew the necessity of a satisfaction for sin. But if God could forgive sin without any satisfaction at all, why not forgive it upon the foot of those sacrifices?

II. The ground and foundation of satisfaction for sin by Christ, and the cause and spring of it. First, The ground and foundation on which it is laid, are the council and covenant of grace, and the suretyship engagements of Christ therein. 1. The scheme of making peace with God, or of appeasing divine justice, and of making reconciliation for sin, that is, satisfaction for it, was planned in the everlasting council; which, from thence is called, *the council of peace*, Zech. vi. As early as the council of peace was held, and the above method was concerted and agreed to, or Christ became a Surety for his people, so early were their sins imputed to him, and he became responsible for them; and this laid the foundation of his making satisfaction for sin. For, II. The scheme drawn in council, was settled in covenant; which, on that account, is called *the covenant of peace*, Isai. liv. 10. Mal. ii. 5. in which covenant Christ was called to be a Priest. Now the principal business of a priest was to make reconciliation and atonement for sin, for the sake of this, Christ was called to this office; and it was signified to him in covenant, that he should not offer such sacrifices and offerings as were offered up under the law, which could not take away sin. Though Christ was a Priest, he never offered any legal sacrifice; but when any thing of this kind was necessary to be done for persons he was concerned with, he always sent them to carry their offerings to a priest. Now as this whole scheme was drawn in council, and settled in covenant, it was proposed to Christ, and he readily agreed to it, and became the surety of the covenant, the better testament; and engaged to assume human nature, to do and suffer in it, all that the law and justice of God could require, and should demand of him, in the room and stead of sinners, in order to make full satisfaction for their sins, of which the above things are the ground and foundation. Now, III. There is nothing in this whole transaction that is injurious to any person or thing, or that is chargeable with any unrighteousness, but all is agreeable to the rules of justice and judgment. 1. No injury is done to

Christ by his voluntary substitution in the room and stead of sinners, to make satisfaction for their sins; for as he was able, so he was willing to make it. Besides, he had a right to dispose of his own life; and therefore in laying it down did no injustice to any. Nor is the human nature of Christ a loser but a gainer by his sufferings and death; for having finished his work, he is glorified with the glory promised him in covenant before the world was; is crowned with glory and honour, highly exalted above every creature, has a place at the right hand of God, where angels have not. 2. Nor is there any unjust thing done by God throughout this whole transaction; there is no unrighteousness in him. The person sent to do this work, and who was given up into the hands of justice, and not spared, was one, God had a property in, he was his own Son; and who being their surety, and having engaged to pay their debts, it could be no unrighteous thing to make a demand or satisfaction for them. When God has visited the iniquities of fathers upon the children, there is the relation of fathers and children, and the fathers are punished in the children, as being parts of them; thus Ham, the son of Noah, was the transgressor, but the curse was denounced and fell on Canaan his son, and Ham was punished in him; when David numbered the people, and so many thousands suffered for it, here was a relation of king and subjects, who were one in a civil sense, and the one were punished for the other. Thus Christ and his people are one, both in a natural sense, being of the same nature, and partakers of the same flesh and blood; and so satisfaction for sin was made in the same nature that sinned. 3. Nor is there any injury done to the law of God. The law is so far from being a looser by the change of persons in giving it satisfaction, that it is a great gainer; *the law is magnified and made honourable;* more honourable by Christ's obedience to it, than by the obedience of the saints and angels in heaven; and is made more honourable by the sufferings of Christ, it bearing the penal sanction of it, than by all the sufferings of the damned in hell to all eternity. Second-

ly, The causes, spring, and source of satisfaction. 1. So far as God the Father was concerned in it, he may be said to be an *efficient* cause of it, and his love the *moving* cause; *All things are of God, who hath reconciled us to himself by Jesus Christ*, 2 Cor. v. 18. II. In like manner Christ may be considered as an *efficient* cause, and his love as a *moving* cause in this affair; he came into the world to die for sinners, and redeem them to God by his blood; *Hereby perceive we the love of God*, that is, of God the Son, *because he laid down his life for us*, 1 John iii. 16.

III. The matter of satisfaction, is no other than Christ's fulfilling the whole law, in the room and stead of sinners; this was what he undertook, and has fulfilled it. 1. By obeying the precepts of it, and answering all that it requires. Does it require an holy nature? it has it in him, who is holy, harmless, and undefiled; does it require perfect and sinless obedience? it is found in him, who always did the things which pleased his Father. Nor is it any objection to this doctrine that Christ, as man, was obliged to yield obedience to the law for himself, which is true; but then it should be observed, that as he assumed human nature, or became man, for the sake of his people to us, or for us, a child is born; so it was for their sake he yielded obedience to the law. Besides, though he was obliged to it as man, yet he was not obliged to yield it in such a state and condition as he did; in a state of humiliation; obedience to the law in such a low estate was quite voluntary. II. Christ has fulfilled the law and satisfied it, by bearing the penalty of it in the room of his people, which is death of every kind, Rom. vi. 23. Thus, by doing and suffering all that the law and justice of God could require, he made a proper, full, and adequate satisfaction, so that nothing more in point of justice, could be required.

IV. The form, or manner in which satisfaction was made by Christ; these are the phrases by which it is expressed in scripture. 1. By bearing the sins of his people, which we first read of in Isai. liii. 11, 12. he bare the sin of many; he

lifted them up, he took them off of his people, and took them upon himself. He shall bear their iniquities, as a man bears and carries a burden upon his shoulders; hence the use of the phrase in the New Testament, Hebrews ix. 28. *Christ was once offered to bear the sins of many; His own self bare our sins in his own body on the tree!* 1 Pet. ii. 24. Now his bearing sin, supposes it was *upon* him; *in him is no sin*, 1 John iii. 5. but sin was put upon him, as the sins of Israel were put upon the scape goat, by Aaron. This phrase of laying sin on Christ, is expressive of the imputation of it to him; *For he hath made him to be sin for us*, that is, by imputation, in which way we are *made the righteousness of God in him.* What Christ bore, being laid on him, and imputed to him, were sins, all sorts of sin, original and actual; sins of every kind, open and secret, of heart, lip, and life. Bearing sin, supposes it to be a burden; and, indeed, it is a burden too heavy to bear by a sensible sinner: when sin is charged home upon the conscience, and a saint groans, being burdened with it, what must that burden be, and how heavy that Christ bore. He bore it, and bore it away; he removed the iniquity of his people in one day; and that as far as the East is from the West. II. The form and manner in which Christ made satisfaction for sin. 1. By dying *for the sins* of his people; this the apostle represents as the first and principal article of the christian faith, *that Christ died for our sins, according to the scriptures*, 1. Cor. xv. 3. *He was wounded for our transgressions, bruised for our iniquities, and stricken for the transgressions of his people*, Dan. ix. 26. Isai. liii. 5—8. 2. By dying for sinners, as their substitute, in their room; so the several Greek particles, *anti*, *uper*, *peri*, used in this phrase, and others equivalent to it, signify a surrogation, a substitute of one for another, as in divers passages in the New Testament; see Matt. ii. 21. and v. 38. Christ gave his life *a ransom for many*, in the stead of many, Matt. xx. 28. The prophecy of Caiaphas was, *That one man should die for the people*, in the stead of them, John xi. 50. *While we were yet sinners Christ died for*

*us*, in our room and stead, Rom. v. 6—8. Again, *Christ also hath once suffered for sins, the just for the unjust*, in the room of the unjust, 1 Pet. iii. 18. This is the greatest instance of love among men, *That a man lay down his life for*, in the room and stead of *his friend*, John xv. 13. Such was the love of Christ to his church, *that he gave*, delivered *himself* to death *for her*, Eph v. 25.

V. The effects of satisfaction made by Christ, or the ends that were to be, and have been answered by it. 1. The finishing and making an entire end of sin, Dan. ix. 24. not that the being of sin was removed thereby; for that remains in all the justified and sanctified ones, in this life, put the damning power of it; it will be seen no more by the eye of avenging justice. II. In virtue of Christ's satisfaction for sin, his people are brought into an open state of reconciliation with God; he declares himself *pacified towards them, for all that they have done*, Ezek. xvi. 63. III. Sin being atoned for, and made an end of, an everlasting righteousness is brought in, which acquits them from sin, and entitles them to eternal life. IV. Immunity from all evils; that is, from all penal evils, both in this life, and in that to come. The Judge will be their Friend and Saviour, and it will be well with them to all eternity. V. With respect to God, the effects of Christ's satisfaction is the glorifying of his justice. There are many objections made to this important doctrine, and article of faith; some of the principal of which are as follow: 1. It is suggested, as if the doctrtine of satisfaction is inconsistent with the mercy of God; but the attributes of mercy and justice accord together, in the same divine nature; *Gracious is the Lord and righteous; yea, our God is merciful*, Psal. cxvi. 5. 2. It is objected that pardon of sin, upon the foot of a full satisfaction for it, cannot be said to be free: but eclipses the glory of God's free grace in it; but both are expressed in one verse, as entirely agreeing together; *In whom*, Christ, *we have redemption through his blood, the forgivness of sin, according to the riches of his grace*, Eph. i. 7. Though it cost Christ much blood, his life, and

the sufferings of his death, to make satisfaction for sin, and to procure forgiveness by it; it cost us nothing, it is all free grace to us. Besides, grace in scripture is only opposed to the works of men, and satisfaction by them; and not to the work of Christ, and to his satisfaction. 3. It is pretended that this scheme of pardon, upon the foot of satisfaction, makes the love of Christ to men, to be greater than the love of the Father: whereas the love of both is most strongly expressed in this business of Christ's satisfaction; the Father in giving his Son, the Son in giving himself. 4. It is said, that if Christ is a divine Person, he must be a party offended by sin; and if he has made satisfaction for it, he must have made satisfaction to himself; which is represented as an absurdity. But in case of public satisfaction, for a public offence to a community, of which he is a part; he may be said, by making satisfaction to the whole body, to make satisfaction to himself without any absurdity. A member of parliament, having violated the rules and laws of the house, when he makes satisfaction for the same to it, he may be said to make satisfaction to himself, being a member of it. It is possible to a lawgiver to make satisfaction to his own law broken, and so to himself, as the lawgiver: thus Zaleucus, a famous legislator, made a law which punished adultry with the loss of both eyes; his own son first broke this law, and in order that the law might have full satisfaction, and yet mercy shewn to his son, he ordered one of his son's eyes, and one of his own to be put out; and so he might satisfy his own law, and to make satisfaction to himself, the lawgiver. But in the case before us, the satisfaction made by Christ, is made to the justice of God, subsisting in the divine nature, common to all the three Persons. 5. Once more, it is said that this doctrine of Christ's satisfaction for sin, weakens men's obligation to duty, and opens a door to licentiousness. But this is so far from being true, that, on the contrary, it strengthens the obligation, and excites a greater regard to duty.

## OF PROPITIATION, ATONEMENT, AND RECONCILIATION.

THOUGH the word satisfaction is not syllabically used, there are words and terms equivalent to it, and synonymous with it; as propitiation, atonement, and reconciliation: it may be proper to explain these terms

I. PROPITIATION: the first time we meet with this word, as applied to Christ, is in Rom. iii. 25. *Whom God hath set forth to be a propitiation;* either to be the author of propitiation; for whose sake, and on account of what he was to do and suffer, God would be propitious to men: or else to be the propitiatory sacrifice for sin. Expiatory sacrifices were under the law, typical of the expiatory and propitiatory sacrifice of Christ; and as God in them, smelled a sweet savour of rest, as types of Christ; so his sacrifice was an offering of a sweet smelling savour to him. The word used in the above text, *hilasterion*, is the same which the Greek version of Exod. xxv. 12. and which the apostle, in Heb. ix. 5: uses of the mercy seat; was an emblem of his mercy and justice shining in the atonement made by Christ; a glimpse of this the poor publican had when he said God be merciful, *hilastheti*, propitious to me a sinner! or be merciful to me, through the propitiation of the Messiah. Now Christ was *set forth* to be the propitiation in the purposes and decrees of God; he was fore-ordained to be the Lamb slain; he was set forth in the promises and prophecies spoken of by all the holy prophets that were from the beginning of the world; he was set forth in the types and shadows of the law; and he has been set forth in the fulness of time, in human nature, in which he was manifested to take away sin.

There are two other places where Christ is spoken of as *hilasmos*, the propitiation; and these are in the first epistle of the apostle John, in one of them, chap. iv. 10. it is said, *God sent his Son to be the propitiation for our sins;* and in the other it is said, chap. ii. 2. *And he is the propitiation for our sins;* the

sins both of Jews and Gentiles; for which he has become a propitiatory sacrifice.

II. The word ATONEMENT, though often used in the Old Testament, of typical sacrifices, making expiation of sin, and which signifies to cover, is but once used in the New Testament, Rom. v. 11. *By whom we have received the atonement.* The word used properly signifies reconciliation; and so it is elsewhere translated, Lev. vi. 30. atonement and reconciliation for sin, design the same thing, and both satisfaction for it. Which leads to observe,

III. The word RECONCILIATION is frequently used with respect to this doctrine; all things are of God, *Who hath reconciled us to himself by Jesus Christ*, 2 Cor. v. 18. This may be further illustrated, 1. By observing the character of the persons reconciled; they are said to be enemies in their minds by wicked works; which is expressive, 1. Of the *internal* enmity there is in their minds and hearts; the carnal mind, as every man's mind is naturally carnal, is not only an enemy, but enmity itself, against God, Rom. viii. 7. to the Being of God, wishing there was no God, to the purposes and decrees of God, which they cannot bear, and to which they insolently reply; and to the providences of God, which they charge with inequality and unrighteousness to Christ; and to his gospel, to the Spirit, to his Person, whom they know not, nor can receive; and to the saints. Paul, a chosen vessel of salvation, was, whilst unregenerate, exceeding mad against the saints. 2. There is an *external* enmity, which appears by wicked works and sinful actions openly committed. 3. Men are not only enemies internally, and externally to God, but there is an enmity on the part of God to them; there is a law enmity, or an enmity declared in the law against them. If there had been no other enmity than what is in the hearts of men against God, there would have been no need of the sufferings and death of Christ to make reconciliation; but there was a law enmity on the part of God, and his justice, which required the death of Christ to take it away. There was, in some sense,

a *reciprocal* enmity between God and men, which made a reconciliation necessary; which will further appear, II. By observing what reconciliation signifies and imports. Reconciliation between man and man, supposes a *former state of friendship* subsisting between them, a breach of that friendship, and a renewing and restoring of it: and there is something like it in reconciliation between God and man. Man, in his primæval state, was in strict friendship with God; but man abode not long in this state; sin, that whisperer and make-bate, soon separated chief friends.

But here we must proceed warily, and observe some things to prevent mistakes and misreprentations; for perhaps there is not one thing in the whole scheme of evangelical truths more difficult rightly to fix than this. It should be considered, that properly speaking there are no passions nor perturbations of mind in God. When displeasure, anger, provocation, resentment, &c. are ascribed to him, it must be understood after the manner of men. Nor are we to imagine there is any change in God as in men, who are sometimes friends, then enemies, and then friends again; he changes not, there is no variableness nor shadow of turning in him. The reconciliation made by Christ was not to the love of God, which was never lost, but to the justice of God, offended by sin, Heb. ii. 17. III. The means by which this reconciliation is made, are the bloodshed and death of Christ; he only is the reconciler and peace-maker; a sinner cannot make peace with God or reconciliation, that is, satisfaction for his sins; not by his *works* of *righteousness*, which are impure and imperfect; nor by *repentance*, which the law does not admit of, nor is it any satisfaction to it; nor by *faith*, for that does not make, only receives the atonement made by Christ; nor by the death of the sinner himself. The Jews having lost the true notion of the atonement by the Messiah, fancy that a man's death atones for his sins; but it is a false notion, there is no other way of peace but by the death of the Son of God.

## OF THE PARDON OF SIN.

THE doctrine of pardon, properly follows the doctrine of satisfaction; for pardon of sin proceeds upon satisfaction made for it. Forgiveness of sin, under the law, followed upon typical atonement for it: four times, in one chapter, it is said, the priest shall make atonement for sin, and it shall be forgiven, and as often in the next chapter, Lev. iv, v. and in other places. This doctrine is of pure revelation; it is not to be known by the light of nature; *As many as have sinned without law, shall also perish without law*, Rom. ii. 12. Nor is this a doctrine of the law, which gives not the least hint of pardon, nor any encouragement to expect it; *As many as have sinned in the law, shall be judged by the law*, condemned without any hope of pardon, Rom. ii. 12. Nor does the law regard a man's repentance, nor admit of any; *He that despised Moses's law, died without mercy!* Heb. x. 28. But the doctrine of pardon is a pure doctrine of the gospel, Luke xxiv. 47. Concerning which may be observed,

I. The proof may be given of it, that there is such a thing as a pardon for sin: this is asserted in express words by David; *There is forgiveness with thee*, Psal. cxxx. 4. and by Daniel, *To the Lord our God belong mercies and forgivenesses*, full and free pardon of sin, Dan. ix. 9. It is a blessing provided and promised in the covenant of grace, Heb. viii. 12. it is in the gracious proclamation the Lord has made of his name, Exod. xxxiv. 7. Christ is *exalted to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins*, Acts v. 23. and it is, by his orders, published in the gospel; to which may be added, the numerous instances of it; as of the Israelites, and of David, Manasseh, and of Saul the blasphemer, the persecutor, and injurious person. It is in this way God would have his people comforted, Isai. xl. 1, 2. Matt. ix. 2.

II. The phrases by which the pardon of sin is expressed, and which will serve to lead into the nature of it. 1. By lifting it up, and taking it away; *Blessed is he whose transgression is forgiven;* the Hebrew word, is lifted up, taken off from him, and carried away, Psal. xxxii. 1. Sin lies upon the sinner, and lays him under obligation to punishment, unless it is taken off; and it lies upon the conscience of an awakened sinner, as a burden too heavy for him to bear; and which is taken away by the application of the blood of Christ. II. By the covering of it; *Blessed is he whose sin is covered*, Psal. xxxii. 1. *Thou hast forgiven the iniquity of thy people; thou hast covered all their sin*, Psal. lxxxv. 2. Sin is something impure nauseous, and abominable in the sight of God, and must be covered out of sight; this cannot be done by any thing of man's; not by his righteousness, *Their webs shall not become garments, neither shall they cover themselves with their works*, Isai. lix. 6. Sin is only covered by Christ, whose atonement is the purple canopy in the chariot of the covenant of grace, under which his people ride safe to glory. III. By a non-imputation of it; *Blessed is the man to whom the Lord imputeth not iniquity!* Psal. xxxii. 2, does not reckon it, or place it to his account IV. By a blotting of it out: In such language David prays for the forgiveness of sin; *Blot out my transgressions—and blot out mine iniquities.* Psal. li. 1—9. Isai. xliii. 25. which language is used, either in allusion to the crossing of debt books, drawing a line over them; or to the blotting out of a man's hand writing to a bond or note, obliging to payment of money; hence the phrase of *blotting out the hand writing of ordinances that was against us*, Col. ii. 14. V. By a non-remembrance of it; *And their iniquities will I remember no more!* Heb. viii. 12. Isai. xliii. 25. God forgives and forgets. VI. By making sin, or rather sinners, white as snow; so David prays, *Wash me, and I shall be whiter than snow!* Psal. li. 7. Isai. i. 18.

III. What sins are pardoned. 1. For *quality*; they are called trespasses; every kind and sort of sin. II. For *quantity*; all trespasses, sins, and transgressions are forgiven, Col. ii. 13.

Psal. ciii. 3. Original sin, and all actual sins, which spring from thence; some are more secret, some more open, some lesser, others greater, more daring and presumptuous: some sins of commission, other sins of omission; but all are forgiven; and not only daily failings and infirmities, but all backslidings, revoltings, and partial apostacies.

IV. The causes of the pardon of sin. 1. The *efficient* Cause is God, and not to any creature, angels or men. 1. It is not in the power of men to forgive sin; one man may forgive another an offence, as committed against himself, but not as committed against God; saints ought to forgive one another's offences that arise among them; as God for Christ's sake, has forgiven them, Eph. iv. 32. Col. ii. 13. Ministers can remit sin ministerially and declaratively, but not authoritatively; no man that goes under the name of a priest, or a minister of the word, has a power of absolution, or has authority to absolve men from their sins: all that a true and faithful minister of the gospel can do, is to preach remission of sins in the name of Christ; and to declare, that whoever repent of their sins and believe in Christ, shall receive the forgiveness of them; and which declaration of theirs, God abides by and confirms; and whose sins, in this sense, they remit, they are remitted, John xx. 23. 2. There is nothing a man has, or can do, by which he can procure the pardon of sin, either for himself, or for others; no man by his riches and the multitude of his wealth, can give to God a ransom for himself, or for his brother, make atonement and satisfaction for sin, and obtain the pardon of it; *Riches profit not in the day of wrath.* Nor is pardon procured by *repentance*; they are both gifts of grace; and though given to the same persons, the one is not the cause of the other. The tears the woman, a sinner, shed, and with which she washed Christ's feet, were not shed to procure the pardon of her sins, but flowed from a sense of pardoning love manifested to her, Luke vii. 37—47. Nor is pardon procured by *faith*, as the cause of it; faith does

not obtain it by any virtue of its own, but receives it as obtained by the blood of Christ, Acts x. 43. Nor is it procured by a submission to the ordinance of water baptism: for though the three thousand are directed to be baptised in the name of Christ, for the remission of sins; and Saul was advised by Ananias, to arise, and be baptised, and wash away his sins, yet the meaning is not, as if remission of sin was to be obtained by baptism, or sinners to be cleansed from them by it; but that by means of this ordinance, they might be led to the sufferings, death, and bloodshed of Christ. 3. God can only forgive sin; it is his sole prerogative; it belongs to him, and to no other, Mark ii. 7. This appears from the nature of sin itself. Besides, if there was any other that could forgive sin, then there would be one equal to God; whereas, *Who is a God like unto Him, that pardoneth iniquity?* Mic. vii. 18. 4. Yet all the three Persons, Father, Son, and Spirit, have a concern in it; the Father made an early provision for this blessing; Christ as the Advocate of his people calls for it; and the holy Spirit pronounces the sentence of it, in the conscience. II. The *impulsive* moving cause of pardon, is the sovereign grace and mercy of God, through Christ, Eph. i. 7. Luke i. 77, 78. III. The *meritorious* cause of it, is the blood of Christ, Heb. ix. 14. 1 John i. 7.

V. The effects of pardon, that is, when applied, are, 1. Peace of conscience; a peace that passeth all understanding, and is better experienced than expressed. II. Cheerfulness of spirit: when the Lord says, *Be of good cheer, thy sins are forgiven thee!* cheerfulness takes place; that countenance that looked dejected, smiles; and the bones that were broken, rejoice. III. Comfort of soul; *Speak ye comfortably to Jerusalem; cry unto her, that her iniquity is pardoned!* Isai. xl. 1, 2. IV. Access to God with boldness and confidence, through the blood of Jesus: a soul has a boldness to enter into the holiest of all. V. Attendance on divine worship, with pleasure and delight: this flows from a sense of forgiveness of sin, and is one end of it; *There is forgiveness with thee, that thou mayest*

*be feared*, that is, worshipped; for fear is put for worship, both inward and outward; and especially denotes serving the Lord with reverence, Heb. ix. 14. VI. Love to God and Christ is raised and increased; the poor woman in the gospel loved much, many sins having been forgiven her, Luke vii. 47. VII. Evangelical repentance, and the exercise of it, are much influenced by pardon of sin being applied: faith first looks to Christ, and beholds pardon through him; and then evangelical mourning and repentance follow upon it, Zech. xii. 10. VIII. Thankfulness of soul for such mercy: than which there cannot be a greater, Psal. ciii. 2, 3. Think with what gratitude and thankfulness, a condemned malefactor, just ready to be executed, receives his pardon from the king! with that, and much more, souls, sensible of sin, the demerit of it, and danger by, receive pardon of all their sins, through the blood of Christ, from the King of kings.

VI. The properties of pardon. I. It is an act of God's *free grace;* it is according to the riches of it; that is the plenty of it, which is abundantly displayed in it; and according to the *multitude of his tender mercies*, mercy being richly shewn forth in it, Psal. li. 1. II. It is a point of *justice*; *If we confess our sins, he faithful and just to forgive us our sins*, 1 John i. 9. III. It is a *complete* act; it is a forgiveness of all the sins and trespasses of God's people, not one is left unforgiven; and it is done *simul* and *semel*, together and at once; through the manifestation and application, may be made at different times, as wanted by believers. IV. It is an act that will *never be repealed;* it is one of those gifts of grace which are without repentance: sins are removed from the pardoned sinner, as far as the East is from the West; God has cast them into the depths of the sea, and will never fetch them up again. V. It is one of the chief articles of faith, and blessings of grace; it stands the first of those benefits, on account of which, the Psalmist called upon his soul to bless God for, Psal. ciii. 2, 3.

VII. Answer some questions, relating to pardon of sin; which do not so naturally fall under any of the above heads. 1. Whether any sin is venial or pardonable in its own nature, and does not deserve eternal death? The reason of this question is the distinction the Papists make between venial and mortal sins. There is a difference of sins, some are greater, others lesser; see John xix. 11. yet every sin is *mortal*, or deserving of death: every sin is committed against God, and is objectively infinite, it is a breach of his law, and every disobedience to that has a just recompence of reward, he that offends in one point, is guilty of all. II. Whether any sin will be forgiven in the world to come? The reason of this question is, because it is said of the sin against the Holy Ghost, that it shall *not be forgiven, neither in this world, nor in the world to come*; the meaning of the expression is, that it shall never be forgiven; it is a phrase expressive of endless duration, that that sin shall always remain unpardonable, and does not suppose any thing concerning other sins; and therefore the answer to be returned to the question is, that there will be no forgiveness of any sin at all in the other world. As for the sins of God's people, the remission of them is perfect; and as for others, the door will be shut. III. Whether the sins of pardoned ones will be made known and exposed to others in the day of judgment? I think not; my reasons are because none but their good works are taken notice of in Matt. xxv. because it does not seem consistent with the nature of pardon; pardon of sin is expressed by a covering of it; it is a blotting them as a cloud; and when a cloud is broke to pieces and scattered it can never be collected together any more; the church will now descend from heaven as a bride adorned and prepared for her husband, and it seems quite out of all character, that he should suffer her faults, failings, sins, and transgressions to be exposed on her wedding-day. IV. Whether it is now the duty of saints to pray for the pardon of sin? prayer itself is a moral duty, and incumbent on all, Acts viii. 22. But this comes not up to the question, which is, whether pardoned

sinners should pray for the pardon of sin? to which it may be answered, that either these pardoned ones have a comfortable sense and perception of the pardon of their sins, or they have not; if they have, they have no need, at present at least, to pray even for the manifestation of it, if they have not a comfortable view of it, which is sometimes the case of pardoned ones, as it was of the church when she said, *We have transgressed and rebelled, thou hast not pardoned*, Lam. iii. 42. they will then see it both their duty and interest, Christ has directed to make a daily petition of it, that when we pray that God would give us *day by day our daily bread*, that he would also *forgive us our sins*, Luke xi. 3. 4. so David prayed, *For thy name's-sake, O Lord, pardon mine iniquity, for it is great*, Psal. xxv. 11. so Daniel prayed for himself and others, *O Lord hear, O Lord forgive*, Dan. ix. 19.

## OF JUSTIFICATION.

PARDON of sin, and justification from it, are very closely connected; the one follows upon the other; according to the position of them in some passages of scripture, pardon is first and justification next; as in Acts xiii. 38, 39. and xxvi. 18. Though these are not to be separated, yet they are to be distinguished; and I should choose to consider them, not as distinct parts of the same thing, but as distinct blessings of grace; for though pardon and justification agree in some things, in others they differ. In some things they agree. I. In their *efficient* cause, God; Mark ii. 7. Rom. iii. 30. II. In their *moving* cause, the free grace of God, Eph. i. 7. III. In their *procuring* cause, the blood of Christ. IV. In the *objects* of it the same persons that are pardoned are justified, Rom. iv. 6—8. V. In their *commencement* and *completion*; pardon and justification commence together, and both are finished at once, and are not carried on in a gradual and progressive way, as sanctification is, Acts xiii. 39. VI. In the manner of *actual enjoying* them, which is in a way of receiving, and that by

faith, Rom. v. 1—18. But though they agree in these things, in others they differ. I. Pardon is of men that are sinners, and who remain such, and may be called so, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned. II. Pardon takes away sin from the sinner but does not give him a righteousness, as justification does; pardon takes away the filthy garments; but it is justification that clothes with change of raiment, Zech. iii. 4. III. Pardon frees from punishment, and an obligation to it, as it takes away guilt; *The Lord hath put away thy sin; thou shalt not die*, 2 Sam. xii. 13. but does not entitle to everlasting life, happiness, and glory: that justification does, Tit iii 7. IV. More is required for justification than for pardon; the blood of Christ was sufficient to procure pardon, and did procure it: but to the justification of a sinner, the holiness of the human nature of Christ, the perfect obedience of his life, are and must be imputed. V. The righteousness of Christ, by which men are justified, is the fulfilling of the law; not so pardon; that does not fulfil the law, as righteousness does Rom. x. 4. VI. Pardon lies in the non-imputation of sin; justification in the imputation of righteousness; righteousness is imputed, but pardon is not, Rom. iv. 6, 7. VII. Justification passed on Christ, as the head and representative of his people; but not pardon, he was acquitted, discharged and justified, but not pardoned: such an expression would sound harsh, and be very unwarrantable, 1 Tim. iii. 16. VIII. An innocent person, falsely charged, may be acquitted and justified, when he cannot be said to be pardoned; yea, such who need no pardon, as Adam did not in his state of innocence, and the elect angels in heaven; yet may be said to be justified, that is, declared to be just and righteous: *the doers of the law are justified.*

The doctrine of justification by the righteousness of Christ, is a doctrine of great importance, Gal. i. 6, 7. Luther used to call it, *articulus stantis vel cadentis ecclesiæ*, the article of the church, by which it stands or falls. This doctrine is the

ground and foundation of all solid joy, peace, and comfort, in this life, and hope of eternal glory hereafter.

I. I shall consider the act of justification, and in what sense the word is to be taken. 1. It is not to be understood of instructing men in the scheme and method of justification, whether in a legal or evangelical way.—2. Nor is it to be understood of making men righteous, by infusing righteousness into them; for this is to confound justification and sanctification together, which are two distinct things, 1 Cor. i. 30. The word justify is never used in a physical sense, for producing any real internal change in men; but in a forensic sense, and stands opposed, to a state of condemnation; it is a law-term, and used of judicial affairs, transacted in a court of judicature, Deut. xxv. 1. Prov. xvii. 15. Isai. v. 22. this is the sense of the word whenever it is used in the doctrine under consideration. 3. Justification is to be understood in this doctrine, not of justification before men, before whom men may appear righteous. But of the justification of the persons of men before God; and this is either legal or evangelical; legal, on condition of a person's fulfilling the whole law, which in man's present state and circumstances, is impossible, Rom. ii. 13. Evangelical; which is an act of God's grace accounting and pronouncing a person righteous, through the righteousness of Christ imputed to him, and received by faith, 1 Cor. i. 30. this is the justification we are treating of; concerning which farther observe.

II. The causes of it. The moving cause, is the grace of God; the procuring, meritorious, or material cause of justification, is the righteousness of Christ imputed. At present I shall only attend to the efficient cause of justification, who is God; *It is God that justifies*, Rom. viii. 33. which is marvelous; since, 1. He is the Judge of all the earth, who will do right, and will by no means clear the guilty. The saints can *come to God, the Judge of all*, without fear and dread, Heb. xii. 23, 24. 11. Whose law is the rule by which he judges, and that law broken by men, and yet he justifies them.

God, who judges according to this law, justifies them, Rom. ii. 12. iii. Sin, the breach of the law of God, is commited against him, and is hateful to him, and yet he justifies from it; well might Bildad say, *How then can man be justified with God?* Job xxv. 4. and yet he is. iv. It is that God that justifies, who will not admit of an imperfect righteousness, in the room of a perfect one, and yet he justifies. v. That God who is the Lawgiver, and is able to save and to destroy, who has power to destroy both body and soul in hell, and would be just in so doing, and into whose hands it is a fearful thing to fall, yet he justifies. Now this act of justification, as described to God personally belongs to all the three persons in the Godhead; they are all concerned in it, Father, Son, and Spirit.

First, God the Father; who, in many places where he is spoken of as a justifier, *the justifier of him that believeth in Jesus*, Rom. viii. 35. 1. God the Father contrived the scheme and method of justification. 2. He sent his Son, in the fulness of time, to execute this scheme. 3. A perfect righteousness being wrought out by Christ, God the Father approves of it, is well-pleased with it, and accepts of it as the justifying righteousness of them that believe in Christ. 4. He imputes this righteousness to believers as their own; this is the Father's act of grace, Rom. iv. 6. *Of Him, are ye in Christ Jesus, who of God* (the Father) *is made unto us righteousness*, 1 Cor. i. 30.

Secondly, the Son, the second Person, is concerned in the justification of men; *By his knowledge*, says Jehovah the Father, *shall my righteous Servant justify many*, Isai. liii. 11. 1. Christ, as a divine Person, as he has power to forgive sin, so to absolve and justify from it; he said to the woman taken in adultery, *Neither do I condemn thee!* and to his apostles, *Ye are clean*, every whit clean, free from sin, *through the word I have spoken to you;* the sentence of justification by his blood, Matt. ix. 2. John viii. 11. 2. As Mediator, Christ is the author of that righteous-

ness by which sinners are justified, The Lord our Righteousness, the Sun of righteousness, and the end of the law for righteousness. 3. As the head and representative of his people, they are justified in him; as Adam's natural posterity, sinning in him, were condemned in him; so all Christ's spiritual seed shall be justified, and shall glory. 4. As Christ has wrought out a righteousness for his people, so he actually puts it upon them, clothes them with it: says the church, *He hath covered me with the robe of righteousness.* 5. As it is to faith the righteousness of Christ is revealed, and by faith it is received, hence believers are said to be justified by faith; so this faith, as well as righteousness, is of Christ; as he is the object of it, *Ye believe in God, believe also in me*; so he is the author and finisher of it, John xiv. 1. Heb. xii. 2.

Thirdly, The holy Spirit of God, the third Person, has also a concern in the justification of sinners. 1. He convinces men of righteousness, of their want of righteousness, John xvi. 8. 2. He brings near the righteousness of Christ; not only *externally*, in the ministry of the word; but *internally*, by the illumination of his grace. 3. He works faith in convincing and enlightening persons, to look at the righteousness of Christ; hence he is called the *Spirit of faith*, Col. ii. 13. 4. He bears witness to their spirits, that they are interested in the righteousness of Christ, and are justified by it, which is the meaning of their being justified *in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. vi. 11.

III. The objects of justification; and they are the elect; *Who shall lay any thing to the charge of God's elect? It is God that justifieth!* that is, the elect, Rom. viii. 33. for who else can be meant? 1. Elect men, and not elect angels; whom God predestinates he calls and justifies; and whom he justifies he glorifies, Rom. viii. 30. II. Redeemed ones are the objects of justification; *Being justified freely by his grace, through the redemption that is in Christ Jesus*, Rom. iii. 24. III. Pardoned ones; whose sins are forgiven, they are justified, Rom. iv. 6, 7. IV. Hence it appears, that the objects of

justification are not all men; for, all men are not chosen; they are only a remnant, according to the election of grace; though there is an all that are justified, even all the seed and offspring of Christ, the seed of Israel, on whom the gift of righteousness comes to justification of life, Rom. v. 18. v. Yet they are many, for whom Christ gave his life a ransom; and whose blood was shed for the remission of their sins, Matt. xx. 28. and xxvi. 28. vi. The objects of justification, are described as sinners, and ungodly: *sinners*, Gal. ii. 17. *ungodly*, Rom. iv. 5. So they are, in their ungenerate state; but when converted, they are described as believers in Christ, for the righteousness of Christ, is *unto all, and upon all them that believe*.

IV. The charges or sins, such are justified from. i. They are chargeable with original sin; but God justifies and acquits them from that offence. ii. They are chargeable with impurity of nature, and a want of original righteousness; but God justifies from this charge through the imputation of the holiness of Christ's human nature to them, which is thought, by some divines, to be the law of the Spirit of life in him. iii. They are chargeable with actual sins, before conversion, and those many, and some very heinous; and yet God justifies from them all. The Corinthians were guilty of some of the blackest crimes, and most enormous sins; yet were justified, in the name of the Lord Jesus, and by the Spirit of our God. iv. They are chargeable with a multitude of sins, after conversion; yet all are forgiven, and they are cleansed and justified from them, James iii. 2. Hos. xiv. 4. v. They are justified from all their sins; they that believe in Christ *are justified from all things*; his blood cleanses from all sin, 1 John i. 7. vi. They are justified by the righteousness of Christ, *from all things, from which they could not be justified by the law of Moses*, Acts xiii. 39. vii. God justifies his elect from all charges brought against them, from what quarter soever, and whether true or false. Do saints bring charges one against another? Does the world bring charges against them, as they

frequently do? Every tongue that riseth up in judgement against them God will condemn; for their *righteousness is of me, saith the Lord*, Isai. liv. 17. Does Satan go about the earth to pick up charges? Jehovah rebukes him for them; an instance of this we have in the vision of Zechariah, chap. iii. 1—4.

V. The matter and form of justification.

First, The matter of justification, the righteousness of Christ; every thing else must be removed from it, and denied of it. As, 1. Man's own righteousness, or his disobedience to the law. The reason why a man's own righteousness cannot be the matter of his justification before God, are, 1. Because it is imperfect, and the law will not admit of an imperfect righteousness for justification; *There is not a just man upon earth, that doeth good and sinneth not*, Eccles. vii. 20. 2. If justification was by the works of men, it could not be by grace: but justification is by grace, and therefore not by works; *Being justified freely by his grace*, Rom. iii. 24. 3. If justification was by man's obedience, it would not be by a righteousness without works; whereas the blessedness of justification, lies in the imputation of a righteousness without works, Rom. iv. 6. 4. If justification could be by men's obedience to the law, then there would have been no need of the righteousness of Christ; *If righteousness came by the law, then Christ is dead in vain*, Gal. ii. 21. 5. If justificationcame by the works of men, boasting would be encouraged; whereas, God's design is to prevent it, Rom. iii. 27. 11. Nor is man's obedience to the gospel, as if a new and milder law, the matter of his justification before God. It was a notion, that some years ago obtained, that a relaxation of the law, has been obtained by Christ; but 1. The law is not relaxed, nor is the sanction of it removed. 2. Nor is the gospel a new law. 3. Nor are faith, repentance, and new obedience the terms of it; as doctrines, they are gospel doctrines; as graces they are blessings, and both are provided for in the covenant of grace, Ezek. xxxvi. 26, 27. 4. If these were terms and conditions, required of men, in the

gospel, to be performed by them, the gospel would not be a remedial law: men never will nor can repent of their sins; and faith is not of a man's self. 5. Nor is it true, that God will accept of an imperfect righteousness, whose judgment is according to truth, and can never account that a righteousness, which is not one. III. Nor is a profession of religion, the matter of justification before God; men may have a form of godliness, without the power of it. IV. Sincerity itself in any religion, is not a justifying righteousness. There may be sincerity in a bad religion, as well as in a good one. But taking sincerity in the best sense, as a grace of the Spirit of God; it belongs to sanctification, and is not the whole, nor any part of justifying righteousness. V. Nor faith the *to credere*, or act of believing; this is by some, said to be imputed for righteousness; but is not so; for, 1. Faith, as a man's act, is his own, Hab. ii. 5. Matt. ix. 22. James ii. 18. whereas, the righteousness by which a man is justified, is not his own, but another's. 2. Faith is imperfect; whereas, a righteousness to justify must be perfect. 3. Faith is not everlasting; it will be changed into vision; but the righteousness by which sinners are justified before God, is *everlasting righteousness*, Dan. ix. 24. 4. Faith and righteousness are manifestly distinguished; *The righteousness of God is revealed from faith to faith*, and therefore faith cannot be that righteousness. 5. Something else, and not faith, is said to be that by which men are made righteous, and justified; as *the obedience of one*, Rom. v. 9. 19. 6. The passages produced to establish this notion, that faith is a man's righteousness, are insufficeint; *Abraham believed God, and it was counted unto him for righteousness*, Rom. iv. 3. Now this cannot be understood of the act of Abraham's faith, but of the object of it: the same *it* which was imputed to Abraham for righteousness, is imputed to all those who believe in God, who raised up Christ from the dead, verse 22—24. VI. Nor is the whole of sanctification the matter of justification; these two are distinct things, and not to be confounded.

But that for the sake of which, a sinner is justified before God, is the righteousness of Christ; and which is, 1. Not his essential righteousness, as God, for this would be to deify the saints. 2. Nor his righteousness, integrity, and fidelity, which he exercised in the discharge of his mediatorial office; which was personal, and respected himself. 3. Nor does it consist of all the actions and works he did here on earth, nor of what he is doing in heaven; it wholly consists of those he wrought in his state of humiliation here on earth, yet not all of these. But, 4. What he did and suffered in their nature on earth, and in their room and stead, and as their substitute and representative, commonly called his active and passive obedience; to which may be added the purity and holiness of his nature, and which altogether made up the *righteousness of the law*, which was fulfilled by him, as their head and representative, Rom. viii. 4. all which meet in Christ, the representative of his people, in whom they are justified. 1. Holiness of nature; this not only fitted him for his work, but made him suitable to us. 2. The obedience of Christ's life, commonly called his active obedience, which was sinless and perfect. Some suppose that Christ was obliged to this obedience for himself as a creature, and that it is unnecessary to his people, because his sufferings and death are sufficient for their justification. But, 1. Though the human nature of Christ being a creature, and so considered, was subject to a law, and obliged to obedience; yet it was not obliged to a course of obedience in such a low, mean, and suffering state: this was voluntary. 2. Without the active obedience of Christ, the law would not be satisfied, the language of which is, *Do and live.* 3. It is by a righteousness that men are justified; *This shall be our righteousness, if we observe to do, &c.* Deut vi. 25. 4. It is expressly said, that *by the obedience of one shall many be made righteous*, Rom. v. 19. which cannot be meant of the sufferings and death of Christ; because properly speaking, they are not his obedience but the effect of it. 5. The reward of life is not promised to suffering, but to doing; the

law says, *Do this and live;* it promises life, not to him that suffers the penalty, but to him that obeys the precept; "there never was a law," as Dr. Goodwin observes, "even among men, either promising or declaring a reward due to the criminal because he had undergone the punishment of his crimes." 3. Nevertheless the sufferings and death of Christ, or what is commonly called his passive obedience, are requisite to our justification before God. For, 1. Without these the law would not be satisfied, and all its demands answered. For, 2. The law, in case of disobedience to it, threatened with death, and death is the just wages and due merit of sin; and therefore this must be endured. 3. The justification of a sinner is expressly ascribed to be by the blood of Christ, which is put for the whole of his sufferings and death, Rom. v. 9. 4. Justification proceeds upon redemption, *being justified freely by his grace through the redemption that is in Christ Jesus*, Rom. iii. 24. 5. It is upon the foot of Christ's satisfaction, that justification takes place; his death is a sweet smelling savour to God, Col. i. 20. Rom. v. 10. 6. The complete justification of a sinner, does not seem to be finished by Christ until his resurrection, after his obedience, and sufferings of death; for he *was delivered for our offences, and was raised again for our justification*, Rom. iv. 25. In short, the righteousness by which we are justified, as Dr. Ames says, "is to be sought from his whole obedience."

Secondly, The form of it, is imputation. The manner in which the righteousness of Christ is made over to a sinner, and it becomes his, is by imputing it to him; *Unto whom, God imputeth righteousness without works*, Rom. iv. 6. The words used in Hebrew and Greek, signify to reckon, repute, estimate, attribute, and place something to the account of another; as when the apostle said to Philemon, concerning Onesimus, If he hath wronged thee, or oweth thee ought, put that on my account, let it be reckoned, or imputed to me. That it is by the righteousness of Christ, imputed to his people, is clear when it is observed, 1. That those whom God justifies, are,

in themselves, ungodly; for God *justifieth the ungodly*, Rom. iv. 5. if ungodly, then without righteousness; and if without a righteousness, then, if they are justified, it must be by a righteousness placed to their account. 2. They that are justified, are justified either by an inherent, or by an imputed righteousness; not by an inherent one, for that is imperfect; then it must be by one imputed to them, for there remains no other. 3. The righteousness by which any are justified, is the righteousness of another, Phil. iii. 9. Now the righteousness of another cannot be made a man's, any other way than by imputation. 4. The same way that Adam's sin, became the sin of his posterity, or they were made sinners by it, the same way Christ's righteousness becomes his people's: the former is by imputation, and so the latter, Rom. v. 19. 5. The same way that the sins of Christ's people became his, his righteousness becomes their's Now their sins became Christ's by imputation only, 2 Cor. v. 21. Now there are several things which are said of this imputed righteousness of Christ, which serve greatly to recommend it; as,—That it is called *the righteousnesss of God*, Rom. i. 17. and iii. 22. *the righteousness of One*, Rom. v. 18. *the obedience of One*, Rom. v. 19. *the righteousness of the law*, Rom. viii. 3. *the righteousness of faith*, Rom. iv. 13. *the gift of righteousness*, and *the free gift*, and *the gift by grace*, Rom. v .15—17. *a robe of righteousness*, Isai. lxi. 10. Rev. i. 13. and the *wedding garment*, Matt. xxii. 12.

IV. The effects of justification by the righteousness of Christ may be next considered, which are as follow.—1. An entire freedom from all penal evils, in this life and in that which is to come. 2. Peace with God, Rom. v. 1. a comfortable sense and perception of an interest in the righteousness of Christ, which brings peace and quietness. 3. Access to God through Christ, we have boldness and access by faith into this grace wherein we stand, access to God as the God of grace on a throne of grace. 4. Acceptance with God through Christ follows upon justification by his righteousness; acceptance both of persons and services; first of persons and then

of services. 5. The well-being of God's people here and hereafter depends upon their justification, and is a consequent of it; *Say ye to the righteous*, one that is justified by the righteousness of Christ, *that it shall be well with him*, Isai. iii. 10. it is well with the justified ones in life; and it is well with him at judgment, he has a righteousness that will answer for him in that time to come: and he shall have an abundant entrance into the everlasting kingdom and glory of our Lord Jesus Christ; and it will be well with him to all eternity; he that is righteous will then be righteous still, and ever continue so, and shall go into everlasting life.—6. Glorying, or boasting is another effect of justification; not in a man's self, but in this, that he is of God, made to them righteousness, 1 Cor. i. 30. 7. Justified ones have an undoubted title to eternal life, Rom. v. 18. Tit. iii. 7. For, 8. Certainty of salvation may be concluded from justification, *Whom he justified, them he also glorified*, Rom. viii. 30.

VII. The properties of justification.—1. It is an act of God's grace, of pure grace, without any consideration of merit, worthiness, and works of men. 2. It is an act of *justice*, as well as of grace; God is *just, and the justifier of him that believeth in Jesus*, Rom. iii. 26. 3. It is *universal*, as to *persons sins* and *punishment*: as to *persons*, all the seed of Israel are justified, with respect to *sins*, they are justified from all sins whatever, and as to *punishment*, they are entirely secure from it, even to the least degree. 4. It is an *individual* act, done at once, and admits of no degrees. 5. It is *equal* to all or all are alike justified, that are justified, price of redemption is the same, the precious blood of Christ, the weakest believer is as much justified, as the strongest believer. 7. Though by the act of justification, persons are freed from sin, and from obligation to punishment for it, sin is not thereby taken out of them. 8. Through justification by the righteousness of Christ, neither the law is made void and of none effect, nor is the performance of good works discouraged, nor does this

doctrine discourage duty, but animates to it; and is to be constantly preached for this end, *That they which have believed in God, might be careful to maintain good works*, Tit. iii. 7, 8.

## OF ADOPTION.

I HAVE treated already, of adoption as an immanent act of the divine will and shall therefore now consider it as openly bestowed upon believing in Christ, and as manifested, applied and evidenced by the Spirit of God.

I. I shall consider, in what sense believers are the sons of God; which is by adoption. There is a civil and a religious adoption. A civil adoption has obtained among all nations; among the Egyptians, so Moses was adopted by Pharaoh's daughter; and among the Hebrews, so Esther by Mordecai; and it obtained much among the Romans, to which, as used by them, the allusion is in the New Testament in a religious sense; it is sometimes used of the whole people of the Jews, to whom belonged the adoption, Rom. ix. 4. and at other times, of some special and particular persons, both among Jews and Gentiles; for of the former, all were not the children of God; and of the latter, if they were believers in Christ, they were Abraham's spiritual seed, *and heirs according to the promise*, Gal. iii. 26—29. Between civil and spiritual adoption, in some things there is an argreement, and in some things a difference. 1. In some things they agree.—1. In the name and thing *uiothesia* a putting among the children; so spiritual adoption is called, Jer. iii. 19. 2. As civil adoption is of one to an inheritance, who has no legal right to it; so is special and spiritual adoption. 3. Civil adoption is the voluntary act of the adopter. Among the Romans, when a man adopted one for his son, they both appeared before a proper magistrate, and the adopter declaring his will and pleasure to adopt the person presented, he consented to it. Special and spiritual adoption, is an act of the sovereign good-will

and pleasure of God. 4. In civil adoption, the adopted took and bore the name of the adopter: so the adopted sons of God have a new name. 5. Such who are adopted in a civil sense, are taken into the family of the adopter, and make a part of it, so those who are adopted of God, Eph. iii. 15, 19. 6. Persons adopted in a civil sense, as they are considered as children, provision is made for their education, their food, their clothing, their protection, and attendance, and for an inheritance and portion for them: all the children of God, his adopted ones, are taught of God, they are trained up in the school of the church, and are fed with hidden manna. 7. Such as are adopted by men, come under the power, and are at the command of the adopter, and are under obligation to perform all the duties of a son to a parent, *A son honoureth his father If I then be a father, where is mine honour?* Mal. i. 6. II. In some things civil and spiritual adoption differ.—1. Civil adoption could not be done without the consent of the adopted, his will was necessary to it. Among the Romans the adopter and the person to be adopted, came before a proper magistrate, and in his presence the adopter asked the person to be adopted, whether he was willing to be his son; and he answered, *I am willing.* But in spiritual adoption, it may be said as of every other blessing of grace, that it is not of him that willeth. 2. Civil adoption was allowed of, and provided for the relief and comfort of such who had no children, and to supply that defect in nature; but in spiritual adoption this reason does not appear; God did not adopt any of the sons of men for want of a son and heir; he had one, and in a higher class of sonship than creatures can be. 3. In civil adoption there are generally some causes and reasons in the adopted, which influence and move the adopter to take the step he does. Moses was a goodly child, which, moved the daughter of Pharaoh to take him up out of the water, Esther was also a fair and beautiful maid, and besides was related to Mordecai, which were reasons why he took her to be his daughter: but in divine adoption,

there is nothing in the adopted that could move the adopter to bestow such a favour. There were so many objections to their adoption, and so many arguments against it, and none for it in themselves, that the Lord is represented as making a difficulty of it, and saying, *How shall I put them among the children?* Jer. iii. 19. 4. In civil adoption, the adopter, though he takes one into his family, and makes him his heir, he cannot give him the nature of a son, but the divine adopter makes his sons partakers of the divine nature. 5. Persons adopted in a civil sense cannot enjoy the inheritance whilst the adoptive father is living, but in spiritual adoption the adopted enjoy the inheritance, though their father is the everlasting and everliving God. 6. In some cases civil adoption might be made null and void; as among the Romans, when against the right of the pontifex, and without the decree of the college; but spiritual adoption is never made void on any account.

There is a difference also between adoption and regeneration, though divines usually confound these two together. Adoption is before regeneration; the one is an act of God's will in eternity, the other is an act and work of his grace in time; the one is the cause, the other the effect; men are not adopted because regenerated, which would seem unnecessary, but they are regenerated because adopted; *because ye are sons, God hath sent forth the Spirit of his Son into your hearts*, Gal. iv. 6.

II. The *efficient* cause, God; none can adopt any into the family of God, but God himself; but he can do it, who says, *I will be his God, and he shall be my Son*, Rev. xxi. 7. 1. God the Father; *What manner of love the Father hath bestowed upon us, that we should be called the sons of God*, 1 John iii. 2. Eph. i. 11. it is one of the spiritual blessings of the covenant; *I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty!* 2 Cor. vi. 18. 2. The Son of God has a concern in adoption; for, *as many as received him,*

*to them gave he power to become the sons of God*, John i. 12. It is *the Son who makes free;* that is, by making them children; for the children only are free; not servants, John viii. 36. 3. The Spirit of God has also a concern in adoption; the sons of God are described as *born of God*, John i. 13. for *except a man be born of water and of the Spirit*, that is, of the grace of the Spirit comparable to water, *he cannot enter into the kingdom of God*, John iii. 5. Moreover, it is the Spirit who witnesses the truth of adoption; *For because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father* Rom. viii. 15, 16. Gal. iv. 6. *As many as are led by the Spirit of God, are the sons of God.* II. The *moving* cause of adoption, is the love, grace, free-favour and Good will of God. There was nothing in the creature that could move him to it; but all the reverse,

III. The *objects* of Adoption. And they are such who are the objects of the love of God; for since Adoption flows from the love of God, such who are the children of God must be interested in it.

IV. The nature and excellency of this privilege. 1. It is an act of *surprising* and *distinguishing* grace; it will appear so, when the adopter and the adopted are put in a contrast; the adopter is the King of kings and Lord of lords, they are by nature, lost and undone, poor and miserable, beggars and bankrupts, the foolish things of this world, and things that are not. 2. It is a blessing of grace, which *exceeds* other blessings a man may be redeemed out of a state of slavery, and acquitted from high crimes laid to his charge, and yet not be a king's son, 3. It is a blessing of grace, which makes men exceeding *honourable*. David observed, that it was no light thing to be a king's son-in-law; it certainly cannot be, to be a son of the King of kings; it makes a man more honourable than Adam was in his state of honour, and than the angels are in their high estate in heaven. 4. It brings men into the *highest connections* alliances, relations, and offices; such are the brethren of Christ, fellow citizens with the saints, and kings

and priests unto God. 5. The *inheritance* they are adopted to *transcends* all others; it is a most comprehensive one; *He that overcometh, shall inherit all things; and I will be his God, and he shall be my Son*, Rev. xxi. 7. 6. All other inheritances are subject to corruption, and liable to be lost; but this is an incorruptible crown that fadeth not away. 7. Adoption is a blessing and privilege that always continues. The love of God which is the source of it, always remains. Union with Christ is indissoluble: the Spirit, as a Spirit of adoption abides forever: the children of God may be corrected for their faults, but never turned out of doors, nor disinherited, much less unchilded, which is impossible.

V. The effects of adoption. 1. A *share* in the *pity*, compassion, and care of God, their heavenly Father, *If a son*, &c. Luke xi. 11—13. 2. *Access* to *God* with boldness; they can come to him as children to a father, use freedom with him, tell him all their complaints and wants. 3. *Conformity* to the *image* of Christ, the first born among many brethren. 4. The Spirit of adoption, given to testify their sonship to them, Gal. iv. 6. 5. *Heirship*; for *if children, then heirs, heirs of God, and joint-heirs with Christ*, Rom. viii. 17. heirs of the grace of life, for which they are made meet by the grace of God.

## OF THE LIBERTY OF THE SONS OF GOD.

Among the several effects, or privileges of adoption, *liberty* is one, and a principal one; and requires to be treated of particularly and distinctly; *If the Son shall make you free, ye shall be free indeed*, John viii. This is called, *the glorious liberty of the children of God*, Rom. viii. 21.

I. The liberty of grace; which lies, 1. In a freedom from sin, Satan, and the law. 1. From *sin;* it is a liberty not to sin; but from it: liberty to sin is licentiousness, and cannot be that liberty wherewith Christ makes free. 2. From the *power* of *Satan*, who has usurped a dominion over the sons of men, and leads them captive at his will, until the Spirit of God comes and dispossesses him, and turns men from the

power of Satan to God. 3. From the *law*, and from the bondage of it. From the moral law, as a covenant of works, obliging to work for life; but not from it as a rule, walk, and conversation; from it as the ministration of Moses; but not from it as in the hands of Christ. 2. Christian liberty, consists in a freedom from all traditions of men; such as those of the Pharisees among the Jews, which were before the times of Christ, Matt. xvi. 1—6. and such as among heathens, and false teachers, which the apostles exhorts to beware of, and calls philosophy and vain deceit, Col. ii. 8, 20—23. and such as the unwritten traditions of the Papists, respecting their hierarchy; doctrines and practices, which have no foundation in the word of God. 3. Christian liberty lies in the free use of the creatures, which God has provided for food and nourishment: Peter, by the vision, was taught to call nothing common and unclean: we may be persuaded with the apostle Paul, that there is nothing common and unclean of itself; but that every creature of God is good, and nothing to be refused, if it be received with thanksgiving. The injunction by the synod of Jerusalem, to abstain from blood, and things strangled, was only *pro tempore*, for the peace of the churches, till things could be settled in them, between Jews and Gentiles, to mutual satisfaction. 4. Another part of christian liberty, respects things indifferent; for the *kingdom of God*, true, real religion, and godliness *is not meat and drink*; it does not lie in what a man eats, or drinks, or wears, provided, moderation, decency, and circumstances, are attended to, Rom. xiv. 17. Care should be taken, on the one hand, lest such things should be reckoned indifferent, which are not so; and on the other hand, such as are indifferent, should not be imposed as necessary. 5. Christian liberty lies in the use of gospel ordinances which God has enjoined, it is a privilege to come to mount Zion, the city of the living God; to have a place and a name in the church of Christ; to be of the family and houshold of God, and partake of the provisions which are there made for spiritual refreshment. Christian liberty

does not lie in a neglect of gospel ordinances, or in an attendance on them at will and pleasure; men are not to come into a church, and go out when they please, or attend an ordinance now and then, or when they think well: this is not liberty, but licentiousness. The ordinances of Christ, particularly the supper, are perpetual things, to be observed frequently and constantly, unto the second coming of Christ. 6. Christian liberty lies in worshipping God according to his word, and the dictates of conscience, without the fear of men, which indulged, brings a snare, and leads to idolatry, superstition, and will-worship. The apostles, martyrs, and confessors, in all ages chose rather to suffer imprisonment, confiscation of goods, and death itself, than part with this branch of christian liberty. 7. Another glorious part of christian liberty, is freedom of access to God, through Christ the Mediator, under the influence of the blessed Spirit, Eph. ii. 18. 8. It also lies in a freedom from the fear of death, both corporal and eternal: the believer can sit and say, O death where is thy sting! O grave where is thy victory!

II. The liberty of glory, or that which the sons of God will be possessed of in the world to come; and this will be entirely perfect.

The author, or *efficient* cause, of this liberty, is Christ: it is a liberty with which Christ has made his people free, Gal. v. 1. it is of his procuring, he has obtained it with the price of his blood, by which he has redeemed them from sin, Satan, and the law.

The *instrumental* cause, or the means by which liberty is conveyed to the sons of God, is the word of God, the truth of the gospel; which is not only a proclamation of this liberty made by Christ, the great Prophet, in the church, and by his apostles, and ministering servants; and was prefigured by the jubilee. But is the means, attended with the Spirit and power of God, of freeing souls from the bondage they are in by nature, and when first under a work of the law; *Ye shall know the truth, and the truth shall make you free*, John viii. 32.

Both from the nature of this liberty, and from the influence the spirit of God has in it, it may be with great propriety called *spiritual* liberty; as well as from its having its seat in the spirits, or souls of men; and may be distinguished from corporeal liberty, and from civil liberty. It is a *real* liberty and not a shadow, an appearance of one; If the Son make you free, ye shall be free *indeed*: and it is *perpetual*; such who are once made free, shall never more come into a state of bondage.

## OF REGENERATION.

CONCERNING regeneration, the following things may be inquired into.

I. What regeneration is, or what is meant by it, the nature of it; it may be the better understood by observing the phrases, and terms, by which it is expressed. 1. It is expressed by being *born again*, which regeneration properly signifies; see John iii. 3, 7. and this supposes a prior birth, a first birth, to which regeneration is the second: the birth is of sinful parents, and in their image; the second birth is of God; the first birth is of corruptible, the second birth of incorruptible seed; the first birth is in sin, the second birth is in holiness; by the first birth men are unclean, by the second birth they become holy; the first birth is of the flesh, the second birth is of the Spirit; by the first birth men are foolish and unwise, by the second birth they become wise unto salvation; by the first birth men are children of wrath, at the second birth they appear to be the objects of the love of God. 2. It is called a being *born from above*, John iii. 3, 7. The author of this birth is from above; the grace given in regeneration is from above, John iii. 27. such that are born again, are partakers of the heavenly and high calling of God in Christ Jesus, 1 Pet. i. 3, 4. 3. It is commonly called the *new birth*, and with great propriety; since the washing of regeneration and the renewing of the holy Ghost, are joined together as meaning the same thing; and what is produced in regeneration is called the new crea-

ture and the new man, Tit. iii. 5. Eph. iv. 24. it is a new man, in distinction from the old man, or the principal of corrupt nature, which is as old as a man is. In this new man, are new eyes to see with; to some God does not give eyes to see divine and spiritual things; but to regenerated ones he does; they have a seeing eye, made by the Lord, Deut. xxix. 4. New ears to *hear* with, Matt. xiii. 16, 17. new hands to *handle* and *work* with; new feet to *walk* with, to flee to Christ, the city of refuge, to run and not be weary, and to walk and not faint. 4. Regeneration is expressed by being *quickened; You hath he quickened*, Eph. ii. 1. Previous to regeneration, men are dead whilst they live; dead in a moral sense: Christ is the resurrection and life unto them, and the spirit of life, from Christ, enters into them. So the spirit of God breaths on dry bones, and they live, and breathe again. Prayer is the spiritual breath of a regenerate man; Behold he prayeth. A regenerate man pants after Christ; sometimes these breathings and desires are only expressed by signs and groans; yet if a man groans, it is plain he is alive. There are in a regenerate man, cravings after spiritual food; a spiritual taste for spiritual things; the word of Christ is sweeter to their taste, than honey, or the honey comb. 5. Regeneration is signified by *Christ being formed in the heart*, Gal. iv. 12. his image is enstamped in regeneration; yea, Christ himself lives in them; *Not I*, says the apostle, *but Christ lives in me*. 6. Regeneration is said to be a *partaking of the divine nature*, 2 Pet. i. 4. In regeneration there is that wrought in the soul, which bears a resemblance to the divine nature, in spirituality, holiness, goodness, kindness, &c. and therefore is so called. 7. There are also several terms, or words, by which the grace of regeneration is expressed; as by *grace* itself, 1 Pet. i. 3. It is called *spirit*, John iii 6. It is also signified by *seed*, 1 John iii. 9. *Whosoever is born of God—his seed remaineth in him*; as seed contains it virtually, all that after proceeds from it, the blade, stalk, ear, and full corn in the ear; so the first principal of grace implanted in the heart,

seminally contains all the grace which afterwards appears, and all the fruits, effects, acts, and exercises of it.

II. The springs and causes of regeneration; efficient, moving, meritorious, and instrumental.

First, The *efficient* cause of it. 1. Not man; he cannot regenerate himself; his case, and the nature of the thing itself, shew it; and it is indeed denied of him. 1. The case in which men before regeneration are, plainly shews that it is not, and cannot be of themselves; they are quite ignorant of the thing itself. 2. The nature of the work clearly shews that it is not in the power of men to do it; it is represented as a *creation;* it is called a new creature, the workmanship of God created in Christ, the new man after God, created in righteousness. Now creation is a work of almighty Power: it is spoken of as a *resurrection* from the dead; this requires a power equal to that which raised Christ from the dead, and is done by the same. Its very name, *regeneration*, shews the nature of it, and clearly suggests, that it is not of the power of man to effect it: as men contribute nothing to their first birth, so neither to the second. It is an *implantation* of that grace in the hearts of men, which was not there before; faith is one part of it, said to be not of ourselves, but the gift of God. He who sits upon the throne, and says, *Behold I make all things new.* To say no more, it is a *transforming* of men, by the renewing of their minds, making them other men than they were before; the change of an Ethiopian's skin, and of the leopard's spots, is not greater, nor so great, as the change of a man's heart, which indeed is not a change of the old man or corruption of nature, which remains the same; but the production of the new man, or a new principle, which was not before. 3. Regeneration is expressly denied to be of men; it is said to be not of blood, the blood of circumscision, which availeth not any thing, but a new creature is of avail, when that is not. Wherefore, II. The *efficient* cause of regeneration is God only; hence so we often read, *which were born of God*, and *whosoever and whatsoever is born of God*, John i. 13;

1. God the Father, who is the Father of Christ; he as such begets men again according to his abundant mercy, 1 Pet. i. 3. 2. The Son has also a concern in regeneration, and so great a concern, that they who are born again are said to be born of him, that is, Christ; for no other is spoken of in the context, 1 John ii. 29. It is by virtue of his resurrection that they are begotten to a lively hope of the heavenly inheritance, 1. Pet. i. 3, 4.—3. The holy spirit of God is the author of regeneration, and to him it is ascribed by our Lord; *Except a man be born of water and of the spirit*, John iii. 5. By water is not meant the ordinance of water baptism, that is never expressed by water only, without some other word with it in the text or context which determines the sense; nor is regeneration by it; Simon Magus was baptized, but not regenerated; regeneration ought to precede baptism: but the grace of the Spirit is meant by water, so called from its cleansing and purifying use.

Secondly, The *impulsive* cause, is the free grace, love, and mercy of God; *God, who is rich in mercy, for his great love wherewith he loved us, hath quickened us*, Eph. ii. 4, 5. It is *according to his abundant mercy, God hath begotten us again unto a lively hope*, 1. Pet. i. 3. What were there in the three thousand, some of whom had been concerned in the death of Christ, converted under Peter's sermon? what were in the jailor, who had just before used the apostles in a cruel manner? what were there in Saul, the blasphemer, persecutor, and injurious person, between these characters and his obtaining mercy? no, it is not according to the will and works of men that they are regenerated, but God, *of his own will begat he us*, James i. 18.

Thirdly, The resurrection of Christ from the dead is the *virtual* or *procuring* cause of it; there is a power of virtue in Christ's resurrection, which has an influence on our regeneration. Christ's resurrection was his first step to his glorification, so is regeneration to seeing and entering into the kingdom of God.

Fourthly, The *instrumental* cause of regeneration, if it may be so called, are the word of God, and the ministers of it; hence, regenerate persons are said to be *born again by the word of God, &c.* 1 Pet. i. 23. and again, *of his own will begat he us with the word of truth*, James i. 18. Though ministers of the gospel are not only represented as ministers and instruments by whom others believe, but as spiritual fathers; *though you have ten thousand instructors in Christ*, says the apostle to the *Corinthians*, *yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel;* so he speaks of his son Onesimus, whom he had *begotten in his bonds*, Philem. 10. It seems plain that the ministry of the word is the vehicle in which the spirit of God conveys himself, and his grace into the hearts of men; *receive ye the Spirit*, says the apostle, *by the works of the law, or by the hearing of faith*, Gal. iii. 2.

III. The *subjects* of regeneration are next to be enquired into, or who they are God is pleased to bestow this grace upon. These are men, and not angels; good angels have no need of regeneration: the evil angels never will have any share in it. They are men, God regenerates, and not brutes, nor stocks nor stones. Those whom the apostle speaks of as *begotten again into a lively hope*, are first described as *elect according to the fore knowledge*, 1 Pet. i. 2, 3.

IV. The effects of regeneration, or the ends to be answered, and which are answered by it, and which shew the importance and necessity of it. 1. A principal effect of it; or, if you will a concomitant of it, is a *participation of every grace* of the Spirit. The grace of repentence then appears; the stony, hard, obdurate, and impenitent heart being taken away, and an heart of flesh, susceptible of divine impressions being given; on which follow, a sense of sin, sorrow for it after a godly sort. *Faith* in Christ which is not of a man's self, but the gift of God, and the operation of the Spirit of God, is now given and brought into exercise; which being an effect, is an evidence of regeneration; for *whosoever believeth that Jesus is*

*the Christ*, and especially that believes in Christ, as his Saviour and Redeemer, *is born of God*, 1 John v. 1. and such have *hope* of eternal life by Christ. Regenerated persons have their hearts circumcised, which is but another phrase for regenerating grace, *to love the Lord their God with all their heart and soul*, Deut. xxx. 6. and by this it is known, that they *have passed from death to life, because they love the brethren*, 1 John iii. 14. In short, regenerate persons are partakers of all the fruits of the Spirit; and they are blessed with such measures of grace and spiritual strength, as to be able to resist sin and Satan, and to overcome the world, and every spiritual enemy; *For whosoever is born of God, overcometh the world: he that is begotten of God, keepeth himself* from Satan, 1 John v. 4, 18. 2. *Knowledge*, and actual enjoyment of the several blessings of grace, follow upon regeneration. Now it is that an awakened sinner has the application of pardoning grace and mercy. God blesses his people with peace, with peace of conscience, flowing from the blood, righteousness, and sacrifice of Christ. 3. Another effect of regeneration is, a fitness and capacity for the performance of good works. In regeneration men are *created in Christ Jesus unto good works*, Eph. ii. 10. such who are born again, are sanctified and meet for the Master's use, *and prepared unto every good work*, 2 Tim. ii. 21. whereas, an unregenerate man is to every good work reprobate. God has promised to put his Spirit in his people, to *cause them to walk in his statutes, and to keep his judgments, and do them*, Ezek. xxxvi. 27. A very heathen could say, "Whatever good thing thou dost, ascribe it to God." 4, Regeneration gives a meetness for the kingdom of God; without this, no man can see, nor enter into it, John iii. 3, 5. Unregenerate men have not the proper qualifications for the church of God, and the ordinance of it; these particularly, are faith and repentance; these are required to a person's admission to baptism, Matt. iii. 2—8. Acts. ii. 38. and viii. 12—37. and so to the ordinance of the Lords supper; *Let a man examine himself, and so let him eat*, 1 Cor. xi. 28.

V. The properties of regeneration; and which may serve to throw more light on the nature of it.—1. Regeneration is a *passive* work, or rather, men are passive in it; men no more contribute to their spiritual birth, than infants do to their natural birth. 2. It is an *irresistible* act of God's grace; no more resistance can be made unto it, than there could be in the first matter to its creation; it is of the will of God, the Spirit, in regeneration, is like *the wind which bloweth where it listeth*, John iii. 8. 3. It is an act that is *instantaneously* done, at once; for indeed one man cannot be said to be more regenerated than another, though he may be more sanctified. 4. As it is done at once, so it is *perfect*; some persons speak of a regenerate and an unregenerate part in men; and that they are partly regenerate and partly unregenerate. I must confess I do not understand this; the whole old man is unregenerate, he remains untouched, and the new man is wholly regenerate, no unregenerate part in him; there is no sin in him, nor done by him, he cannot commit sin. 5. The grace of regeneration can *never be lost*; once regenerated and always so; such are kept by the power of God, through faith, unto salvation, 1 Pet. i. 3—5. 23. To which may be added,—6. An *adjunct* which always accompanies regeneration, a spiritual warfare between the old and the new man, the principle of sin, and the principle of grace; the flesh lusting against the spirit, and the spirit against the flesh; the law in the members, warring against the law of the mind; which are, as it were, a company of two armies engaged in war with each other, which always issues in a victory on the side of the new creature.

## OF EFFECTUAL CALLING.

Effectual Calling may be distinguished from Regeneration, taken more strictly, for the first infusion and implantation of grace in the heart; yet it is closely connected with it,

and the consideration of it naturally follows upon it. Concerning it, the following things may be observed.

I. What it is, and the nature of it. It is not of a *civil* kind, of which there are various sorts; as a call to an *office* in state; so Saul and David were called to take upon them the government of the people of Israel: nor a call to do some particular service, as Bezaleel was called to devise and do some curious work for the tabernacle, and Cyrus was raised up, and called from a far country, to let the captive Jews go free. Every ordinary occupation, men are brought up in, is a calling; hence the apostle says, *Let every man abide in the same calling wherein he is called*, 1 Cor. vii. 20. 24. The calling now to be treated of, is of a *religious* kind; and of which also there are various sorts; as a call to an *ecclesiastical* office, so Aaron and his sons were called to officiate in the priesthood; for *no man taketh this honour to himself, but he that is called of God, as was Aaron*, Heb. v. 4. so the twelve disciples of Christ were called to apostleship; and Paul, a servant of Christ, is said to be called to be an apostle. There is likewise an *universal* call of all men, to serve and worship the one true and living God; this call is made by the light of nature, displayed in the works of creation, which demonstrate the Being of God; and by the law of nature, written on the hearts of all men; besides this there is a more special and particular call of men, and not so general, and is either *external* or *internal*: the *external* call is by the ministry of the word; by the ministy of the prophets under the Old Testament, of John the Baptist, the forerunner of Christ, of Christ himself in human nature, and of his apostles under the New; and of all succeeding ministers in all ages. The *internal* call is by the Spirit and grace of God to the hearts and consciences of men; as this *external* call is a matter of moment, it is necessary to be a little more large and explicit upon it. 1. This may be considered either as a call to saints, to such who have a work of grace already begun in them; and to such it is a call, not only to the means of grace, but to partake of the blessings of grace; and these as labouring under a sense of sin, and under a spirit of bondage, to come

to Christ for rest, peace, pardon, life, and salvation, Matt. xi. 28. such were the three thousand converts under Peter's sermon, and the jailor, who were under a previous work of the Spirit of God, but then it is not a call to them to regenerate and convert themselves, of which there is no instance; and which is the pure work of the Spirit of God: nor to make their peace with God, which they cannot make by any thing they can do; and which is only made by the blood of Christ: nor to get an interest in Christ, which is not gotten, but given; nor to the exercise of evangelical grace, which they have not, and therefore can never exercise; nor to any spiritual vital acts, which they are incapable of, being natural men and dead in trespasses and sins. Nor is the gospel-ministry an offer of Christ, and of his grace and salvation by him, which are not in the power of the ministers of it to give, the gospel is a proclamation of the unsearchable riches of grace. Yet there is something in which the ministry of the word, and the call by it, have to do with unregenerate sinners; they may be, and should be called upon, to perform the natural duties of religion: to a natural faith, to repent of sin committed, to pray to God for forgiveness, as Simon Magus was directed by the apostle to attend the outward means of grace, to read the holy scriptures, which have been the means of the conversion of some; to hear the word, and wait on the ministry of it, which may be blessed unto them, for the effectual calling of them. It is a part of the ministry of the word to lay before men their fallen, miserable, lost and undone estate by nature; to inform them of their incapacity to make atonement, and they are to be made acquainted, that salvation is alone by Christ, the fulness, freeness, and suitableness of this salvation, are to be preached before them; and the whole to be left to the Spirit of God, to make application of it as he shall think fit. II. This external call by the ministry, is *not universal*, nor ever was: under the former dispensation, God sent his word unto Jacob, and his statutes unto Israel; as for other nations, they knew him not. When the gospel-dispensation took place, the apostles of Christ were forbid, by their first commission,

to go to the Gentiles, or to any of the cities of the Samaritans; and though, upon Christ's resurrection from the dead, their commission was enlarged, yet before they could reach to the extent of their commission, multitudes must be dead, to whom the gospel-call, or the sound of it, never reached. To say nothing of the new world, or America, supposed not then to be discovered. III. The external call is *frequently rejected*, and for the most part, and by the greater numbers of those that hear it; I have called, and ye have refused, many that are called and invited to attend the gospel-ministry, refuse to come. Others do it in a careless and negligent manner, not minding what they hear, but like leaking vessels, let it slip, or run out, and others, as the Jews, contradict and blaspheme when God goes forth with his ministers, working with them, then the work is done, but not otherwise. IV. The external ministry of the word has its *usefulness*, and various ends are answered by it. All things are for the elect's sake, and particularly the ministration of the gospel, the condemnation of men is aggravated by it; inasmuch as though they are surrounded with light, they love darkness rather than light. By the external ministry of the word, many, though not effectually called, become more civilized, and more moral in their conversation, and others are brought by it to a temporary faith, to believe for a while, to embrace the gospel notionally, by which means they become serviceable to support the interest of it. It comports with the wisdom of God that there should be such an outward call of many who are not internally called: Wherefore, when the ministry of the word is slighted, and the gospel-call rejected, it is most righteously resented by the Lord; and such are justly punished with everlasting destruction by him, 1 Pet. iv. 17. 2 Thess. i. 8, 9.

The *internal* call is next to be considered, which is sometimes immediately, and without the ministry of the word; as seems to be the case of the disciples of Christ, of the apostle Paul, and of Zaccheus, and others; and sometimes mediately by the word; for faith comes by hearing, and hearing by the

word; and which call is, 1. Out of *great* and *gross* darkness, into *marvellous* and *surprising* light, 1 Pet. ii. 9. 2. The internal call, is a call of men out of bondage, out of worse than Egyptian bondage, into liberty, even the glorious liberty of the children of God; *Brethren ye have been called unto liberty*, Gal. v. 13. 3. The internal call, is a call of persons from fellowship with the men of the world, to fellowship with Christ; *God is faithful, by whom ye were called unto the fellowship of Christ Jesus our Lord*, 1 Cor. i. 9. it is like that of the call of Christ to his church, Cant. iv. 8. *Come with me from Lebanon, &c.* a call to forsake the vanities, pleasures, and profits of the world, and go along with him, and enjoy communion with him. 4. Such as are effectually called by the Spirit and grace of God, are called to peace; *God hath called us to peace*, 1 Cor. vii. 15. to internal peace, to peace of mind and conscience; which men, in a state of nature, are strangers to; for *there is no peace to the wicked*; and to peace among themselves; *Let the peace of God rule in your hearts, to the which also ye are called in one body*, Col. iii. 15. 5. They are called out of a state of sinfulness, into a state of holiness; *God hath not called us unto uncleanness, but unto holiness*, 1 Thes. iv. 7. and *hath called us to glory and virtue*, 2 Pet. i. 3. *As he which hath called you is holy, &c.* 1 Pet. i. 15. 6. The internal call, is a call of persons *into the Grace of Christ*, Gal. i. 6. 7. It is a call of them to a state of happiness and bliss in another world; *Who hath called you unto his kingdom and glory*, 1 Thes. ii. 12. *The obtaining of the glory of the Lord Jesus Christ*, 2 Thes. ii. 14. and to *eternal glory by Christ Jesus*, 1 Pet. v. 10. and to *lay hold on eternal life*, 1 Tim. vi. 12.

II. The author and causes of effectual calling, *efficient*, *impulsive*, *instrumental*, and *final*. 1. The *efficient* cause is God; *Walk worthy of God, who hath called you; God hath not called us, &c.* 2. The *impulsive*, or moving cause of effectual calling, are not the works of men, but the sovereign will, pleasure, purpose, and grace of God; as in 2 Tim. i. 9. 1. The works of men are not the moving or impulsive cause of their being

called of God; for those must be either such as are done *before* calling, or *after* it: not *before* calling; for works done then are not good works. Good works *after* calling are fruits and effects of effectual vocation; and therefore cannot be ranked among the causes of it. 2. The sovereign will, pleasure, and purpose of God, is what moves and determines him to call, by his grace, any of the sons of men: not their wills; for *it is not of him that willeth*, but of his own good will and pleasure; they that are called, are *called according to his purpose*, Rom. viii. 28. He has, in his eternal purpose, fixed upon the particular persons, the time, the place, and the means. 3. The free grace of God, in a sovereign, distinguishing way and manner, may truly be said to be the grand, *impulsive*, moving cause of effectual vocation; to this the apostle ascribed his own. 3. The *instrumental* cause, or rather means of effectual vocation, is the ministry of the word. Men are called both to grace and glory by the gospel, Gal. i. 6. 2 Thes. ii. 14. 4. The *final* causes, or rather the ends of effectual vocation, which are *subordinate* and *ultimate:* the *subordinate* end, is the salvation of God's elect; and the *ultimate* end is the glory of the grace of God.

III. The subjects of effectual vocation, or who they are whom God calls by his grace. 1. They are such whom God has chosen to grace and glory; *Whom he did predestinate, them he also called*, Rom. viii. 30. 2. They are such who are in Christ, and secured in him; for they are *called according to grace given them in Christ Jesus before the world began.* 3. They are such who are redeemed by Christ; *I have redeemed thee; I have called thee by thy name; thou art mine*, Isai. xliii. 1. 4. Those that are called, are, for the most part, either the meanest, or the vilest among men; the meanest, as to their outward circumstances; *Not many mighty, not many noble are called;* and the meanest, as to their internal capacities; *Not many wise men after the flesh;* the things of the gospel, and of the grace of God, are *hid from the wise and prudent, and revealed to babes*, 1 Cor. i. 26. James ii. 5. Matt. xi. 25. and

oftentimes some of the worst and vilest of sinners are called by grace; publicans and harlots went into the kingdom of God, when scribes and Pharisees did not.

IV. The properties of effectual calling. 1. It is a fruit of the *love* of God; because he has loved them with an everlasting love, therefore *with loving kindness he draws* them to himself, and to his Son, in effectual vocations, Jer. xxxi. 3. 2. It is an act of *efficacious* grace, Eph. i. 18—20. 3. This call is an *holy calling*, 2 Tim. i. 9. *He that hath called you is holy*, 1 Pet. i. 15. 4. It is an *high* calling, Phil. iii. 14. 5. It is stiled an *heavenly calling*, Heb. iii. 1. 6. This is one of the gifts of God's special grace, and is *without repentance*, Rom. xi. 29. it is unchangeable, irreversible, and irrevocable; *faithful is he that has called them, who also will do it*, 1 Thes. v. 23, 24. *whom he called, them he also justified.*

## OF CONVERSION.

Conversion, though it may seem in some respects, to fall in with Regeneration, and Effectual Vocation, yet may be distinguished from them both. Regeneration is the motion of God towards and upon the heart of a sinner; conversion is the movement of a sinner towards God. Concerning which may be observed,

I. What conversion is, and wherein it lies. The conversion to be treated of is not, 1. An *external* one, or what lies only in an outward reformation of life and manners, such as that of the Ninevites. 2. Nor is it a mere *doctrinal* one, or a conversion from false notions before imbibed to a set of doctrines and truths which are according to the scriptures; so men of old were converted from judaism and heathenism to christianity. 3. Nor the restoration of the people of God from backslidings to which they are subject, Jer. iii. 12. so Peter, when he fell through temptation, and was recovered from it by a look from Christ, it is called his conversion, Luke xxii. 32. But, 4. The conversion under consideration, is a true, real, internal work of God upon the souls of men; there is a

counterfeit of it, or there is that in some men who are not really converted; as, a sense of sin, an apprehension of the divine displeasure, great distress about it, and an abstinence from it; something that bears a resemblance to each of these may be found in unconverted persons: but yet in all this, there is no heart work; whereas, true genuine conversion lies, In the *turn of the heart* to God. Conversion is a turn of the mind from carnal things to spiritual ones; it lies in a man's being turned from darkness to light, Acts xxvi. 18. in the turning of men *from the power of Satan to God*, Acts xxvi. 18. In turning men from idols to serve the living God; not merely from idols of silver and gold, of wood and stone, as formerly, but from the idols of a man's own heart, his lusts and corruptions: with respect to which, the language of a converted sinner is, *What have I to do any more with Idols?* It lies in turning men from their own righteousness to the righteousness of Christ; not from doing works of righteousness, but from depending upon them for justification before God. Conversion lies in a man's turning to the Lord *actively*, under the influence of divine grace; and by this phrase it is often expressed in scripture, as in 2 Cor. iii. 16. The prodigal son is a lively picture of the state of unconverted men; and in his return there are all the symptoms of a true and real conversion; as a sense of his starving, famishing, and perishing state by nature; his coming to his right mind, his sense of sin, confession of it, and repentance for it; his faith and hope of meeting with a favourable reception by his father, which encouraged him to return, and which he met with.

II. The causes of conversion, *efficient*, *moving*, and *instrumental*. 1. The *efficient* cause, which is not man but God. Not *man*, it is neither by the *power* nor *will* of man. 1. Not by the *power* of man; what is said of the conversion of turning of the Jews from their captivity, is true of the conversion of a sinner, that it is *not by might, nor by power*, that is, not of man, *but by my Spirit, as saith the Lord of hosts*, Zech. iv. 6. Conversion is such an alteration in a man, as is not in his

power to effect; it is like that of an Ethiopian changing his skin, and a leopard his spots; such things are never heard of, as a blackmore becoming white, and a leopard becoming clear of his spots, Jer. xiii. 23. *Make the tree good*, says our Lord; but the tree cannot make itself good; another hand must be employed about it; *no man*, says Christ, *can come unto me, except the Father, which hath sent me, draw him* John vi. 44. 2. Nor is conversion owing to the *will* of men; the will of man before conversion, is in a bad state, it chooses its own abominations; Luther rightly called it, *servum arbitrium*, a wilful servitude; as the whole of salvation is *not of him that willeth*, so this part of it in particular, regeneration, with which conversion, in the first moment of it, agrees, *is not of the will of the flesh, nor of the will of man, but of God*, John i. 13.

But it may be said, if conversion is not in the power and will of men, to what purpose are such exhortations as these; *Repent, and turn yourselves from all your transgressions—turn yourselves, and live?* and again, *Repent ye therefore, and be converted*, Ezek. xviii. 30. 32. Acts iii. 19. to which may be replied, that these passages have no respect to spiritual and internal conversion; but to an external reformation of life and manners. In the first instance the Jews were then in a state of captivity, which was a kind of Death, as sometimes sore afflictions are said to be, 2 Cor. i. 10. But what has this to do with the spiritual and internal conversion of a sinner unto God? with respect to the latter case, the Jews were threatened with the destruction of their city and nation; and now the apostle advises those to whom he directs his discourse, to relinquish their wrong notions of Christ, and repent of their ill usage of him. But supposing these, and such like exhortations to respect internal conversion of the heart to God; such exhortations may be only designed to shew men the necessity of such conversion, in order to salvation; and when men are convinced of this, they will soon be sensible of their impotence to convert themselves, and will

pray, as Ephraim did, *Turn thou me, and I shall be turned*, immediately and effectually. For, 2. God only is the author and *efficient* cause of conversion; he only can turn the heart; he can take away the hardness; he can break the rocky heart in pieces; he powerfully persuades Japhet to dwell in the tents of Shem; he makes his people willing in the day of his power.

The power of divine grace, put forth in conversion, is *irresistible*; a stop cannot be put to the work, though opposition made unto it, from within and from without. If it was in the power of the will of men to hinder the work of conversion, so as that it should not take place, when it is the design of God it should, then God might be disappointed of his end. Besides, if conversion was to stand or fall according to the will of men, it would rather be ascribed to the will of men, than to the will of God; and it would not be true what is said, *It is not of him that willeth*; yea, as the will of men then would have the greatest stroke in conversion; in answer to that question, *Who maketh thee to differ from another?* it might be said, as it has been said by a proud and haughty free-willer, Grevinchovious, I have made myself to differ.

To all this may be objected, the words of Christ; *How often would I have gathered thy children together, and ye would not?* Matt. xxiii. 37. but it should be observed, that this gathering is not to be understood of conversion: but of attendance on the ministry of the word under John the Baptist; and it should also be observed, that they are not the same persons whom Christ would have gathered, and those of whom he says, and ye would not; by whom are meant, the rulers and governors of the people, who would not suffer them to attend the gospel ministry, but threatened them with putting them out of the synagogue if they did. II. The *moving* cause of conversion, is the love, grace, mercy, favour, and good will of God. III. The *instrumental* cause or means of conversion, is usually the ministry of the word; hence min-

isters are said to *turn many to righteousnes; The law of the Lord is perfect, conv rting the soul*, Psal. xix. 7.

III. The subjects of conversion; these are not all men, for all in fact, are not converted; nor does it appear to be the design and purpose of God to convert all men. They are *redeemed* ones who are converted; and the reason why they are converted is, because they are redeemed; *I will hiss for them*, by the ministry of the word, and *gather them*, which is another phrase for conversion, *because I have redeemed them*, Zech. x. 8. they whom God converts, are the same persons for whom he has provided forgiveness of sins in the covenant of his grace, and an eternal inheritance in his divine purpose; for the apostle says, he was sent by Christ *to turn men unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified, by faith in Christ*, Acts xxvi. 18. In a word, they are described as *sinners*; *Sinners shall be converted unto thee*, Psal. li. 13.

## OF SANCTIFICATION.

THAT holiness which is begun in regeneration, and is manifest in effectual calling and conversion is carried on in sanctification.

There is a sanctification which is more peculiarly ascribed to God the Father; and which is no other than his eternal election of men to it: under the law, persons and things were separated and devoted to holy uses. Hence those who are set apart by God for his use and service are said *to be sanctified by God the Father*, Jude 1. There is a sanctification also that is more peculiar to Christ the Son of God; hence he is said to be made to them *sanctification*, 1 Cor. i. 30. As the expiation of their sins is made by his blood and sacrifice, this is called a sanctification; *Jesus, that he might sanctify the people with his blood, &c.* Heb. xiii. 12. But there is another sanctification, which is more peculiar to the holy Spirit of God, and is called *the sanctification of the Spirit*, 2 Thes. ii. 13. 1 Pet. ii. 2. and this is the sanctification to be treated of. Concerning which may be enquired,

I. What it is, and the nature of it. It is something that is holy, both in its principle, and in its actings. It does not lie in a conformity to the light of nature; nor in a bare external conformity to the law of God; or in an outward reformation of life and manners. Nor is what is called restraining grace, sanctification. Nor are gifts, ordinary or extraordinary, sanctifying grace. A man may have all gifts, and all knowledge, and speak with the tongue of men and angels, and not have grace; there may be a silver tongue where there is an unsanctified heart. Nor is sanctification a restoration of the lost image of Adam, or a new vamping upon the old principles of nature: but it is something entirely new.

Some make sanctification to lie in the *deposition*, or putting off, of the old man, and in the putting on of the new man. This has a foundation in the word of God, and belongs to sanctification, and may be admitted, if understood of the actings of it; see Col. iii. 12, 13.

Others distinguish sanctification into *vivification* and *mortification:* and both these are to be observed in sanctification. Sanctification, as a principle, is a holy, living principle, infused; by which a man that was dead in trespasses and sins, is quickened; and from whence flow living acts. And there is such thing as *mortification*; not in a literal and natural sense, of the body by fasting, scourging, &c. but the weakening of the power of sin, Rom. viii. 13. But leaving these things, I shall more particularly consider sanctification as an holy principle, and the holy actings of it. 1. As an *holy principle.* It is a work, not of men: none can say, I have made my heart clean. It is a good work; some good thing towards the Lord God of Israel. It is commonly called, a work of grace, and with great propriety; since it flows from the abundant grace of God in Christ. In scripture it is called, the work of faith; hence saints are said to be *sanctified by faith, which is in Christ*, Acts xxvi. 18. It is an internal work. It is called, *the inward man, and the hidden man of the heart*, which has its place there, and is not obvious to every one, Rom. vii. 22.

1 Pet. iii. 4. Sometimes it is compared to a root, which lies under ground, is not seen, and is the cause of fruit being brought forth upwards. It is called, *truth in the inward parts*, Psal. l. 6. 10. It is signified by *oil in the vessel* of the heart, had with the *lamp* of an external profession, Matt. xxxv. 4. 11. To consider sanctification in its *holy actings*. 1. With respect *to God*. 1. In a holy reverence of him, on account of his nature, perfections, works, and blessings of goodness. 2. In love to God, and delight in him. Job says of the hypocrite, *Will he delight himself in the Almighty? will he always call upon God?* 3. It appears in submission to the will of God in all things, even in the most adverse dispensations of providence; as the instances of Aaron, Eli, David, and others shew. That holy man Bishop Usher, said of it, "Sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt offering to Christ." 4. It is to be seen in religious exercises, and in acts of devotion to God. 5. The holy actings of sanctification may be discerned in the earnest pantings, and eager desires of the soul after communion with God, both in private and in public. 6. A soul that is sanctified by the Spirit of God, seeks the glory of God in all it does, whether in things civil or religious. 2. Sanctification discovers itself with respect to *Christ*. 1. In applying to him for cleansing; it goes to him as the leper did, saying, Lord, if thou wilt, thou canst make me clean! 2. In subjection to him, as King of saints; esteeming his precepts, concerning all things, to be right. 3. In setting him always before them, as an example to copy after: being desirous of walking even as he walked. 4. In a desire of a greater degree of conformity to the image of Christ, sanctified souls desire to be with Christ, that they might be perfectly like him, as well as see him as he is. 3. Sanctification is discovered in its actings, with respect to the *Holy Spirit*. 1. In minding, savouring, and relishing the things of the Spirit of God. *They that are after the Spirit*,

*mind the things of the Spirit*, Rom. viii. 5. 2. Sanctified persons are described as such *who walk not after the flesh, but after the Spirit*, Rom. viii. 1. 3. In a desire and carefulness not to grieve the holy Spirit of God, by whom they have their present grace and experience, by any disagreeable behaviour to him, to one another, and in the world, Eph. iv. 30. 4. In a desire to live and walk in the Spirit; to live in a spiritual manner, and to wait for the hope of righteousness by faith. 4. The actings of sanctification are apparent, with respect *to sin*. 1. In delighting in the law of God, which forbids it, and condemns for it; *How I love thy law!* says David; he delights in it, after the inward man. 2. In a dislike of sin, as it is in its own nature exceeding sinful. 3. In a loathing sin, and in abhorrence of it. 4. In an hatred of sin, not only sinful actions, but vain thoughts also, Psal. cxix. 113. 5. In an opposition to sin; a sanctified man acts the part of an antagonist to it, striving against sin. 6. In an abstinence from it, even from every appearance of it, and avoiding every avenue that leads to it. 7 Sanctification appears in lamenting sin; sanctified persons are like doves of the valley, every one mourning for his own iniquities. 8. In earnest desires to be wholly freed from sin; weary of a body of sin and death, they groan under the burden of it, and cry, O wretched men that we are! who shall deliver us from it?

II. The subjects of sanctification are next to be enquired into; who they are that are sanctified, and what of them. 1. Who are sanctified; not all men. They are the elect of God; the redeemed ones: of the same persons it is said, *They shall call them the holy people, the redeemed of the Lord*, Isai. lxii. 12. 11. What of those persons are sanctified; The whole of them; *The God of peace sanctify you wholly;* that is, as next explained, in soul, body, and spirit, 1 Thess. v. 23. 1. The soul, or spirit, is the principal seat, or subject of sanctification. 2. The body also is influenced by sanctifying grace: its sensual appetite and carnal lusts are checked and restrained, Rom. vi. 12, 13.

III. The causes of sanctification, by whom it is affected, from whence it springs, and by what means it is carried on, and at last finished. 1. The *efficient* cause is God, Father, Son, and Spirit: sometimes it is ascribed to the Father, 1 Pet. i. 16. Christ is not only our sanctification, but our sanctifier, Heb. ii. 11. Though this work of sanctification is more commonly attributed to the holy Spirit, who is therefore called, the Spirit of holiness. 2. The *moving* cause is the grace and good will of God; *This is the will of God, even your sanctification*, 1 Thess. iv. 3. 3. The *instrumental* cause, or means, is the word of God; *Faith comes by hearing*. Various providences of God, even afflictive ones, are designed of God, and are means, in his hand, of making his people more and more *partakers of his holiness*, Heb. xii. 10. of this use afflictions were to holy David, Psal. cxix. 67. 71.

IV. The *adjuncts* or *properties* of sanctification. 1. It is *imperfect* in the present state, though it will, most certainly, be made perfect: this appears, 1. From the continual wants of the saints; from their disclaiming perfection in themselves; from indwelling sin, and from the several parts of sanctification, and the several graces of which it consists, being imperfect. Faith is imperfect; *Lord increase our faith*, or *add* to it, Luke xvii. 5. Hope sometimes is low, the mouth is put in the dust with an *if so be there may be hope*, Lam. iii. 18. 11. Though sanctification is imperfect, it is *progressive*, it is going on gradually till it comes to perfection; this is clear from the character of the saints; from the similes by which the work of grace is illustrated; as that in general by seed sown in the earth, which springs up first the blade, then the ear, after that the full corn in the year. Yet, III. Though it is imperfect, it will certainly be *perfected*: grace in the soul is a well of living water, springing up unto everlasting life. IV. Sanctification is absolutely necessary to salvation. It is necessary to the saints, as an evidence of their election. It is necessary to church-fellowship, 2 Cor. vi. 14—16. It is necessary as a meetness for heaven, and for the beatific vision

of God in a future state; *Without holiness no man shall see the Lord.* To say no more, it it necessary for the work of heaven: how can unholy persons join with the saints in such a work and service as this? yea, it would be irksome and disagreeable to themselves, could they be admitted to it, and were capable of it; neither of which can be allowed.

## OF THE PERSEVERANCE OF THE SAINTS.

This truth may be confirmed.

I. From various passages of scripture, it is written as with a sun beam in the sacred writings; to give the whole compass of the proof of it, would be to transcribe great part of the Bible. I shall only select some passages, Job. chap. xvii. 9. *The righteous also shall hold on his way; and he that hath clean hands shall be stronger and stronger!* Psal. xciv. 14. *For the Lord will not cast off his people, &c.* This doctrine may be concluded from Psal. cxxv. 1, 2. the persons described are such who *trust in the Lord*, these are *like mount Zion*, that *cannot be removed.* This truth will receive further proof from Jer. xxxii. 40. *And I will make an everlasting covenant with them, &c.* This may be concluded from the *perpetuity* of the covenant made with them, and from the promise made in the covenant, that God will not turn away from them to do them good! This is further strengthened by what follows; I will put my fear in their hearts, that they shall not depart from me. Another passage of scripture, which clearly expresses this truth, is in John x. 28. *I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand!* The words of Christ in his prayer to his Father, are another proof of the preservation of his people by him; and of their final perseverance through that, John xvii. 12. *Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, &c.* When the apostle says of God, 1 Cor. i. 8, 9. *Who shall confirm you to the end, &c.—faithful is God, &c.* to do it;

with other passages of the same kind, these are so many proofs of the saints' final perseverance. *He which establisheth us with you in Christ—is God*, 2 Cor. i. 21. VIII. It is said of those who are elect, and are begotten again, that they *are kept by the power of God, through faith, unto salvation*, 1 Pet. i. 5. Many other passages of scripture might be produced in proof of this doctrine; but these are sufficient. I pass on,

II. To observe those arguments in proof of the saints' final perseverance, taken from various sacred and divine things. 1. From the perfections of God. 1. The *immutability* of God. God is unchangeable; this is asserted by himself, *I am the Lord; I change not*: and he himself drew this inference from it, *therefore ye sons of Jacob are not consumed.* 2. The *wisdom* of God appears in this doctrine; where would be his wisdom to appoint men to salvation, and not save them at last? 3. The *power* of God is greatly concerned in this affair. Such who are elect, according to the foreknowledge of God, and are regenerated by his grace, are *kept by his power to salvation.* 4. The *goodness*, grace, and mercy of God, confirm this truth. *The mercy of God is from everlasting to everlasting, &c. His compassions fail not*, Psal. cxxxviii. 8. 5. The *justice* of God makes the perseverance of the saints necessary. Where could be his justice, to punish those for whose sins Christ has made satisfaction, and God himself has discharged upon it. 6. The *faithfulness* of God secures the final perseverance of the saints; God is faithful to his counsels, and will confirm them to the end. 11. The final perseverance of the saints, may be concluded from the purposes and decrees of God: which are infrustrable, and are always accomplished; *The Lord of hosts hath purposed, and who shall disannul it*, Isai. xiv. 4. *Whom he did predestinate—them he also glorified*, Rom. ix. 12, 13. III. The argument in favour of the saints' final perseverance receives great strength from the promises of God, which are sure, and are all yea and amen in Christ, and are always fulfilled. IV. This truth may be farther con-

firmed ftom the gracious acts of God. 1. The adoption of the children of God into his family; can a child of God become a child of the devil? shall an heir of heaven be seen in the flames of hell? or shall one that is a joint-heir with Christ, come short of the incorrupitble inheritance? 2. Justification is another act of God's free grace, and the fruit of his ancient love, Rom. iii. 24. and v. 17. how would this righteousness of his be unto justification of life, if after all they perish eternally? 3. Pardon of sin is another act of the riches of divine grace, is it possible that a man should go to hell with a full and free pardon of all his sins in his hands? v. The saints' final perseverance in grace to glory, and security from ruin and destruction, may be concluded from the *love* of Christ to them, his interest in them, and theirs in him. *Having loved his own, which were in the world, he loves them to the end*, John xiii. 1. to the end of ther lives, and to all eternity; and therefore they can never perish. They are not only the objects of his love, dear unto him, but they are his care and charge, who are committed to him to be kept by him; and he has undertook the care of them, has eternal life to give them and does give it to them, and they shall never perish, but have it; yea they have it already, a right unto it and earnest of it; and as they are his Father's gift to him, to be preserved by him, so they are the purchase of his blood, the flock he has purchased with it, and he will not lose one of them; should he, so far his blood would be shed for nought, and his death be in vain. They are members of his body, they are his spouse and bride, they are his portion, and the lot of his inheritance. They are interested in his intercession, and Christ is making preparations in heaven for them. vi. A further proof of this doctrine may be taken from the work of grace, and the nature of it. Faith ever remains; it is more precious than gold that perisheth. Hope, though a lowly grace, is a lively one, a living one. Love, though it sometime waxes cold, and the first love may be left, yet not lost. I proceed,

III. To answer to, and remove the objections made, to this doctrine.

First, From some passages of scripture which may seem to be contrary unto it; or however, are brought to disprove it. 1. The first passage of scripture, and which is usually set in the front of those that are brought against the saints' final perseverance, is Ezek. xviii. 24. *But when the righteous turneth away from his righteousness.* 1. The scope of the chapter should be attended to, which is to vindicate the justice of God, in the dispensations of his providence towards the people of Israel. 2. This chapter, and the context of it, only relate to the land of Israel, and to the house of Israel, the inhabitants of it. 3. By the righteous man in the text, is not meant one truly righteous. There is not a word in the text, nor context, of the obedience and righteousness of Christ. 4. The death here spoken of, and in other passages in this chapter, is not an eternal death, or the death of the soul and body in hell: for this was now upon them, of which they were complaining; but of some severe judgment which is called a death; as in Exod. x. 17. 5. After all, the words are only a supposition; when, or if, a righteous man, turn from his righteousness; and a supposition proves nothing. II. Another passage of scripture brought against the saints' final perseverance, and to prove their falling from grace, is the case of the stoney ground hearer; who is said to *hear the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended,* Matt. xiii. 20, 21. But it should be observed, that those persons thus described, were not truly good and gracious persons; they were a rock, stoney ground still. Though they received the word with joy, this is what a wicked man, a very wicked man, may do. Herod heard John gladly, though he afterwards took off his head. The faith they had was but *for a while*, as it is expressed, Luke viii. 13. it was a temporary faith, like that of Simon Magus. Those

persons had no root in themselves, and therefore withered. They are manifestly distinguished from the good ground; wherefore the withering and falling away of those, are no proofs and instances of the saints so falling as to perish everlastingly. III. Another passage of scripture produced to invalidate the doctrine of the saints' final perseverance, is in John xv. 2. 6. *Every branch in me that beareth not fruit, he taketh away—If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* Now it should be observed, that there is a two-fold being in Christ, and two sorts of branches in him. 1. There are some who are truly and really in him, and have a vital union with him. 2. There are others who are in him only by profession; which must be supposed of many of the members of external visible churches, which are said to be in Christ, Gal. i. 21. 1 Thes. i. 1. such wither in their profession, and are cast out of the churches. But what is this to real saints? IV. Another supposed instance of saints falling from grace, is that of the broken branches from the olive tree; and threatening of such who are grafted into it, with being cut off, if they continue not in goodness, Rom. xi. 17—22. But, by the good olive tree, is not meant the spiritual and invisible church; but is to be understood of the outward gospel church state, or the outward visible church, under the gospel dispensation; the national church of the Jews, which is compared to an olive tree, Jer. xi. 16. Those who are signified by the broken branches, were never true believers in Christ; but because of their unbelief in him, and rejection of him, were broken off. Those who are grafted in, are threatened to be cut off, in case they continued not in goodness; meaning, not the goodness, grace, and love of God; but the goodness of the good olive, the gospel church; not from the grace and favour of God; but from the church, and the privileges of it; and who might be grafted in again, being restored by repentance. V. The passage of the apostle Paul

concerning himself, is wrested to such a purpose; *I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast away*, 1 Cor. ix. 27. The word *adokimos*, is not to be rendered *reprobate*, as it sometimes is; but signifies *disapproved*. The sense of the apostle seems to be this, that he was careful not to indulge in sensual gratifications, lest whilst he preached the gospel of the grace of God to others, he might stand reproved himself, and be disapproved by men, and his ministry become contemptible and useless. The fears and jealousies of the saints over themselves, are not inconsistent with their perseverance in grace, much less disprove it; but are means of their perseverance in it. IV. When the apostle says, *Whosoever of you are justified by the law, ye are fallen from grace*, Gal. v. 4. It is not meant of falling from the grace of God in the heart; but of falling from the doctrines of grace. In like sense are we to understand other similar passages, 2 Cor. vi. 1. Heb. xii. 15. VII. What the apostle says of Hymeneus and Alexander, is produced as a proof of the apostacy of real saints; *Holding faith and a good conscience; which some, having put away, concerning faith, have made shipwreck; of whom is Hymeneus and Alexander*, 1 Tim. i. 19. But, 1. It does not appear that these men were ever truly good men; of Hymeneus it is said, that he was a vain babbler, and increased to more and more ungodliness; and of Alexander, who is supposed to be the same with Alexander the copper-smith, that he did the apostle much evil. 2. Nor is it manifest that they ever had a good conscience; putting it away does not suppose it: persons may put away that with disdain and contempt, as the word here used signifies, which they never received and had: so the Jews put away the gospel from them, which they never embraced, Acts xiii. 45, 46. where the same word is used as here. Besides, 3. Persons may have a conscience good in some sense, in an external shew, and yet not have a conscience purged by the blood of Christ. 4. The faith of these men

made shipwreck of, was not the grace, but the doctrine of faith; for this phrase, *concerning the faith*, is only used of the doctrines of faith, Acts xxiv. 24. and the particular doctrine made shipwreck of, was the doctrine of the resurrection of the dead, 2 Tim. ii. 18. 5. Supposing the grace of faith was meant, the phrase of making shipwreck of it, is not strong enough to express the entire loss of it; since a person may be shipwrecked and not lost; the apostle Paul thrice suffered shipwreck, and yet was saved each time. VIII. Another passage usually brought to prove the apostacy of real saints, and against their final perseverance, is Heb. vi. 4—6. But, 1. The persons here spoken, are distinguished from the believing Hebrews; *Beloved, we are persuaded better things of you.* 2. Admitting true believers are meant, the words are only conditional; *If* they fall away; and prove no matter of fact. 3. The words are, in some versions, so rendered, as to assert the impossibility of their falling; so the Syriac version, It is *impossible* they should sin again; which sense agrees with the words of the apostle, 1 John iii. 9. *And he cannot sin, because he is born of God:* and this is confirmed by the Arabic version. 4. There is nothing said of them that is peculiar to believers. What is said of them, is what may be found in persons destitute of the grace of God. Now when such persons as these fall away from a profession of religion, and into sin, they are no instances of true believers falling from real grace. IX. Another scripture brought as a proof of falling from grace, is Heb. x. 26. 29. *For if we sin wilfully, &c.* but these words are not said of true believers; for though the persons described are such who, 1. Had knowledge of the truth; yet persons may have a notional, and not a saving knowledge of these things; the apostle says, men may have *all knowledge*, and *all faith*, which is historical, and yet be without grace, 1 Cor. xiii. 2. 2. Though said to be sanctified by the blood of the covenant, this is not to be understood of the expiation of their sins; but of their profession of their being thus sanctified. After all, it is

the Son of God himself that is intended, and not the apostate; for the immediate antecedent to the relative *he*, is the Son of God; who was sanctified, or set apart, by the blood and sacrifice of himself.

The sins ascribed to the persons spoken of, are such as are never committed by true believers. x. The following passage though it makes clearly for the doctrine of the saints' final perseverance, is brought as an objection to it, Heb. x. 38. *Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.* He that is truly a just man, can never die spiritually and eternally; *Whosoever liveth and believeth in me*, says Christ, John xi. 26. *shall never die.* The just man, and he that draws back, are not the same; as is clear from the next verse; *But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul.* The passage in Hab. ii. 4. which is referred to, plainly shews who the man is that draws back, as opposed to the just man that lives by faith: he is one whose soul is lifted up, and is not upright in him. God's taking *no pleasure in him that draws back*, does not intimate that he took pleasure in him before his drawing back, since it is not said, *my soul shall have no more or no further pleasure in him*; but *shall have no pleasure in him.* Such who are the objects of God's delight and pleasure, are always so; he *rests in his love towards them &c.* Zeph. iii. 17. xi. To the doctrine of the saints' final perseverance, is objected the passage in 2 Pet. ii. 20—22. But 1. There isnothingsaid in those words which shew that the persons spoken of were true believers. The knowledge they had of the Lord and Saviour Jesus Christ, was not a spiritual knowledge of him, for then they would have followed on to have known him. 2. Escaping the pollutions of the world through it, designs no other than an external reformation of life. 3. Nor does it appear that they ever were any other than dogs and swine; their case seems to be the same that is observed by Christ, Matt. xii. 43.

XII. The falling away of real believers is argued, and their perseverance objected to, from various exhortations, cautions, &c. given unto them. As, 1. When he that thinks he stands, is exhorted *to take heed lest he fall*, 1 Cor. x. 12. but supposing a true believer is here meant, which yet is not clear and certain, since it is one, who seemeth to himself, and others, to stand; but admitting it, the exhortation is not superfluous: he may so fall as that God may be dishonoured by it: he should take care of falling, for though there is no danger of his perishing eternally; yet if he falls to the breaking of his bones, and wounding his own soul, it behoves him to take heed. 2. When believers are cautioned, *to take heed, lest there be in them an evil heart of unbelief, in departing from the living God*, Heb. iii. 12. And, 3. When the apostle Peter exhorts those he wrote to, who had obtained like precious faith with him, to *beware, lest being led away with the error of the wicked, they should fall from their own steadfastness*, 1 Pet. iii. 17. the meaning is not as though there was a possibility of their falling from the precious grace of faith they had obtained; but from some degree of the steady exercise of it. 4. When the apostle John exhorts, saying, *Look to yourselves, that ye lose not those things which we have wrought*, 2 John 8. he refers to what the ministers of the gospel, had wrought. 5. And when the apostle Jude says, *Keep yourselves in the love of God*, 21. it is not to be understood of the love which God has in his heart towards his people; but rather of the love which they bare to him.

Secondly, Objections are raised against the doctrine of the the saints' final perseverance, from the sins and falls of persons eminent for faith and holiness; as Noah, Lot, David, Solomon, Peter, and others. But these are no proofs of their final and total falling away. As to Noah and Lot, though guilty of great sins, they have after this, the character of truly *good* and *righteous* men. As for David, the spirit of God was not taken from him, Psal. li. 11, 12. As for Solomon, though his backsliding was great, yet not total, see 1 King xi. 4. 6.

Some persons, after his death, are spoken of with commendation, for walking in the way of Solomon, as well as in the way of David, 2 Chron. xi. 17. As for Peter, his fall was not total; Christ prayed for him, that his faith failed not; nor final, for he was quickly restored by repentance: these several instances are recorded in scripture, for our caution and instruction, *to take heed lest we fall.*

Thirdly, Some ill consequences, supposed to follow the doctrine of the saints' final perseverance, are urged against it. As, 1. That it tends to make persons secure and indifferent but this is not true in fact, any more than in other cases similar to it. Joshua was assured that no man should be able to stand before him, but this did not make him secure, nor hinder him from taking all the proper precautions against his enemies. Hezekiah, though he was assured of his restoration from his disorder; yet this did not hinder him from making use of proper means for the cure of it. Paul had a certainty of the saving of the lives of all that were in the ship, yet he told them, that except they abode in the ship, they could not be saved. 2. It is said, that this doctrine gives encouragement to indulge in sin, and to commit such gross sins as Lot, David, and others. The above instances of sin are recorded, not to encourage sin, but to caution against it: and whatsoever ill use persons may make of these instances; such who are really the children of God by faith in Christ, neither can, nor will make such an use of them. 3. It is objected, that this doctrine lessens the force of the prohibitions of sin. But these prohibitions of sin, and motives to holiness, are used by the Spirit of God as means of perseverance. Nothing can be more stronger motives to holiness and righteousness, than the absolute and unconditional promises of God to his people. 4. Whereas, we argue that the doctrine of the saints apostacy, obstructs the peace and comfort of believers, it may be answered, that our argument does not proceed upon the comfortableness of the doctrine we plead for; but upon the un-

comfortableness of the opposite to it; for though a doctrine may not be true which is seemingly comfortable to a carnal mind; yet that doctrine is certainly not true, which is really uncomfortable to a sanctified heart. This is certain, that the doctrine of the saints falling away from grace finally and totally, is a very uncomfortable one, and therefore to be rejected.

# BOOK IV.

## OF THE FINAL STATE OF MEN.

### OF THE DEATH OF THE BODY.

THE things to be enquired into, are, What death is? who are the subjects of it? what the causes of it, and its properties?

I. What death is. To say what it is, is difficult; we know nothing of it practically and experimentally, though there are continual instances of it before our eyes. We know nothing of death but in theory: what it is, is chiefly to be known from the scripture, by which we learn, 1. That it is a disunion of the soul and body, the two constituent parts of man; the one consists of flesh, blood, and bones, of arteries veins, nerves, &c. the other is a spiritual substance, immaterial and immortal, and goes by the name of spirit. Death is a dissolution of this union; *The body without the spirit*, separate from it, *is dead*, James ii. 26. 2. It is a dissolving this earthly house of our tabernacle, 2. Cor v. 1. in allusion either to military tents, or those of shepherds, which were removed from place to place for the sake of pasturage for their flocks, Isai. xxxviii. 12. 3. It is signified by a departure out of this world to another; the death of Christ, and of some others is expressed in such language, John xiii. 1. 2 Tim. iv. 7. it is like going from one house to another: with the saints it is a departure from their earthly house, to an house not made with hands, eternal in the heavens; from houses of clay

which have their foundation in the dust. It is like loosing from the port, as the sailor's phrase is, and launching into the ocean, and sailing to another port. 4. Death is expressed by going the way of all the earth; so said Joshua when about to die, Josh. xxiii. 14. and so said David, 1 Kings ii. 2. so Christ describes his death, Luke xxii. 22. 5. Death is called, a returning to the dust and earth of which the body is formed, Eccl. xii. 7. 6. Death is frequently expressed by sleeping, Dan. xxii. 2. John xi. 11. and is so called because sleep is an image of death; in sleep the senses are locked up, and after sleep a man rises: so is death to the saints; it is a rest unto them, and they will rise in the morning of the resurrection.

II. Who are the subjects of death. Not angels, for they being simple, uncompounded, incorporeal and immaterial, are incapable of death; they die not, Luke xx. 36. but men, even all men, a few only excepted, as Enoch and Elijah, under the Old Testament. Persons of every sex, male and female; of every age, young and old, small and great. Persons of every character among men; it may be seen and observed in instances without number, that wise men die, and also the fool and brutish person. Persons of every character in the sight of God, wicked men and good men; *The prophets do they live for ever?* they do not, Zech. 1. 5. Yet,—5. Their death is different from that of wicked men; they die in Christ, in union to him, and so are secure from condemnation; they die in faith, and their end is peace. 6. The reason of which is, death is abolished as a penal evil, and is become a blessing to them, for blessed are they that die in Christ.

III. The causes of death, on what account it comes upon men, and to whom and what it is to be ascribed. 1. The efficient cause is God, who is the sovereign disposer of life and death; it is he that gives life and breath, and all things to his creatures; he that gives life has a right to take it away; *I kill and I make alive*, Deut. xxxii. 39. No man has a right to take away his own life, nor the life of another. Satan, though he is said *to have the power of death*, Heb. ii. 14. yet this is not

to be understood as if he had a power and right to inflict death at pleasure on men; for if so, such is his malice and rooted enmity to men, that the race of mankind would have been extinct long ago. The case of Job shews that he lies under the restraint of God in this manner. Death of right is of God only; it is he who threatened with it in case of sin; and made it the sanction of his law. Whatever are the means of the death of men, whether extraordinary or ordinary, they are all of God, and under his direction; every disorder, disease, and sickness, are servants sent by him to execute his pleasure. 4. Death is by his appointment; it is the statute-law of heaven. The grave is the house *appointed* for all men living, Job xxx. 23. All the circumstances are according to the determinate counsel and will of God. Nor can any live longer than the appointed time; *The time drew nigh that Israel must die*, Gen. xlvii. 29. Says Job, of man, *his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass*, Job xiv. 5. physicians may make life a little more easy and comfortable while it lasts; but they cannot protract it one moment. II. The *procuring* cause of death, is sin; *The body is dead because of sin*, Rom. v. 12. the threatening was, *In the day that thou eatest thereof thou shalt surely die.* III. The *instrumental* causes, or means of death are various. *Angels* are sometimes made use of to inflict it, 2 Kings xix. 35. Multitudes are cut off by the sword of justice, and God has his four judgments, sword, famine, pestilence, and wild beasts, by which sometimes great havock is made among men; the ordinary means are disorders of the body. IV. The properties of death, which serve to lead into the nature, power, and use of death. 1. It is but *once*; *It is appointed unto men once to die*, Heb. ix. 27. There have been some instances in which men have died, and have been raised again to a mortal life, as it should seem, and then have died again; but commonly men die but once, as Christ the Saviour did. 2. Death is *certain*; Israel must die, and so must every man. Nothing is more certain than death, as all expe-

rience in all ages testify; and yet nothing more uncertain than the time. 3. Death is *mighty*. No man has power over his spirit, to retain the spirit one moment, when it is called for. 4. Death is *insatiable*; it is one of those things that is never satisfied; though sometimes thousands are slain in one day, it never has enough. 5. Death is *necessary*; not only by the appointment of God, which must be accomplished; but for the truth of God, in his threatening with it, in case of sin, it is also necessary to the saints, for their good. 6. Though death is *formidable* to nature, it is *desirable* by good men; they are willing rather to be absent from the body that they might be present with the Lord.

## OF THE IMMORTALITY OF THE SOUL.

THAT the soul of man is immortal may be proved,

I. From the consideration of the soul itself, its origin, nature, powers, and faculties. 1. From the *original* of it; it is not of men; it is the very breath of God: *God breathed into man the breath of life, and he became a living soul*, immortal and never dying, Gen. ii. 7. 11. The immortality of the soul may be proved from the nature of the soul; which is, 1. *Spiritual*, of the same nature with angels, spiritual substances, and so not die, Heb. xii. 9. 23. 2. The soul of man is *simple* and uncompounded; it is not composed of flesh and blood; a spirit has none of these. 3. It is *immaterial*, it is not composed of matter and form. Matter is incapable of thought, reasoning, and discoursing, willing and nilling, as the soul is. Matter is divisible, discerpible, may be cut to pieces: not so the soul; it is out of the reach of every slaughtering weapon; the sharp arrow cannot penetrate, nor the two-edged sword divide it. 4. The soul has no contrary qualities, which, when one is predominate, threatens with destruction; it is neither hot nor cold; nor has it any such tender part which will not bear a blow. 5. The soul of man is made after the image of God; it bears a resemblance to the divine nature, particularly in its immortality: this is given by Alcmæon as an argument of it;

and so Plato, the soul is most like to that which is divine, immortal, intelligible, uniform, indissoluble, and always the same. III. The immortality of the soul may be proved from the powers and faculties of it, its understanding and will. 1. Its understanding. *There is a spirit*, or soul, *in man: and the inspiration of the Almighty giveth them understanding*, Job 32. 8. an intellective power and faculty of understanding things, which distinguishes men from brutes. The understanding of man can take in, things spiritual, and incorporeal, immaterial, incorruptible, and eternal: it has knowledge of eternity itself; though it may be observed, there is great difference of an eternity past, and of that which is to come; when it considers the former, it is soon at a loss, like a bird that attempts to take flights it is not used or equal to. But when the soul fixes its thoughts on an eternity to come, with what pleasure does it roll over millions of ages. The reason of this difference is, because the soul itself is not from eternity. The knowledge which the mind and understanding of man has of things in the present state, is very imperfect, through the brevity of life; and therefore it may be reasonably concluded, that there is a future state, in which its knowledge of things will be more perfect; it has been a constant and continual complaint of the sons of learning and science, *ars longa, vita brevis;* art is long, and life is short. Besides the knowledge the mind of man has of things now, is not in proportion to the powers that he is possessed of. How many are there that die in infancy? how many in childhood and youth? These powers are not bestowed upon them in vain. There must be then an after state, in which the soul exists. 5. Let a man know ever so much in this present life, he is desirous of knowing more. Now this desire of knowledge is not implanted in man, by the author of nature, in vain; wherefore the soul must remain after death: this was the argument Socrates used, to prove to his scholars the immortality of the soul. With respect to truly good men, the argument receives farther strength. Gracious and earnest desires are not im-

planted in vain by the God of all grace, as they would be, if the soul was not immortal. II. The will of man is another faculty of the soul, the object and actings of which shew it to be immortal. 1. The will has for its object universal good; now there must be a future state, in which true happiness will be attained, at least by some, or else the actings of the will about it will be in vain. 2. God is the *summum bonum*, the chief good, but then he is not perfectly enjoyed as such in this life; in order to this the soul must remain after death, and be immortal. 3. The will has its desires, which are not satisfied in this life; the good man says, *Whom have I in heaven but thee?* Psal. lxxiii. 25. unless there is a future state in which the soul exists, they are not satisfied, and so far in vain. 4. The actions of the will are free, it can subsist and live without it, and when the body is dead. 5. The will is not weakened, nor indeed any of the powers and faculties of the soul impaired by sickness and approaching death; how active and vigorous the will when on the verge of eternity? This appears by its willingness or unwillingness to die, a man understands clearly what his friends about him say, and can by a sign, by the lifting up of his hand, signify his faith, hope, joy, and comfort; all which shew that the soul sickens not with the body.

II. The immortality of the soul may be proved from the light of nature and reason. 1. From the consent of all nations. Cicero says, that souls remain after death, are immortal; Seneca calls it, a public persuasion, or belief; it has been embraced by the wisest among the heathens; by the best of their philosophers, as Pythagoras, Socrates, Plato, Seneca, Cicero, and others; and by the best of their poets, as Homer, Phocylides, Virgil, &c. this doctrine has been received, by the Brachmans among the Indians, and the Druids in England. 2. This may be concluded from an extinction of man, soul and body, being abhorrent to man, a total extinction, to have no being at all, nature starts at it. 3. It may be argued, from the natural desire in men to be religious, in some way

or another? there is nothing can be a greater damp to religion and morality, than the disbelief of the immortality of the soul, 4. fears of the displeasure and wrath of incensed deity, and of divine judgment; shew that there is a future state, in which souls remain immortal. And which still more appears, 5. Not only from the stings of conscience, but from the horrors and terrors, dread, trembling, and panic fears, wicked men are sometimes seized with, as Felix was. 6. The belief of this may be farther argued, from the providence of God concerned in the unequal distribution of things in this life. In a future state, the wicked who have in their life-time received good things, and good men evil things, the latter will have their comforts, and the former the torments. 7. The immortality of the soul may be concluded from the justice of God; in a future state good men will be happy, and wicked men miserable. 8. It seems not agreeable to the wisdom of God, to create man in his image, and make the beasts of the field, for his sake and yet he and they should have the same exit. 9. Between the spirits of men, and those of brutes, there is a difference; the one at death go *upwards* the other *downward to the earth*, Eccles. iii. 21. 10. If the soul is not immortal, the brutes, in many things have the advantage of men; they are not so weak; nor subject to so many diseases: the brutes have no fearful apprehensions of danger they know nothing of death, are in no fear about it; therefore if the soul dies with the body, their present condition is worse than that of brutes.

III. The immortality of the soul may be proved from the sacred scriptures; from express passages of scripture; as from Eccles. xii. 7. Matt. x. 28. Luke xii. 4. This is to be proved also from scripture doctrines, and from scripture instances. 1. From scripture doctrines; as from the doctrine of God's love to his people, which is everlasting, Jer. xxxi. 3. from the doctrine of eternal election; Acts xiii. 48. from the covenant of grace, Matt. xxii. 31. and from the doctrine of Christ respecting his work, the judgment also

whether particular or general, is a proof of the soul's immortality; for if that dies with the body, there is nothing remains after death on which judgment can pass. 11. The immortality of the soul may be proved from scripture instances; as from the cases of Enoch and Elijah, who were translated, soul and body. Abraham, Isaac, and Jacob, who died, and yet after death were living, also from the spirits in prison, in the times of the apostle Peter, who were disobedient to the warnings of Noah; and from the souls under the altar, Rev. vi. 9. Lastly, all such scriptures which speak of the felicity of heaven, and of the torments of hell, as to be enjoyed or endured by men after death, prove the immortality of the soul, But,

There are some objections made to the immortality of the soul. 1. From such scriptures which threaten the soul with death in case of sin, Ezek. xviii. 4. To which may be replied; there is a spiritual or moral death. And there is an eternal death, and there is a natural death, such as of the body, which the soul is not capable of; and if it was, it would put an end to the second death called an eternal one. 2. From what is said of man, Psal. lxxviii. 39. that he is but *flesh, a wind that passeth away, and cometh not again:* but this is said of man with respect to his body. 3. From Psal. cxlvi. 4. *His breath goeth forth, he returneth to the earth:* the meaning is, that schemes projects, and purposes, concerning either civil or religious things, are then at an end, as Job says, *My days are past; my purposes are broken off; even the thoughts of my heart*, Job, xvii. 11. 4. From the likeness of the spirits of brutes and of men, Eccles. iii. 19. 20. But then Solomon in the next verse, clearly observes the difference. 5. The immortality of the soul is objected to, from such passages which speak of man's going, at death, whence he shall not return. But these are to be understood, of his returning to his house, and former manner of living. 6. From those places; which speak of the dead as *not*, Jer. xxxi. 15. But this cannot be meant of non-existence, either of soul or body.

## STATE OF THE SOUL UNTIL THE RESURRECTION, AND ITS EMPLOYMENT.

I. As soon as the body is dead, the soul immediately enters into a separate state of happiness or misery. The souls of the wicked are sent down to hell. And the souls of good men return to God, the immediate state of the wicked after death, is but sparingly spoken of in scripture; but that of good men more plentifully, the proof of the latter will be chiefly attended to, and which may be taken. 1. From Eccles. iv. 2. where the saints dead are preferred to living ones. II. From Isai. lvii. 1, 2. *The righteous perisheth, &c.* They enter into peace. They rest in their beds. They walk in their uprightness. III. From Luke xvi. 22, 23. *And it came to pass that the beggar died, &c.* The beggar is represented as under the care and convoy of angels. The rich and wicked man, upon his death, to be in hell. That this respects the intermediate state between the death of the body, and the resurrection of it, is clear, from what the wicked man petitioned, on the behalf of his brethren in his fathers house. IV. From Luke xxiii. 43. *And Jesus said unto him*, the penitent thief, then suffering death; *verily I say unto thee*, which being thus solemnly affirmed might be depended on, *to day thou shalt be with me in paradise*, in heaven. V. From 2 Cor. v. 1.—8. *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* Death is signified by a dissolution of the earthly body; Heaven is represented as another house of a different nature, into which the saints are at once removed, when dislodged from their earthly house, the body, This is no conjecture, but a certain thing. After which there are strong desires in the saints; of this they have an earnest. And this will be as soon as they are absent from the body. VI. From Phil. 21, 23. i. *For to me to live is Christ, and to die is gain—for I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better!* Would

he have been at a loss what choice to have made, whether to live or die; if he was not to enter upon a state of happiness until the resurrection, certain it is, that it would have been better for the churches of Christ, for the interest of religion, and for the glory of God, if he had remained on earth to this day. VII. From Rev. xiv. 13. *Blessed are the dead which die in the Lord, &c.* which leads to consider the proof that may be given,

II. That the souls of men, when separated from their bodies by death, are not in a state of insensibility and inactivity. 1. I shall endeavour to prove, that the soul is operative. For, I. The soul can and does operate, without the use of bodily organs in its present state: the rational soul thinks, discourses, and reasons, without the use of them; it can consider of things past long ago, and of things very remote and at a great distance; and as it can act without the body now, it can act in that separate state of existence without it. 2. The case of persons in raptures, extacies, and trances; as John, when he heard the various things recorded in the Book of the Revelation; and Paul, 2 Cor. xii. 2. The body in an extacy is of no more use to it, nor the organs of it, than if it were dead. 3. The soul freed from the body, must be more capable of exercising its powers. 4. The soul separate from the body is most like unto the angels, and its state, condition, and employment, greatly resemble theirs. They are continually before the throne of God, praising his name, and celebrating his perfections. 5. If the souls of believers after death, are in a state of insensibility and inactivity, their case would be much worse than that of the living, as has been observed. 6. If the souls of truly gracious persons are, upon their departure from hence, insensible and inactive, what is become of the work of grace upon their souls? How does this well of water spring up into everlasting life, when it does not spring at all, but the streams of it cease to flow? what a chasm must there be between grace and glory, 7. The proof that has been given of souls separate from the body entering immedi-

ately into a state of happiness or misery, is also an abundant proof of their sensibility.

I proceed, 11. To take notice what is urged in favour of insensibility of souls upon their departure.

First, All such passages of scripture are urged which speak of persons sleeping when they die. But, 1. By sleep in all these passages, death itself is meant. 2. Death being designed by those expressions, if they prove any thing in this controversy, they prove too much. 3. No mention is made of the soul in any of these passages. 4. Sleep is only of the body. But what is all this to the soul. 5. When the body is asleep, the soul is awake and active, as appears in abundance of instances, in dreams and visions of the night.

Secondly, The advocates for the insensibility and inactivity of the soul after death, urge such scriptures which represent the happiness of the saints, and the misery of the wicked, as not taking place until the last day: to which may be replied, that though they are represented as then happy or miserable, it is no where said that they are not happy nor miserable before that time. It is allowed, the righteous will not be in full possession of happiness until the last day; nor will the wicked receive the full measure of their punishment, until the resurrection and judgment are over.

Thirdly, They improve all such places to their advantage, which speak of those in the grave, and in the state of the dead, as incapable of praising God, to which may be answered.—1. These scriptures speak only of the body, and only respect praising God before men, and in the church militant.

Fourthly, They argue from souls being deprived of thought and memory at death, Psal. cxlvi. 4. *In that very day, his thoughts perish*; but these, as has been observed, design purposes, and plans the effect of thought which come to nothing at death. It should be proved, that the soul is asleep when the body is: and particularly, when separate from it, ere any argument from hence can be brought to prove, the soul is deprived of thought by it, and is in a state of insensibility.

Fifthly, It is observed, that it is said of the *dead*, that they *know not any thing*, Eccles. iv. 5. But this is to be understood of the things of this world; they know the things of the other world in which they are. I go on,

III. To point out the work and employment of separate souls; I shall content myself with just observing some few things. 1. It need not be doubted, but that they are employed in celebrating and adoring the perfections of God, Rev. v. 11. 12. and vii. 11. 12. 11. They are also employed in beholding God in Christ, and the glory of Christ, John xxii. 24. 111. They are likewise employed in the exercise of various graces, Psal. xvi. 9. Rev. vi. 11. 1v. They are also employed in serving God; so those come out of great tribulation, are said to be *before the throne of God, and to serve him day and night in his temple*, Rev. vii. 14, 15. The souls under the altar are represented as expostulating with God after this manner, *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* Rev. vi. 10. v Much of the employment of souls in this separate state, lies in converse with angels, and the spirits of just men made perfect. We read of the tongue of angels; they can communicate their thoughts to one another, and be happy in their mutual converse; see Dan. viii. 13. and xii. 5—7. The souls of men in the separate state, are distinguishable from one another; and there are ways and means, no doubt, of knowing one from another; thus the soul of Abraham may be known from the soul of Isaac; and the soul of Isaac from the soul of Abraham; and the soul of Jacob from both: and as the saints will know one another in heaven, one part of their happiness will lie in conversing together about divine and heavenly things.

## OF THE RESURRECTION OF THE BODY.

Though the immortality of the soul may be known by the light of nature, yet not the resurrection of the body. It has been asserted by some heathen writers that it cannot be

done by God himself: This, Tertullian says, was denied by every sect of the philosophers. The heathens had no faith in this doctrine, or hope of it; and therefore are sometimes described as without hope, Eph. ii. 12. hence says the apostle Paul, when before Festus the Roman governor, and king Aggrippa, a Sadducee, why should it be thought a thing *incredible with you, that God should raise the dead!* as it seems it was, Acts xxvi. 8.

Some have thought the Gentiles had knowledge of the resurrection of the dead, which they conclude from some notions of theirs. But I must confess, I cannot see any likeness between any of these notions, and this christian doctrine.

But though the doctrine of the resurrection is above reason, it is not contrary to it; it is no contradiction, that dust formed out of nothing, and of it a body made, and this reduced to dust again, that this dust should again form the body it once constituted; but a most glorious instance of almighty power: and if God could, out of the dust of the earth, form the body of man at first, and infuse into it a living and reasonable soul; then much more must he be able to raise a dead body, the matter and substance of which now is, though in different forms and shapes; and reunite it to its soul, which still has a real existence; and considering the omniscience of God, who knows all things, it is not impossible nor improbable that the dead should be raised; since he knows all the particles of matter bodies are composed of; and when dissolved and transmuted into ten thousand forms, knows where they are all lodged, whether in the earth, air, or sea; and his all discerning eye can distinguish those which belong to one body, from those of another, and his almighty hand can gather and unite them, what are necessary, and range them in their due place and order. Nor is it beneath or unworthy of God to raise the dead. Nor is it inconsistent with the goodness of God, for by this he does no injury to any of his creatures; neither to those that are raised, nor to others, rational or irrational. Besides, the justice of God seems to make it necessary.

However, the doctrine of the resurrection is most certainly a doctrine of pure revelation: of which,

I. I shall give the proof from the sacred writings. It appears to have been the faith of the saints in all ages, of Abraham, Heb. xi. 19, Rom iv. 17—20. of Joseph, Heb, xi. 22. of Moses Deut. xxxii. 39. of Hannah, 1 Sam. ii. 6. of Job, chap. xix. 25. of David, Psal. xvi. 10. And also of Isaiah, and other prophets, Isai. xxvi. 19. Hos. vi. 1, 2. Ezex xxxvii. 11—14, Dan. xii. 2. This was the faith of those who suffered martyrdom in the times of the Maccabees, Heb. xi. 34. And of the Jewish fathers, and of all the Old Testament-saints, Acts xxvi. 6—8. The doctrine of the resurrection of the dead, will admit of proof from scripture types. But is particularly proved, 1. From express passages of scripture. As, From Gen. iii. 15. Exod. iii. 6. Job xlii. 10—12. Isai. xxvi. 19. *Thy dead men shall live &c.* Dan. xli. 2. *And many of them that sleep in the dust of the earth shall awake.* Besides these, there are other passages of scripture referred to by the apostle, in 1 Cor. xv. 54, 55. as proofs of this doctrine; as Isai. xxv. 8. Hos. xiii. 14. II. This truth may be proved from various doctrines contained in the scripture. To which may be added, that there will be need of, and uses for, some of the members of the body in heaven. Nor may it be improper to observe, the translations of Enoch and Elijah, soul and body, to heaven: it is not probable, that some saints should be in heaven with their bodies and others without them. I proceed,

II. To consider the subjects of the resurrection. 1. Who they are that shall be raised? not the brute creatures, as say the Mahometans, and some Jewish doctors; since they have no immortal spirits, Only men shall rise from the dead. The distribution of the persons to be raised, are of these two sorts, the just and the unjust. The resurrection of the wicked, being denied by some of the Jewish writers; in which they have been followed by the Socinians, it will be necessary to confirm this. 1. From reason: they reason from the mercy of God, that if he will not eternally save them, yet surely he will not raise them

from the dead merely to torment them. The answer to which is, That though God is just as well as merciful. They further argue, that Christ is the meritorious cause of the resurrection; and since he has merited nothing for the wicked, or reprobate, they shall not be raised. The answer to which is, That Christ is the meritorious cause of the resurrection of life; but not of the resurrection of damnation. 2. There are other objections taken from various passages of Scripture, as from Psal. i. 5. *Therefore the ungodly shall not stand in judgment;* they shall not stand before him with confidence, Isai. xxvi. 14. *They are deceased, they shall not rise;* which express the prophet's complaint of the present state of Israel and of his distrust of their revival and restoration. Others object that passage in Eccl. vii. 1. *Better is the day of death, than the day of one's birth;* since if the wicked rise again, it must be worse with them at death than at their birth; but the words are not spoken of the wicked, but of the righteous, that the wicked shall rise, is not only to be proved from express passages of scripture, before observed, but may be concluded from the general judgment; and the punishments and torments of the wicked. II. To enquire, what of men shall be raised? Man consists of two parts, soul and body. It is not the soul that is raised, for that dies not; it is that which sleeps in the dust of the earth, and shall be awakened from thence; for, 1. The body is not annihilated, or reduced to nothing at death, which is contrary to reason and scripture; death is returning to dust; but then dust is something: if the body was reduced to nothing at death, Christ would lose part of his purchase, and the Spirit his dwelling place, 1 Cor. vi. 15. 19, 20. The resurrection would not be a resurrection, but the creation of a new body. 2. The body, at the resurrection, will not be a new, aerial, and celestial body, as Origen and others thought, it will be different from what it is now, as to its qualities but not as to its substance. If the body was a new, aerial, celestial body, would it be consistent with the justice of God, that such new, created bodies, which never sinned,

should be everlastingly punished? 3. It may be proved, that the same body that now is, will be raised from the dead; this is fully expressed by Job, chap. xix. 26, 27. and by the apostle Paul, 1Cor xv. 53, 54. *This mortal must put on immortaltiy; this corruption, must put on incorruption.* Consider, 1. The notation of the word resurrection; which signifies a raising up again that which is fallen. 2. The figurative phrases, by which it is expressed, shew it; as by quickening seed, by awakening out of sleep: the same IT that is sown in dishonour is raised in glory. 3. The places from whence the dead will be raised, and be summoned to deliver them, prove the same; our Lord says, All that are in the *graves* shall come forth. 4. The translations of Enoch and Elijah, were in the very same bodies they had when on earth. 5. The resurrection of Christ's body is a proof of this truth; since he rose from the dead with the same body he suffered on the cross, John xx. 25. 27. 6. It seems quite necessary from the justice of God. 7. This may be concluded from his veracity in his purposes, promises, and threatenings. 8. It would be a disappointment to the saints, who are waiting for the redemption of their bodies, if not the same, but others, should be given them. 9. If the same bodies are not raised, the ends of the resurrection will not appear clearly to be answered. 10. If the christian doctrine of the resurrection of the dead is not of the same body, it seems to be no other nor better, than the old Pythagorean notion of the transmigration of souls into other bodies.

III. To observe the causes of this stupendous affair, 1. The *efficient* cause is God, Rom. iv. 17. 2 Cor. i. 9. 2. Christ as the Mediator, is the *meritorious* cause. 3. The *instrumental* cause, or means, the voice of Christ, and the sound of the trumpet, John v. 28. 4. The *final* cause is the glory of divine grace.

As to the *time* of the resurrection, it cannot be exactly fixed; nor does it become us curiously to inquire into it, any more than into the time of the kingdom, and the hour of judgment, in general, it is said to be at *the last day*, John vi. 39—54.

IV. There are many objections made to this great and glorious doctrine. I. That maxim, or aphorism, is sometimes alledged; *a privatione ad habitum non datur regressus;* from a total destruction of any being, there is no restoration of it to its former state and condition: This may be true of things according to the common course of nature; yet will not hold good of what may be done by the power of God. Besides, the bodies of men at death are not totally destroyed; they are in being, and are something; out of which it is not impossible, they may be raised by the power of God. II. It is objected, the body is dissolved into so many, and such small particles; that they should meet in their proper places in the body, seems incredible. But, the omnipotence and omniscience of God, knows where every particle of matter lies, and can collect and range them. Besides, it has been observed by some, that particles as numerous and more minute, as those of light be, are governed by certain fixed laws, that the parts of which the visible body is composed, were as much scattered over the whole earth, more than five thousand years ago, as they will be many years after death, or at the end of the world; it is observed, that the loadstone will draw iron when at a distance from it; and that the heavenly bodies, which are at a great, and almost immeasurable distance, are subject to a law that brings them towards each other. Such is the virtue of the loadstone, that let iron, lead, salt, and stone, be reduced to powder, and mixed together, and hold the loadstone to it, it will draw the iron only. And surely then, the *great Alchymist of the world*, and he who is the Author of the loadstone, can gather together the particles of the dissolved body. III. The various changes and alterations the body undergoes, are objected to the same body being raised. It is a good distinction made by a learned writer, of an *own* or *proper* body, and of a *visible* one; the visible body consists both of fluids and of solids. An *own* or *proper* body, consists almost only of solids; as of skin, bones, nerves, tendons, cartilages, arteries, and veins; which continue the same from infancy to the

age of maturity. iv. The grossness and gravity of bodies, are objected, as rendering them unfit to dwell in such a place as heaven, all fluid, and purely ethereal. As for the grossness, they will be greatly refined and spiritualized. As to the gravity of them, a learned man observes, "There is no such thing as gravity in regions purely etherael." But, v. There is another objection, of more importance, which must be removed; which is taken from human bodies being eaten by men, either through necessity, as in distressed cases; or of choice, as by Cannibals, or man-eaters. God, who has promised to raise the bodies of all men, will take care that nothing relating to nourishment, should hinder the performance of it; and that the particles of one man's body, shall never so become the particles of another, as that the resurrection of either should thereby be rendered impossible.

To conclude, this doctrine appears to be of great importance and usefulness. And it may be a means of encouraging our faith in God. This doctrine affords much comfort; hence, in the Syriac version of John xi. 24. it is called *the consolation of the last day.*

## OF THE SECOND COMING OF CHRIST, AND HIS PERSONAL APPEARANCE.

In distinction from his first coming and appearance at his incarnation, it is called his *second*, Heb. ix. 28. which will now be treated of.

I. By giving the proof of the certainty of it. 1. From what the patriarchs before and after the flood have said of it; Enoch, the seventh from Adam, is recorded by the apostle, *Saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all*, Jude, verse 14, 15. David speaks of the coming of Christ to judge the earth and the world, Psal. xcvi. 13. ii. The certainty of Christ's second coming and personal appearance may be confirmed from what the prophets have said concerning it; for it has been *spoken of by the mouth of* them *all*, Acts. iii. 21. The prophecies in Dan. vii.

13, 14. and another in Dan. xii. 1—3. respects the personal coming of Christ. So also the prophecy in Zech. xiv. 4, 5. and in Mal. iv. 1—3. III. The certainty of Christ's second coming may be evinced from several sayings and parables delivered by him: as, 1. The answer of Christ to the question of his disciples; *What shall be the sign of thy coming, and of the end of the world?* Matt. xxiv. 3. 2. The parables in Matt. xxv. all respect the second coming of Christ. The chapter is closed with an account of the Son of man coming in his glory, and all the holy angels with him, and sitting on the throne of his glory. 3. The parable of the nobleman, in Luke xix. 12, &c. is similar to that of the talents. 4. The words of Christ in John xiv. 2, 3. cannot well be neglected; *In my Fathers house are many mansions; I go to prepare a place for you, and—I will come again, and receive you unto myself.* IV. That Christ will come personally on earth a second time, may be most certainly concluded from the words of the angels, in Acts i. 11. *This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* The angels reproved the apostles, that they stood gazing at Jesus, as he went up to heaven, being desirous of seeing the last of him, as if they were never to see him any more; whereas he would come again from heaven, in like manner as they saw him go. V. The second coming and appearance of Christ, may be confirmed from various passages in the sermons, discourses, and epistles of the apostles. And, 1. From the words of Peter, Acts iii. 19—21. From whence it appears, that there was then to come, and still is to come, a time of the restitution of all things. 2. There are various passages, in which express mention is made of the coming of Christ; of his appearing a second time unto the salvation of his people, 1 Thess. iv. 14. 16. 1 Cor. iv. 5. 3. In all those places in which mention is made of that day, that famous, that well known day, so much spoken of and expected, 2 Tim. i. 12. 18. and of the day of the Lord, 2 Pet. iii. 10. and of the day of the Lord Jesus,

1 Cor. i. 8. and of the day of redemption, Eph. v. 30. VI. In the book of the Revelation, frequent mention is made of the visible, quick, and speedy coming of Christ, and of what shall be then done by him, as in chap. i. 7. &c. and xx. 1—3.

II. The locality of Christ's second coming, and personal appearance; or the place from whence he will come, and where he will appear. 1. The place from whence he will come; the third heaven. 2. The place whither he shall come, the earth; when he appears from the third heaven, he shall descend into the air, and there stay some time, until the dead saints are raised, and the living ones changed.

III. The visibility of Christ's personal appearance; he will appear in human nature; and *every eye shall see him*, Matt. xxiv. 27. so that he will be seen by all the tribes, kindreds, and nations of the earth.

IV. The glory of Christ's second coming. It is, with propriety, called, *The glorious appearance of the great God!* Tit. ii. 13. Christ will come in the glory of his Father, Mark. xvi. 27. He will come as a Judge, to which office he is appointed by his Father. II. He will come *in his own glory*, Matt. xxv. 31. which is twofold. 1. He will come in the glory of his *divine* nature, and the perfections of it: as a divine Person, as God over all; so his coming is called, *the coming of the day of God*, 2 Pet. iii. 12. 2. Christ will come in the glory of his *human* nature. The apostle takes notice of this remarkable circumstance, which will attend the second coming and appearance of Christ, that it will be *without sin*, the disgrace of human nature, Heb. ix. 28. III. Christ will come in the glory of his holy angels; this circumstance is always observed in the account of his glorious coming. This will add to the glory and solemnity of the day. When God descended on mount Sinai, he came with ten thousand of his saints; when Christ ascended on high, his chariots were twenty thousand; and when he shall descend from heaven, he will be revealed from thence with his mighty angels.

V. The time of Christ's second coming and personal appearance, may next be enquired into. But to put a stop to en-

quiries of this kind, at least a boundary to them, it should be observed what our Lord says; *Of that day and hour knoweth no man, not the angels; but my Frther only*, Matt. xxiv. 36. Another evangelist has it, *Neither the Son*, that is, as man. Some good men, in the last age, fixed the time of Christ's second coming, of his personal reign, and the millennium; in which being mistaken, it has brought the doctrine into disgrace, and great neglect. It seems impracticable and impossible to know the time of the second coming of Christ; and therefore it must be vain and needless, if not criminal, to enquire into it. However, it is known to God, and he, in his own appointed time, will send him, shew him, and set him forth.

VI. The signs of Christ's appearance and kingdom. The more remote ones are such as Christ gives in answer to the question of the apostles to him; *What shall be the sign of thy coming, and of the end of the world?* such as wars and rumours of wars, famines, pestilences, earthquakes, and persecutions of good men. The more near signs, or what will more nearly precede Christ's second and personal coming, are the spiritual reign. But after all, it seems as if there would be an uncertainty of it until the sign of the Son of man.

VII. The ends to be answered by the second and personal coming of Christ. 1. The putting of the saints into the full possession of salvation, Heb. ix. 28. 2. The destruction of all his and our enemies.

## OF THE CONFLAGRATION OF THE UNIVERSE.

The universal conflagration is strongly and fully expressed by the apostle Peter, 2 epist. iii. 10. 12. where he says, *The elements shall melt away with fervent heat; the earth also, and the works that are therein, shall be burnt up:* which is to be understood of the burning of the whole sublunary world; signified by the heavens and the earth, taken in a literal, and not in a figurative sense.

I. Not *figuratively*, as some interpret them, of the Jewish church, and of the Mosaic elements; for the Jewish church is

never called the world. Though the commandments of the ceremonial law are called elements, or rudiments, in allusion to the elements, or rudiments of a language, yet they are never so called in allusion to the elements, which belong to the natural system of the world. The abrogation of the ceremonial law is expressed by the fleeing away of shadows; but never by burning, melting, and dissolving. The Mosaic elements, or the ceremonial law, and its precepts, were already abolished, when Peter wrote this epistle. And likewise, the new heavens and the new earth, if by them are meant the evangelical state, or gospel church state; that also had already taken place, and Peter was an instrument in the forming of it.

II. The words are to be understood literally; yet not of a partial burning of some particular place or city. The destruction here spoken of, is of equal extent with the destruction of the world by the flood. No such events happened at the destruction of Jerusalem, as the passing away of the heavens with a great noise, a fervent heat in them, to the liquefaction of the elements. Nor was this destruction so desirable a thing as to be looked for with pleasure, it is expressly said to be at the day of judgment. The nature and extent of this burning, will appear, 1. From partial burnings; which may be considered as types, emblems, and pressages of the universal burning, as, the burning of Sodom and Gomorrah, and the cities of the plain. The destruction of Jerusalem, Matt. xxiv. 3. The burning of the beast, of antichrist, and of the antichristian states, Dan. vii. 9—11. and the destruction of Gog and Magog, or the Turk, will be by fire; the Lord will *rain upon him an overflowing rain, and great hailstones, fire and brimstone*, Ezek. xxxviii. 22. Now these several partial burnings, at least, make that possible and probable. 11. The probability of the universal conflagration, may be argued from the preparations in nature, for the apostle says, that *the heavens and the earth are now, are kept in store*; it is certain, there are various Valcano's or *burning mountains*, in different parts of the world. And there is not only a preparation

making in the earth, but in the heaven also, where there is a great store of materials fit for this purpose provided; witness the fiery meteors in them, the blazing comets, which sometimes appear, and are always in being, though not always seen by us; and those vast bodies of light and fire, the sun and stars, and the vast quantities of matter which occasion such dreadful thunders and lightenings, when these things are considered, the general conflagration of the world, will seem neither impossible nor improbable; but rather it may be wondered at, and thought a miracle, that the earth has not been destroyed by fire long ago. Let the atheist, the infidel, the profane and careless sinner, tremble at this. Pliny, the heathen, observing the many fires in the earth and in the heavens, says, "It exceeds all miracles, that one day should pass and all things not put into a conflagration," lib. What may make the doctrine of the universal conflagration probable is, that it has been believed in all ages, and by all sorts of persons. Josephus says, that Adam foretold the destruction of all things, at one time by the force of fire; and at another time, by the violence and multitude of water; and therefore the posterity of Seth built two pillars, one of brick and the other of stone, on which they inscribed their inventions; this same tradition has been embraced by poets and philosophers, it is the observation of many writers, that the Stoic philosophers held the conflagration of the world by fire; that men of different nations, and ages, and sentiments, should agree in this, makes it probable that so it may be. IV. That the world, and all things in it, shall at last be consumed by fire, may be concluded from the sacred scriptures. From Psal. i. 3. *Our God shall come &c.* From Psal. xcvii. 3—5. *A fire goeth before him, and burneth up his enemies round about.* From Isai xxiv. From Isai. lxvi. 15, 16. *For behold the Lord will come with fire, &c.* From the various passages in the minor prophets; particularly in Nahum i. 3—5.

Some passages in Zeph. i. seem to look this way.

It will be needless to take notice of passages in the New-Testament; since the famous one in Peter, and the text in

2 Thess. i. 7, 8. has been often quoted and referred to. I proceed.

v. To answer some queries relative to it; As 1. with what sort of fire the world will be burnt. Not with fire taken in a figurative sense, but in a literal sense. The world will be destroyed by fire much in the same manner as it was by water: the stores of fire in the heavens being opened, and great quantities issuing out of the bowels of the earth, these joining together will bring on their speedy dissolution. 2. What will be the extent of this burning? or how far, and to what will it reach? To the heavens, the elements, the earth, and all the works in it.—To the heavens; not to the third heaven: it is a question whether it will reach the starry heaven, or at all affect the luminaries of the sun, moon, and stars. But it will be the airy heaven, that will be the subject of the conflagration, the atmosphere about us, the surrounding air, and meteors in it; the earth, and all the works that are in it; the whole terraqueous globe, both land and sea. This fire will reach to all the living creatures in the earth, land and sea, the works of God's hands. It will be extended to all the works of nature, mountains, hills, and rocks, metals and minerals in the bowels of them, and all that cover and ornament them, trees, herbs, plants, and flowers. It will consume all the works of art, all literary works, lands, possessions, and inheritances, with all the writings of men.

Here let it be observed for the comfort of the saints, that there are many things which will escape the general conflagration; as the Book of life, in which the names of God's elect are written; the Covenant of grace, which contains the magna charta of their salvation; the Word of God, as it is the engrafted word in their hearts, and the title to the heavenly inheritance. 3. The next query is, whether the earth shall be dissolved by fire, as to its substance, or only as to its qualities? There are persons of great note on both sides of the question, and the arguments of each are not despicable: but I rather

incline to the latter, that the world will only be destroyed with respect to its qualities.

Those who suppose that the world will be only destroyed, as to the qualities of it, argue also from reason and scripture. I. From reason; they observe that the old world which perished by the flood, was not destroyed as to its substance. II. They likewise produce passages of scripture, and argue from them, against the substantial destruction of the world, and for the change of it only; as Psal. civ. 5. and Eccles. i. 4. as Psal. cii. 26. Isai. li. 6. and Acts iii. 21. But of this more in the following chapter.

## OF THE NEW HEAVENS AND EARTH, AND THE INHABITANTS OF THEM.

THIS is clearly revealed in the sacred scriptures; we christians *look for new heavens, and a new earth, wherein dwelleth righteousness*, righteous persons, and they only, 2 Pet. iii. 13. The things to be enquired into are, what these new heavens and earth be, and who the inhabitants of them.

I. What are meant by the new heavens and the new earth, in the above passages; these are to be understood not in a figurative, but in a literal sense. 1. Not in a figurative sense, as of the gospel church state; Peter could never speak of the new heavens and new earth in this sense as future. The gospel church-state, even in the first and purest ages of it, was not perfect as the state of things will be; but in the new heavens and the new earth, none but such as are perfectly righteous will dwell in the new Jerusalem-state; there will be no temple, no worship, in the manner that now is. Nor is it to be understood of the state of the Jews at the time of their conversion. This will be before the new heavens and new earth are formed, Rev. xix. 7, 8. Nor of the spiritual reign of Christ, which will be in the present earth and not in the one. Nor of the heavenly state, or the ultimate glory; for these new heavens and earth are distinct from the third heaven, the seat of that. The camp of the saints, and the holy

and beloved city, are represented as on earth, even at the end of a thousand years, Rev. xx. 9. II. The new heavens and new earth are to be understood in a literal sense; a literal sense is not to be departed from without necessity: the phrase, *heaven and earth*, is used by the apostle Peter frequently, and always literally in the sublunary world; by the new ones, can be meant no other. 1. The new heavens must be interpreted of the airy heavens, and of a new air in them; purged, purified, and refined by fire: no storms of hail, no stores of snow, no blustering storms and tempests, no coruscations and flashes of lightning, nor peals of thunder; but a pure, serene, and tranquil air, quite suited to the bodies of raised saints; the air will now be cleared of devils, the whole body of them will be cast into the abyss. 2. The new earth, will be an earth refined and renewed, and restored to its paradisaical estate: as it was before the fall. It shall no more bring forth thorns and thistles, nor require labour and pains to cultivate it. It must be but reasonable, that since Christ hath redeemed his people from the curse of the law, being made a curse for them, that every degree of that curse should be removed; which, as yet is not, from the earth particularly; when the second Adam, and his seed, come to enjoy the earth alone, accordingly, *There will be no more curse*, Rev. xxii. 3.

II. The inhabitants of the new heavens and the new earth are next to be considered. These are described, 1. By the name of *righteousness* itself; *wherein*, in the new heavens and earth, *dwelleth righteousness*, 2 Pet. iii. 13. that is, righteous persons; see Isai. lx. 21. *Thy people shall be all righteous; they shall inherit the land for ever:* Psal. xxxvii. 29. *The righteous shall inherit the land, and dwell therein for ever.* II. The inhabitants of which are the palm bearing company in Rev. vii. 9. for this vision is synchronal, or cotemporary, with that of the new heavens and the new earth. These are the persons, and this will be the happy case of the inhabitants of the new heavens and the new earth. III. A farther account is given of those inhabitants in Rev. xxi. 1, 2, &c. They are

called *the holy city, the new Jerusalem*; but not as in any state on this present earth. Mortal men, dwelling in houses of clay, would never be able to bear such a glory.

The inhabitants of the new heavens and the new earth, are here described under the names of the holy city, by their descent from heaven, and by their freedom from all evils; *God shall wipe away all tears from their eyes*: there shall be no more night, either in a literal sense, or rather figurative, meaning no night of ignorance and error, of darkness and desertion, and of affliction of any kind; and they need no candle, neither the light of the sun; neither artificial nor natural light; for the Lord God giveth them light, what vastly exceeds either; and they shall reign for ever and ever; first with Christ on the new earth, for a thousand years, next to be considered, and then in heaven to all eternity.

## OF THE MILLENNIUM, OR PERSONAL REIGN OF CHRIST.

I OBSERVE,

I. That Christ will have a special, peculiar, glorious, and visible kingdom, in which he will reign personally on earth. 1. I call it a special, peculiar kingdom, different from the kingdom of nature, and from his spiritual kingdom. 2. It will be very glorious and visible; hence his appearing and kingdom are put together, 2 Tim. iv. 1. 3. This kingdom will be after all the enemies of Christ, and of his people, are removed out of the way. Antichrist will be destroyed; an angel, who is no other than Christ, will then personally descend to bind Satan and all his angels. 5. This kingdom of Christ will be bounded by two resurrections; by the first resurrection, or the resurrection of the just, at which it will begin; and by the second resurrection, or the resurrection of the wicked, at which it will end, or nearly. 6. This kingdom will be before the general judgment, especially of the wicked. John, after he had given an account of the former, Rev. xx. relates a vision of the latter. 7. This glorious, visible kingdom of

Christ will be on earth, and not in heaven; and so is distinct from the kingdom of heaven, or the ultimate glory.

II. Having explained the nature of Christ's kingdom, I shall proceed to give the proof that there will be such a glorious, visible kingdom of Christ on earth. Now the proof of this point may be taken, 1. From some passages in the Psalms, as the xlvth Psalm; which shews that this kingdom of Christ will be on earth, and agrees with the faith and expectation of the saints, that as they are made by him, kings and priests unto God, they shall reign on earth. Psal. xcvi. which begins, *The Lord reigneth, let the earth rejoice*; shews that the Psalm respects the kingdom of Christ on earth; and which will take place at his coming to judge the world, as appears by its connection with the last verse of the preceding Psalm. II. From various passages in the prophets: and, 1. From Isai. xxiv. 23. *Then the moon shall be confounded*, &c. the sun and moon will be ashamed and confounded; they will blush and withdraw their light; that city, the new Jerusalem, where he will reign, will stand in no need of their light, for the Lamb will be the light of it, Rev. xxi. 23. 2. With this agrees another prophecy in Isai. xxx. 26. *Moreover, the light of the moon shall be as the light of the sun*, &c. this prophecy will not be fulfilled until *the day of the great slaughter is over*: nor will it be fully accomplished until *the name of the Lord*, or the Lord himself, comes *with the flame of a devouring fire*, to burn up the world, and all things in it, verse 27. 30. There is another prophecy which seems to belong to this glorious kingdom of Christ on earth, in Jer. xxiii. 5, 6. *Behold the days come, saith the Lord, that I will raise unto David a righteous branch*, &c. and on the earth this his reign will be. 4. There are some passages in Ezekiel, which seems to have respect to this kingdom state; as in chap. xxi. 27. in Daniel ii. 44. and in Zech. xiv. 9. III. The proof of this glorious kingdom of Christ, may be given from various passages in the New Testament; and, 1. From Matt. vi. 10. *Thy kingdom come, thy will be done in earth, as it is heaven.* 2. From Matt. xx. 21—23. *Then came to him*

*the mother of Zebedee's children, desiring that her two sons may sit the one on Christ's right hand, and the other on the left, in his kingdom.* 3. From Luke i. 32, 33. *The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.* 4. From Luke xxiii. 42, 43. *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.* 5. From Acts i. 7. *Lord wilt thou at this time restore the kingdom unto Israel?* 6. From 2 Tim. iv. 1. *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing, and his kingdom.* His appearing a second time, and then his personal reign, and glorious kingdom will take place.

II. In this glorious, visible, and personal reign of Christ, all the saints will have a share, they will *reign with him*, Rev. xx. 4. 6. 1. There are various passages of scripture, which give plain intimations of the reign of the saints with Christ in his kingdom, as Psal. xlv. 16. Isai. xxxii. 1. Micah. iv. 7, 8. Luke i. 32. Matt. xix. 28. Rom. viii. 17. Rev. iii. 21. &c. 11. All the saints will share in the glories of Christ's kingdom; though some will have distinguished honours, yet all will reign with Christ; for, 1. All the saints will come with Christ, who have departed this life, when he comes a second time; this is asserted both in the Old and New Testaments, Zech. xiv. 5. 1 Thess. iii. 13. 2. All that are Christ's shall rise from the dead at his coming, 1 Cor. xv. 23. and, in consequence of their resurrection, shall reign with him. 3. All the elect of God, and the redeemed of the Lamb, are kings and priests; and being such, shall reign on earth. 4. The whole church of God, and the members of it, in every dispensation, shall have a share in this kingdom. 111. In what sense the saints, even all the saints, will reign with Christ, may be next considered. This will not be after the manner of his spiritual reign among his saints; that is a reign in them, this is a reigning with them, and of them with him. This will be a reign with Christ personally and visibly. It implies some kind of share with him

in the glories of his kingdom, and supposes dominion over all their enemies.

III. The description of the persons that shall thus reign with Christ, as given Rev. xx. 6. They are such who have *part in the first resurrection: On such the second death hath no power.* They will be priests of God and of Christ; that is, made priests to God by Christ. They will be always before the throne, and serve the Lord day and night, and hunger and thirst no more. They will be holy in body, being raised in purity, and in soul, being perfectly sanctified.

IV. The continuance and duration of the reign of Christ and the saints together, which will be a thousand years. It is expressly said, *The rest of the dead lived not again till the thousand years were finished*, Rev. xx. 5. It may be enquired,

Whether these thousand years are past or to come? To the solution of which, this observation is necessary, that the binding of Satan, and the reign of Christ, are cotemporary. I. These thousand years have been dated from the birth of Christ, who came to destroy the works of the devil, and before whom, Satan fell as lightening from heaven, yet this falls short of the binding and casting him into the bottomless pit. II. Others date these thousand years of Satan's binding, from the resurrection of Christ; but Satan was not then bound. III. Others begin these thousand years of Satan's binding at the destruction of Jerusalem; but in these times, the devil could never be said to be bound, when he had a synagogue of corrupt men, Rev. ii. 9. IV. Others begin the date of Satan's binding, and Christ's reigning, from the times of Constantine; and reckoning the thousand years from hence they will reach to the beginning of the fourteenth century. But that the devil was not then bound, appears by the flood he cast out of his mouth to destroy the woman, the church, who was obliged to disappear and flee into the wilderness, the remnant of whose seed he persecuted, Rev. xii. 13—17 V. Some begin the thousand years reign, and the binding of Satan, at the reformation from popery; but whether the date is from Wickliff, John

Huss, and Jerom from Prague, or of Luther, they all of them either suffered death or met with great inhumanity and ill treatment, from the instruments of Satan, and therefore he could not be bound. Satan will not be bound till Christ, the mighty Angel, descends from heaven to earth, which will not be till the end of the world.

V. I close all with an answer to a few of the principal objections. 1 It may be objected, to what purpose will Satan be bound a thousand years to prevent his deception of the nations, when there will be no nations to be deceived by him during that time, since the wicked will be all destroyed in the general conflagration, and the saints will be with Christ, out of the reach of temptation and seduction. I answer, this will not be the case at the binding of Satan; the same nations, Satan, by being bound, is prevented from deceiving, are those that will be deceived by him after his being loosed, as appears by comparing Rev. xx. 3. with verse 8. 2. That though the saints are said to reign with Christ a thousand years, Rev. xx. 4—6. yet they are not there said to reign on earth. But it is elsewhere said, the meek shall inherit the earth. They are manifestly the camp of the saints, who will come up on the breadth of the earth, and therefore must be on earth. 3. It is objected to the personal reign of Christ with the saints on earth, that they, by reason of the frailty of nature, will be unfit to converse with Christ. This objection proceeds upon a supposition, that the saints will then be in a sinful, mortal state; which will not be the case. 4. It is suggested, that for the saints to come down from heaven, and leave their happy state there, and dwell on earth, must be a diminishing of their happiness, and greatly detract from it. No such thing; for Christ will come with them. 5. The bodies of the wicked lying in the earth till the thousand years are ended, may be objected to the purity of the new earth, and to the glory of the state of the saints upon it. The purification of it by fire, will, indeed, only affect the surrounding air, and the surface of the earth, or little more. As for the bodies of the wicked,

that will have been interred in it from the beginning of the world to the end of it, those will be long reduced to their original earth, and will be neither morally impure, nor naturally offensive; and if any thing of the latter could be conceived of, the purifying fire may reach so far as entirely to remove that, and as for the bodies of the wicked, which will be burnt to ashes at the conflagration, how those ashes, and the ruins of the old world after the burning, will be disposed of, by the almighty power, and all wise providence of God, it is not easy to say; it is very probable they will be disposed of under ground: all the wicked that ever were in the world, will be under the feet of the saints in the most literal sense; they will tread upon the very ashes of the wicked, Mal. iv. 3. II. As to the questions. 1. What will become of the new earth, after the thousand years of the reign of Christ and his saints on it are ended? whether it will be annihiliated or not? My mind has been at an uncertainty about this matter; sometimes inclined one way, and sometimes another; because of the seeming different accounts of it in Isai. lxvi. 22. where it is said to remain before the Lord, and in Rev. xx. 11. where it is said to flee away from the face of the Judge. My last and present thoughts are, that it will continue forever, Rev. xx. 11. 2. Who the Gog and Magog army are, that shall encompass the camp of the saints when the thousand years are ended? They are the rest of the dead, the wicked, who live not till the thousand years are ended. 3. What the fire will be, which shall come down from heaven, and destroy the Gog and Magog army? The wrath and indignation of God.

## OF THE LAST AND GENERAL JUDGMENT.

With respect to the last and general judgment, the things to be considered are,

I. The proof of a general judgment: there will be a judgment of men in a future state. 1. A particular one, which passes upon particular persons immediately after death, Heb. ix. 27. 2. A general one after the resurrection of the dead;

and this is the judgment that proof is to be given of. I. From reason; and it may be observed, 1. That the heathens, destitute of divine revelation, and who have had only the light of nature to guide them, have entertained notions of a future judgment. They speak of righteous judges in the infernal regions; as Æacus, Rhadamanthus, and Minas. 2. It appears from the [illegible] of a natural conscience for sin: Felix trembled when [illegible] the apostle Paul discourse of judgment to come. 3. It may be argued from the justice of God, for it is righteous with God, to render tribulation to them that trouble his people, and to reward his saints according to [illegible] promises. 4. This may be concluded from the relation men stand in to God, as creatures to a Creator. Every one must give an account of himself to God. this may be reasoned from the judgments of God, in this present life, 1 Cor. xi. 32. 6. The desires of the saints after it, furnish out an argument in favour of it: they most earnestly desire his coming to judgment. Such desires are not implanted in vain. II. The truth of this doctrine will more fully appear from divine revelation. 1. In the prophecy of Enoch, the seventh from Adam, recorded in Jude. 2. The character Abraham gives of Jehovah, as *The Judge of all the earth, who will do right*, Gen. xviii. 25. 3. This may be concluded from the faith of Job, xix. 25. 4. Also from the declaration of Moses, in his song, *The Lord shall judge his people*, Deut. xxxii. 36. 5. Likewise from the song of Hannah; *The Lord shall judge the ends of the earth*, 1 Sam. ii. 10. 6. From some passages in the Psalms, Psal. i. 3—6. and xcvii. 9. 7. From the book of Ecclesiastes, where it is said, God will *judge the righteous and the wicked*. 8. From various sayings of Christ recorded by the evangelist, Matt. v. 21, 22 and vi. 1. and xi. 22. 24. and xii. 36—42. 9. From the sermons and epistles of the apostles, particularly the apostles Peter and Paul; the apostle Peter in Acts x. 42. 1 Pet. iv. 9. 2 Pet. ii. 2. the apostle Paul in Acts xvii. 31. and xxiv. 25. Rom. ii. 3—16. and xiv. 10. 2 Cor. v. 10, 2 Tim. iv. 1, 8.—10. Heb. vi. 2.

II. The next enquiry is, who the person is that shall be the Judge, preside in judgment, and carry on the judicial process to the end? God is, and will be Judge, and he only; hence we read of God the Judge of all, Heb. xii. 23. but according to the economy settled between the three divine Persons, the work is assigned unto the Son; hence we read of appearing and standing before the judgment seat of Christ, and of the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and kingdom, Rom. xiv. 1. it is a branch of his kingly office; *Then shall the King say, &c.* 1. It is highly proper that the Judge of all the earth, should be God. The work requires divine omniscience, infinite wisdom, almighty power, and strict justice and faithfulness; all which are to be found in Christ the Son God. II. That Christ should appear in human nature, when he comes to judge the world, is highly necessary; for God has appointed to judge the world by that *Man* whom he has ordained: yea, the Father has given him authority to execute it, *because he is the Son of man*, Acts xvii. 31. John v. 27.

As for the concern of others in the judgment, angels or men, nothing is to be admitted, that derogates from the glory of the office of Christ, as Judge of the world.

III. The persons that will be judged; angels and men: as to good angels, nothing is said of the judgment of them in scripture; nor does it seem probable, since they never sinned. But as to the case of the evil angels, it is notorious that they will be judged. The judgment spoken of in scripture chiefly concerns men, good and bad; for as the wise man says, *God shall judge the righteous and the wicked.* 1. The righteous: and these shall be judged first alone; for the ungodly shall not stand in the judgment with them, nor sinners in the congregation of the righteous. Moreover, since they are to judge the world, and to judge angels, it is necessary they should be first judged themselves. II. The wicked will be judged; such who have indulged themselves in the gratification of sinful pleasures, and may have been so hardened in sin as to imagine

they shall escape the judgment of God; yet they shall not, Rom. ii. 3—5. even *all* the wicked shall be judged, Rev. xx. 5. 12.

Some objections are made to what has been said concerning the judgment of the righteous before the wicked; as, 1. That it seems to contradict the account given of the judgment of both, Matt. xxv. as appearing together, and then separated. To which it will be sufficient to answer, that in descriptions taken from men, it is not to be expected, that there should be an exact correspondence in every circumstance of them. The allusion is to a sanhedrim, or court of judicature with the Jews; when, whom the judge absolved, he placed at his right hand; and whom he condemned, he placed at his left. All which may as well be done by supposing the judgment of the one to precede the judgment of the other. 2. It is objected, that this account of the judgment seems to make two days of judgment. Not at all: there will be but one day of judgment, though it will be a long one. 3. Should it be further objected, that there seems no necessity for such a length of time to judge the world in. I answer, if there is any thing in this objection, it lies as strongly against any formal judgment at all. 4. It may seem inconsistent to some, that the time of the saints reigning with Christ, and their being judged by him, should be together: but they will not stand before the judge as criminals, but as the favourites of heaven; and this judgment will not be of their persons, on which their final state depends; but of their works.

It may be proper briefly to observe, what of men will be brought into judgment. 1. All their works and actions, whether good or evil, Eccles. xii. 14. 2. All the words of men, Matt. xii. 35—37. 3. Every thought, good or bad; *God will judge the secrets of men*. Rom. ii. 16.

IV. The rule of judgment, according to which it will proceed, and from whence the evidence will be taken, are certain *books opened*, Rev. xx. 12. 1. The book of divine omniscience will be opened, Mal. iii. 5. 2. This book seems to be

the same with the book of remembrance. 3. The book of the creatures, or creation, will be opened. 4. The book of providence will be opened. 5. The book of the scriptures will be opened, both of law and gospel. 6. The book of conscience: in this are recorded the actions of men; and from thence are they to be brought forth upon occasion. 7. There is another book that will be opened; and that is the book of life, Rev. xxi. 27.

Now the *dead* will be *judged out of those things which are written in the books, according to their works*, Rev. xx. 12. This judgment out of the books, and according to works, is designed to shew with what accuracy and exactness, with what justice and equity, it will be executed, in allusion to statute books in courts of judicature, to be referred unto in any case of difficulty.

V. The circumstances of the judgment, as to time and place. 1. The *time* of it, will be after the resurrection. It is often spoken of in scripture as though it would be quickly, particularly in Rev. xxii. 7—20. to alarm men, and keep up a constant expectation of it; *He hath appointed a day, in which he will judge the world in righteousness*, Acts xvii. 31. II. The *place*. This is also uncertain. Some, because of certain passages in Joel iii. 2. 12. have thought of the valley Jehoshaphat; but no valley can be supposed large enough to hold all that will be judged at the day of judgment. The two more probable opinions are, that the judgment will be either in the air or in the earth. I rather think it will be on earth.

VI. The properties of this judgment, as may be gathered from what has been said about it, and from express passages of scripture. 1. It is *future*, *judgment to come*, Acts xxiv. 25. 2. It is *certain*, Eccles. xi. 9. 3. It will be *universal*; none shall escape it. 4. It will be a *righteous* judgment, Rom. ii. 5. 5. It will be the *last* judgment, 1 Cor. xv. 52. 6. It is called *eternal* judgment, Heb. vi. 2.

## OF THE FINAL STATE OF THE WICKED.

When the judgment is finished, and the sentence pronounced, the wicked will go into *everlasting punishment*, Matt. xxv. 46. What that punishment will be, and the duration of it, are the things to be considered.

I. Prove that there will be a state of punishment of wicked men in the future world. There is a punishment of the wicked in their souls, which takes place at death; as appears from the parable of the rich man, Luke xvi. 23. this will appear,—1. From the light of nature among the heathens; being owned and spoken of, not only by their poets, but by their philosophers, and those the more wise, grave, and serious among them. Tertulian, charges the heathens with borrowing these things from the sacred writings. "When we speak of God as a Judge, and threaten men with hell-fire, we are laughed at: but, says he, the poets and the philosophers erect a tribunal in hell, and speak of a river of fire there: from whence says he, I beseech you, have they such like things, but from our mysteries?" 2. A state of punishment hereafter, appears from the impressions of guilt and wrath on the conscience of men now. Cicero says, "Every man's sins distress him; their evil thoughts and consciences terrify them; these, to the ungodly, are their daily and domestic furies, which haunt them day and night." Such may be observed in Cain, Pharaoh, Judas, and other wicked persons. 3. This may be argued from the justice of God. Justices does not take place in this world; it seems, therefore, but just and reasonable, that there should be a change of things. 4. This is abundantly evident from divine revelation, Psal. ix. 17. Matt. v. 22—30. 5. This may be farther confirmed, from the examples of persons that already endure the punishment, as the *fallen* angels, Rev. xx. 10. The men of the old world, 1 Pet. iii. 19, 20. And the men of Sodom, Jude verse 7.

II. The names, words, and phrases, by which the place and state of future punishment are expressed; will still give a

further proof of it. 1. The names of the place; the scriptures make mention of it as a *place of torment*, Luke xvi. 28. and Judas is said to *go to his own place*. 1. It is called destruction, Rev. ix. 11. 2. Another name or word by which it is expressed, is Sheol, which is often rendered the grave; as in Gen. xlii. 38. yet in some places it seems as if it could not be understood of that, but of the state or place of punishment of the wicked; as in Psal. ix. 17 *The wicked shall be turned into hell*: the phrase being turned into it, denotes indignation, contempt, and shame. 3. Another name for hell is, Tophet; which was a place in the valley of the son of Hinnom, where the Israelites burnt their sons and their daughters in the fire, sacrificing them to Molech; and that the cries of the infants might not be heard to affect their parents, drums, or tabrets, were beat upon during the time: and from hence the place the name of Tophet, Toph signifying a drum, or tabret, Jer. vii. 31, 32. *Tophet is ordained of old*, &c. Isai. xxx. 33. 4. From Gehinnom, the valley of Hinnom, where Tophet was, is the word used in the New Testament, *geenna*, Matt. v. 22—30. where, as Diodorus Siculus relates, the inhabitants had a statue of Saturn, whose hands were put in such a position, that when children were put into them, they rolled down, and fell into a chasm, full of fire, a fit emblem of the fire of hell. 5. Sometimes this place is called the deep abyss, or bottomless pit, Rev. ix. 1, 11. 6. Another name is Hades, which signifies an invisible state, a state of darkness. The gates of hell, in Matt. xvi. 18 must mean something else, and not the gates of the grave. 7. Another word by which it is expressed, is *Tartarus*; and this also but in one place, and comprehended in a verb there used, 2 Pet. ii 4. *God spared not the angels that sinned*; but *tartarosis*, *cast them down to tartarus*, or hell. 11. There are words and phrases by which the future punishment of the wicked is expressed; and which may serve to give a further account of the nature of it.—1. It is represented as a prison; the spirits that were disobedient in the days of Noah, are expressly said to *be in prison*, 2 Pet. i 4. 2. It is spoken of as a state of darkness, *outer darkness*, Matt.

viii. 12. 3. It is set forth by fire, Matt, v. 21. a *furnace of fire*, Matt. xiii. 42, 50. 4. It is expressed by a *worm that never dies*, Mark ix. 44—48. 5. This is what is called the second death, Rev. xxi. 8. 6. A variety of phrases is used, to signify the terribleness of the future punishment of the wicked; as by tearing them in pieces, as a lion tears his prey; by cutting them asunder, in allusion to punishments of this kind, as Agag was hewed to pieces by Sammuel; or to sacrifices, cut up when offered as victims; and by drowning men in perdition, which denotes the utter destruction of them; and by weeping, wailing, and gnashing of teeth, through grief, malice, and envy. 7. By the wrath of God, which comes upon the children of disobedience.

III. The species and sorts of that punishment; or the parts of which it consists, and wherein it lies: it is usually distinguished into *pœna damnæ*, punishment of loss; and *pœna sensus*, punishment of sense. 1. There is the punishment of loss, which will consist of a privation of all good things. 1. Of God the chiefest good. 2. Of Christ, the light and life of men, the light of grace, and the light of glory. 3. Of the grace, peace, and joy of the Holy Ghost, of which they are destitute now, and will for ever be deprived of it. 4. Of the company of angels and saints: they will be tormented in the presence of the angels, without receiving any benefit by them, or relief from them, they will not have the least pity shewn them by God, angles or men; God will mock at their destruction; angels will applaud his righteous judgment, and the holy apostles and prophets, and all the saints, will rejoice over them, because of the justice of God being glorified by it. 5. Of the kingdom of heaven, from whence they will be excluded, and of the glories and joys of it, of which they will be for ever deprived. II. There is the punishment of sense, and which will lie both in body and soul. 1. The body: hence we often read of the whole body, and of the several members of it with it, being cast into hell, Mark ix. 43—47. 2. The soul will be filled with a sense of wrath, which will be poured forth on the wicked, and burn like fire, Psal. lxxix. 5.

IV. The degrees of this punishment; for it seems such there will be, since wicked men will be judged, and so punished, according to their evil works, whether more or fewer, greater or lesser. It will be more tolerable for Tyre and Sidon, for Sodom and Gomorrah, than for many, Matt. xi. 20, 21.

What remains to be considered is, the duration of the punishment of the wicked in hell. It will always continue and never have an end, and is therefore called *everlasting punishment*, and *everlasting destruction*, Matt. xxv. 46. 2 Thess. i. 9. and this will admit of proof both from reason and revelation, from the light of nature, and from the sure word of prophecy. Lucretius says, that the fears of eternal punishment after death, were the cause of all the troubles and miseries of human life, until Epicurus, a man of Greece rose up, and delivered men from those fears and fancies, so that, according to him, till the times of Epicurus, this sentiment had always obtained among the heathens. From the sacred scriptures the eternity of future punishment is abundantly evident: as, 1. From the punishment of the inhabitants of Sodom and Gomorrah. Those cities are now *suffering the vengeance of eternal fire*, Jude 7. 2. From the sense and fears of sinners in Zion, expressed in Isai. xxxiii. 14. *The sinners in Zion are afraid; who among us shall dwell with everlasting burnings?* 3. From the resurrection of the dead, and the issue of it, as described in Dan. xii. 2. Some of whom awake to everlasting life, and some to everlasting contempt. 4. From the sentence pronounced on the wicked, Matt. xxv. 41. to *depart into everlasting fire, prepared for the devil and his angels.* 5. From the execution of the sentence, Matt. xxv. 46. *These shall go away into everlasting punishment;* as the happiness of the saints in heaven is everlasting, and there is no reason to believe it ever will have an end; so the punishment of the wicked in hell will be everlasting. The opposition of the two states of the respective persons requires, that it should be understood in the same sense, and as of equal extent. 6.

From the immortality of the soul. The soul of man is immortal, as has been abundantly proved; if therefore it is immortal, and lives for ever, it must be for ever either happy or miserable. 7. From the parts of future punishment; the punishment of loss, and the punishment of sense. The loss of all good sustained will be irretrievable; and the sense of pain and torment without intermission. 8. From an incapacity of ever being relieved, the door of the gospel will be shut. 9. From the impossibility of an escape, or a remove out of it. The place of torment is bounded by a great gulf. The heathens themselves represent Hades and Tartarus so closely locked and shut up, that there is no return from thence*. 10. From the perfections of God: The veracity and the justice of God require it. It is pretended by some, as if it was contrary to the justice of God, that a transient, temporary action, as sin is, should be everlastingly punished. To which it may be replied, that though sin, as an action, is a transient one, yet the evil, the guilt, the demerit of sin continue, unless purged by the blood of Christ, and atoned for by his sacrifice. Besides, sin is continued to be committed in a future state, as blasphemy, malice, envy, and the like; and therefore as they continue to be committed, it is but just that the wrath of God should remain upon them: moreover, though sin is a finite action, yet it is, objectively, infinite, as committed against an infinite Being; and therefore justly is punished with the loss of an infinite good.

## OF THE FINAL STATE OF THE SAINTS.

In treating on this state, I shall take much the same method as in the preceding chapter. I shall,

I. Prove that there will be a state of happiness of good men in the world to come. And this may be made to appear in some respect, 1. From the light of nature and reason. 1. A general notion of happiness after death has obtained among the wiser sort of heathens. They speak of the Elysian fields, and islands of the blessed, grassy plains, and flowery meads,

* Homer, Iliad 8. v. 15.

delicious fruits, and gentle zephyrs. 2. From a natural desire in mankind after happiness, and which is universal; and yet it is certain it is not attained in this present life, though eagerly sought for, in one way or another. Now either this desire of happiness is implanted in vain, or there must be a future state, in which this happiness will be enjoyed. 3. From the unequal distribution of things in the present state; which makes the providences of God very intricate, and perplexed with difficulties not easy to be solved. But this more abundantly appears, II. From divine revelation; by which life and immortality are brought to light; or an immortal life of happiness is set in the clearest light; and which may be strongly concluded, 1. From the promise of God; *He hath promised us eternal life*, 1 John ii. 25. 2. From the predestination of men unto it; *Whom he did predestinate—them he also glorified.* Rom. viii. 30. 3. From the preparation of this happiness for them; it is a kingdom prepared from the foundation of the world. 4. From Christ's actual possession of it for his people; *That where he is, they may be also*, John xiv. 2, 3. 5. From the effectual vocation of men to eternal life and happiness; *Whom he called—them he also glorified*, Rom. viii. 30. 6. From the grace of God implanted in the heart, and the earnest of the Spirit there; he is said to be *given* as an *earnest*, and to be *the earnest of the inheritance, until the redemption of the purchased possession*, Eph. ii. 14. 7. From the present experience of the saints; like the Israelites, they have seen clusters of Canaan's grapes, some of the fruits of the good land, by the way as a specimen and pledge of what they shall enjoy. 8. From the desires of the saints after future happiness, Phil. i. 23. and iii. 14. 9. From the assurance of it some of the saints have had; *we* KNOW, *that we have a building of God, an house not made with hands, eternal in the heavens*, 2 Cor. v. 1. 10. This happiness is begun already in this life, John. v. 24. Lastly, There are instances of saints already in heaven, and some in their bodies, as well as in their souls, as Enoch and Elijah. I go on to consider,

II. The names, phrases, and epithets, used of his happiness. 1. The names by which it is called; both as a place and as a state. As a place, 1. It is called *heaven;* the hope laid up in heaven. 2. It goes by the name of *paradise*, in allusion to the garden of Eden, a place of pleasure and delight, Luke xxiii. 43. 3. It is represented as a place of *light*, Rev. xxi. 23. 4. It is signified by an *house* to dwell in, John xiv. 2. 5. It is said to be a city, Heb. xi. 10, 16. 6. It is called *the better country*, Heb xi. 16. As a state it is sometimes called an *inheritance*, Acts xx 32. A *kingdom*, Matt. xxv. 34. a *crown*, 2 Tim. iv. 8. It is expressed by *glory* itself, Psal. lxxxiv. 11. It is said to be *a weight of glory*, 2 Cor. iv. 17. in allusion to the ponderous crowns of princes; it has the name of *peace*; it is signified by a *rest*, which remains for the people of God, after this toilsome life is over, Heb. iv. 9. It is called *the joy of the Lord*, Matt. xxv. 21, 23. 11. There are are various phrases also by which this happy state is expressed, as by being in Abraham's bosom,; and sitting down as at a table and a feast, but more especially by being with Christ, and sitting with him on his throne, Phil. i. 23. Rev. iii. 21. It is, as yet, an *unseen* happiness: it is *future*, a glory that shall be revealed; grace that is to be brought at the revelation of Christ. It is *enduring*, a crown of glory that fadeth not away. I proceed to shew,

III. The parts of this happiness, or wherein it will consist. 1. In a freedom from all evils, both of soul and body; from all evils that affect the soul. From the evil of evils, sin: From all temptations to it; from the dominion and the commission of it: yea, the saints in heaven will be free from the very being of sin; they will be rid of an evil heart of unbelief, and be no more distressed: from the evil one, Satan, and his temptations; and from evil men: there will be no more tares among the wheat, nor goats among the sheep, nor foolish virgins among the wise; they that offend, and do iniquity, will be gathered out of the kingdom of Christ.

This happiness will consist in a freedom from all bodily evils. No more penury, nor straitness; no more want of food, of drink, and of clothing; no more racking pains, nor loathsome diseases; no more sickness; no more death. II. This happy state will consist in the enjoyment of all that is good. In the enjoyment of God himself; Father, Son, and Spirit, in the highest perfection, and without any interruption, and to all eternity. In being with Christ, and beholding his glory. In having the company and society of angels, and of one another. They will now be come, in the fullest sense, to an innumerable company of angels; and will converse with them, and join them in adoring the divine perfections, and blessing and praising God and the Lamb. The communion of the saints will be with the utmost peace and concord; they will dwell together in unity, in the highest perfection; there will be no jars nor discord among them; no envy and vexation among brethren; love will be arrived at its greatest pitch of vigour and glory, and continue so forever. This happiness will consist in perfect holiness. Sanctification will now be completed in soul and body. There will be a glory revealed in the saints, which is beyond all comparison; and a glory put upon them that is inconceivable. From all which will arise the greatest joy and felicity: the redeemed of the Lord shall now be come to *Zion with songs and everlasting joy upon their heads*, Isai. xxxv. 10.

IV. It may be considered, whether there will be any degrees in the final happiness of the saints; or whether one saint will have a greater share of happiness than another, It appears, there will be degrees in the punishment of the wicked in hell; and some think there will be degrees in the happiness of the saints in heaven; and others not: and there are some things advanced on both sides not to be despised. The arguments against degrees in glory are, That all the people of God are loved by him with the same love all chosen together in Christ, equally interested in the same covenant of grace, equally redeemed with the same price, justified by the

same righteousness; equally the sons of God, and all kings and priests. The future glory and happiness of the saints, is frequently expressed by words of the singular number; shewing, that though it belongs to more, it is the same to all.

It is a question moved by some, whether there will not be an increase of the happiness of the saints in a future state, or some addition made unto it, and improvement of it, by fresh discoveries of the mysteries of grace and of providence, that may be gradually made, which may afford new pleasure and delight. This is not easy to determine; much may be said for the growing happiness of the saints onward in eternity; but the determination of this question, must be left till we come into that state when we shall know even also as we are known.

The eternity of this happiness is the next and the last thing to be considered, this happiness will never have an end; as appears by its names. 1. By its being frequently called *eternal life*. 2. It is a glory, and it is called *eternal* glory, an eternal weight of glory, a crown of glory that fadeth not away: 3. It is an house *eternal* in the heavens; *everlasting* habitations, Luke xvi. 8. 4. It is an inheritance, and an *eternal* one: 1 Pet. v. 4. 5. It is a city, and a *continued* one, Heb. xi. 10. 6. It is a *kingdom*, and an *everlasting* one. 2 Pet. i 11. 7. It is a country in which the saints are not *sojourners*, they will for ever dwell as in their own native land. 8. It is expressed by being with Christ, and which will be *for ever*. 9. The eternal purpose of God, which first gave birth to this state of happiness; the everlasting covenant of grace, in which it is secured; and the promise of it, made before the world began, confirm and ensure the everlasting continuance of it. 10. Were there any fears of its ever ending, it would not be perfect happiness; but as perfect love casteth out fear, so the full evidence that is given of the eternity of the saints happiness, casts out all fear of its ever coming to an end.

# BOOK I.

## OF THE WORSHIP OF GOD, OR PRACTICAL RELIGION.

### OF THE OBJECT OF WORSHIP.

TWO things are to be observed and considered,—That the Lord God is the object of worship,—that he alone is the object of worship, to the exclusion of all others.

I. The object of worship is the Lord God, God essentially and personally considered. 1. God essentially considered, or as considered in his nature and essence which is the foundation of worship, The *Lord* is to be worshipped, whose name alone is Jehovah, Deut. vi. 4. Thus Jacob invoked God, Gen. xlviii. 15. David says, his prayer should be to the God of his life, Psal. xlii. 8. The name of God, the very first name by which he is called in scripture, Elohim, Gen. i. 1. implies worship, and that he is to be worshipped who created the heavens and the earth, for it comes from a word which signifies to worship. II. God personally considered, or God considered in the three persons, is the object of worship. *The Father, the Word, and the Holy Ghost, and these three are one,* are one God, and so equally the object of divine worship. The Father, of whom Christ expressly says, that men shall *worship the Father,* John iv. 21. 23. Baptism, which is a solemn act of religious worship under the New Testament dispensation, is administered in his name. Prayer is made to the Father, Eph. ii. 18. and thanksgiving; *Giving thanks always for all things, unto God and the Father,* Eph. v. 20.

2. The Word, or Son of God, is also the object of worship; *He is thy Lord, and worship thou him*, Psal. xlv. 11. Baptism is administered in his name equally as in the Father's. It is said, *Prayer shall be made for him continually*; it may as well be rendered, as some think, *Prayer shall be made to him continually*, Psal. lxxii. 15. His disciples are sometime described by those that *called upon his name*, Acts ix. 14. Stephen, the proto-martyr, when expiring, called upon God, saying, *Lord Jesus, receive my spirit*, Acts vii. 59. He was worshipped by Jacob, Gen. xlviii. 16. by Joshua, Josh. v. 13—15. by the wise men, by his disciples, and by angels; *Let all the angels of God worship him*, Heb. i. 6. Rev. v. 12, 13. 3. The Holy Spirit is also the object of worship, equally with the Father and the Son. He is with them the one God, possessed of all divine perfections. Baptism is administered in his name, equally as in the name of the Father and of the Son, Matt. xxviii. 19. Prayer is made unto him, 2 Thess. iii. 5.

II. God only is the object of worship, to the exclusion of all others. 1. All idols of whatsoever kind are excluded, not only images, but also the idols set up in a man's heart, Ezek. xiv. 4. The idol the worldling is enamoured with is gold and silver, Eph. v. 5. Of the epicure, or voluptuous person, his god is his belly, Rom. xvi. 18. and the self-righteous man makes an idol of his righteousness, Luke xviii. 9. 11. Every creature in the heavens, or on the earth, are excluded from divine worship. As the sun, moon, and stars; and heroes and mighty kings, famous for their exploits. Angels are excluded from divine worship; this sort of idolatry was introduced in the times of the apostles but condemned, Col. ii. 18. and rejected by angels themselves, Rev. xix. 10. and xxii. 9.

## OF INTERNAL WORSHIP.

Godliness is the ground work of internal worship, without which there can be no worshipping God aright, and therefore it deserves our first consideration. Godliness is sometimes used for evangelic doctrine. Sometimes it signi-

fies a holy life and conversation, 2 Pet. iii. 11. Sometimes it intends some particular duty of religion, or rather some particular grace, *Add—to patience godliness, to godliness brotherly love*, that is, exercise these. But in the subject I am upon I consider it as an assemblage of graces.

I. Such a gracious disposition God-ward is not to be found in unregenerate men, only in such who are truly partakers of the grace of God. 1. Not in unregenerate men; their character is this, that they are *after the flesh*, Rom. viii. 5. 11. But in such who are partakers of the grace of God in truth; for, 1. Their character is, that they are after the Spirit. Hence, 2. They mind the things of the Spirit. 3. The disposition of their souls is God-ward, and to his service. 4. These are truly godly persons, *eusebeis*, persons well disposed to the worship of God, which is called *eusebeia*, or godliness, and stands opposed to bodily exercise, or external worship.

II. Godliness as has been explained, is the ground work of true religion; for, 1. Without the knowledge of God there can be no true worship of him; the Samaritans worshipped they knew not what, and so their worship was not right. 2. Without faith in God, which is another branch of powerful godliness, there can be no true worship of God; for whatsoever is not of faith is sin. 3. Without the fear of God, there can be no worship of him. The fear of God is absolutely necessary to worship God in an acceptable manner, Heb. xii. 28. 4. Spiritual internal worship cannot be performed without love to God, Deut. x. 12. affectionate, cordial, and hearty service is only acceptable to him. 5. They are spiritual worshippers that God seeks, and spiritual worship only is acceptable to him. 6. Nor can a man worship God sincerely, if he has only the form and not the power of godliness, Isai. xxix. 13. from all which it appears how necessary godliness is to the worship of God.

This gracious disposition of the mind God-ward, is an assemblage of all the graces of the Spirit, and every grace is a gift; knowledge, hope, fear, love, as they come from God, point to God again.

III. Great is the profit and many the advantages that accrue from godliness to the possessors of it. 1. That itself is said to be gain to the persons that have it; *Godliness with contentment is great gain*, 1 Tim. vi. 6. *The merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold.* II. Godliness is said to be *profitable unto all things*, 1 Tim. iv. 8. whereas bodily exercise, or a presentation of the body only in an attendance on public worship, profiteth little, but godliness, powerful vital godliness, internal religion, is profitable unto all things; profitable to the health of a man's body, but more especially to promote the welfare of the soul. III. Godliness has *the promise of the life that now is, and of that which is to come*, 1 Tim. iv. 1. 1. Of the present life, both temporal and spiritual. 2. Of the future life of happiness and glory.

As inward powerful godliness is an assemblage of every grace, in the exercise of which all internal worship and experimental religion lies, I therefore begin with it, and shall in the following chapters consider the branches of it in which it opens.

## OF THE KNOWLEDGE OF GOD.

It is a false maxim of the Papists, that "ignorance is the mother of devotion;" it is so far from being true, that it is the parent of irreligion, will-worship, superstition, and idolatry. Now,

I. Let it be observed, that whilst men are in a natural state, they are destitute of divine knowledge; Adam was created a very knowing creature, being made after the image and in the likeness of God. Yet our first parents not being content with the knowledge they possessed, but listening to the temptation of Satan, lost in a great measure that knowledge they had; driven from the presence of God, and deprived of communion with him, darkness seized the understanding and overspread it, and this is the case of all men, Eph. iv. 18. This darkness and ignorance are increased through a course of sin: consci-

ence is cauterized, as with a red-hot iron; so that it is become past feeling, and insensible to the distinction of good and evil. There is in many an affected ignorance, which is very criminal; they are willingly ignorant, simple ones, love simplicity, and fools hate knowledge. Some because of their sinful lusts, and their contempt of the means of knowledge, are given up to judicial hardness of heart; others have been left under the power of Satan, the same with the power of darkness, lest the light of the glorious gospel of Christ should shine unto them, 2 Cor. iv. 4.

Whilst men are in an unrenewed state, and in such a state of darkness and blindness, they are ignorant of God, of Christ, of the Spirit, of themselves, and of sin and the sad effects of it.

II. In every renewed person there is a knowledge of God, and of divine things, Col. iii. 10. Concerning which may be observed,

I. The *object* of it, God, Gal. iv. 8, 9. there is a threefold knowledge of God. 1. There is a knowledge of God by the light of nature; but then such knowledge was always insufficient to teach men the true worship of God. 2. There is a knowledge of God by the law, the law of Moses, and the ceremonial law. 3. There is a knowledge of God which comes by the gospel; this is a spiritual and experimental knowledge of God, and attended with faith; such knowledge always includes in it love to God, for *he who loveth not, knoweth not God*, 1 John iv. 1.

Now this knowledge of God may be considered as respecting the three divine persons in the godhead distinctly. 1. Every renewed soul has knowledge of God the *Father. I write unto you little children*, says the apostle John, 1 epist. ii. 13. *because ye have known the Father.* 11. Every renewed soul has knowledge of Christ the Son of God, John xvii. 3. They have knowledge of him in all his offices; they know him in the various relations he stands in to them, as their everlasting Father, as their head of eminence over them: as

their husband; as their brother; and as their friend that loves at all times. This knowledge which such souls have of Christ is, 1. Not merely *notional*; but, 2. An *affectionate* knowledge, or a knowledge joined with love and affection to Christ. 3. Their knowledge is a knowledge of *approbation*; they say of him as Job did, Job xiii. 15, 16. 4. Their knowledge of him is *fiducial;* they know his name, and therefore they put their trust in him. 5. It is *experimental*, and, 6. *Appropriating; My beloved is mine, and I am his*, John xx. 28. III. Every renewed soul has knowledge of the Spirit of God; our Lord speaking of him says, *Whom the world cannot receive, because it seeth him not, neither knoweth him*, neither his person, nor his office, nor his operations; *But ye know him*, meaning his apostles and followers; and gives a very good reason for it *for he dwelleth in you, and shall be with you*; and therefore they must have a feeling and experimental knowledge of him, John xiv. 17. They have knowledge of him as the *Comforter*; as the *Spirit of Adoption*; as a *Spirit of grace and of Supplication*, and as the *Spirit of truth.*

To this head of the object of knowledge all divine things may be reduced that are knowable, that are to be known, or should be known by the Christian. *Secret things belong unto the Lord our God; but those things which are revealed, belong unto us, and to our children forever*, Deut. xxix. 29. II. The causes of this knowledge, and from whence is springs. 1. The *efficient* cause is God, John vi. 45. 2. The *impulsive* cause is his sovereign will and pleasure, Matt. xi. 25, 26. 3. The *instrumental* cause or means is the word of God, Rom. x. 17.

III. The properties of this knowledge deserve notice. 1. It is *practical.* 2. It is *soul-humbling.* 3. It is *pleasant*, savoury, and satisfying. 4. It is *excellent*, yea, super-excellent; the apostle Paul *counted all things but lost for the excellency* of it, Phil. iii. 8. 5. This knowledge indeed is but *imperfect* in this life; those that know most only know in part, yet it is progressive. 6. There are various means which should be

made use of for the increase of this knowledge, such as *reading the scriptures*, and *attendance on the ministry of the Word.*

## OF REPENTANCE TOWARDS GOD.

REPENTANCE is another part of internal worship; the sensible sinner has much to do with God, and therefore it is with great propriety called *Repentance towards God*, Acts xx. 21. Concerning which may be observed,

I. Its name, and the words and phrases by which it is expressed both in the Old, and in the New Testament, and by Jews, Greeks, and Latins. 1. The Jews commonly express it by a *turning*, or *returning*, and it is frequently signified in the Old Testament, by a man's turning from his evil ways; the term from which he turns is sin, the term to which he turns is the Lord, Isai. lv. 7.

There is another word in Hebrew used for repentance, Hosea xi. 8. and xiii. 14. which also signifies comfort; because such who sincerely repent of sin, and are truly humbled for it, should be comforted. The Spirit of God is first a reprover of sin, and then comforts them with the application of pardon through the blood of Jesus, John xvi. 7, 8. 11. The Greek word more frequently used in the New Testament for repentance, signifies an after understanding, or after wit: even an heathen could say, "Repentance is the beginning of wisdom, and the first preparation to a life not to be repented of." III. The Latins generally express repentance by *pœnitentia*, from *pœna*, punishment: hence our English word penitence, and the Popish penance; but true repentance lies not in these things, but is rather an inward punishment of the mind; so the apostle observes of godly sorrow, *What indignation, yea, what revenge* it wrought in you, Luke xviii. 13.

There is another word which the Latins use for repentance, *resipiscentia*, which signifies a man's being wise again, a coming to his wits, to his senses again: the man that dwelt among the tombs, Mark v. is a fit emblem of such persons,

Luke xv. 17. iv. The word contrition, or brokenness of mind, is sometimes used for repentance, and there is some foundation for it in the word of God; we often read of a contrite heart and spirit: David says, he was *feeble and sore broken*, Psal. xxxviii. 8. hence *hardness*, and an *impenitent heart*, are put together, as designing the same thing, Rom. ii. 5. The word of God is *like a hammer to break the rock in pieces*. v. Repentance is expressed by sorrow for sin. *My sorrow is continually before me*, says David, *I will be sorry for my sin*, Psal. xxxviii. 17, 18. which is signified not by rending garments, but by rending the heart, Joel ii. 13.

II. The nature and kinds of repentance. Men may be outwardly reformed, as the Pharisees were, and yet not repent of their sins; besides, there may be true repentance for sin, where there is no time and opportunity for reformation: as in the thief upon the cross, and others. i. There is a *natural* repentance, or what is directed to by the light of nature, and the dictates of a natural conscience, as may be seen in the case of the Ninevites, who being threatened with the destruction of their city for their sin, issued an order that every one should turn from his evil ways. The Gentiles laid great stress upon their repentance to conciliate the favour of God unto them. ii. There is a *national* repentance, such as the Jews in Babylon were called unto, to which temporal blessings were promised; *Repent, and turn yourselves from your transgressions; so iniquity shall not be your ruin*, Ezek. viii. 30—32. iii. There is an *external* repentance, or an outward humiliation for sin, such as was in Ahab, which, though nothing more, it was taken notice of by the Lord, *Seest thou how Ahab humbleth himself before me*, 1 Kings xxi. 29. iv. There is a *hypocritical* repentance, such as was in the people of Israel in the wilderness, when the wrath of God broke out against them for their sins, they *returned* unto him, or repented, but *their heart was not right with him*, Psal. lxxviii. 34—37. It is said of Judah, she *hath not turned unto me with her whole heart, but feignedly, saith the Lord*, and of Ephraim, or the ten tribes,

*they return, but not to the most High, they are like a deceitful bow*, Hos. vii. 16. v. There is a *legal* and there is an *evangelical* repentance. A *legal* one, which in time wears off; for, 1. There may be a sense of sin, and an acknowledgement of it, and yet no true repentance for it; Pharaoh and Judas both said, *I have sinned.* 2. There may be a kind of sorrow for it, not for the evil of fault, but on account of the evil of punishment, as appears in some cases, and in Cain's. 3. There may be a great deal of terror of mind because of sin, abundance of tears shed on the account of it, as were by Esau for the blessing, without success. 4. Such repentance, if no more than a mere legal one, issues in despair, as in Cain, whose words may be rendered, *My sin is greater than that it may be forgiven*: it is *the sorrow of the world* which *worketh death*, 2 Cor. vii. 10.

There is an *evangelical* repentance which lies, 1. In a true sight of sin. 2. In a hearty and unfeigned sorrow for it; this sorrow for it is the rather because it is against God, of whose goodness the sinner is sensible. 3. It is attended with shame and confusion of face, as in Ezra, chap. ix. 6. 4. Such repentance is accompanied with a loathing, detestation, and abhorrence of sin as the worst of evils; so it was with Job, when favoured with a special sight of the greatness and goodness of God, Job xlii. 6. 5. Where this repentance is, there is an ingenuous acknowledgment of sin, as may be seen in David, Psal. li. 3. in Daniel, chap. ix. 4, 5. and in the apostle Paul, 1 Tim. i. 13—15. 6. It is followed with a resolution, through the grace of God, to forsake sin; *Whoso confesseth* (sins) *and forsaketh them, shall have mercy*, Prov. xxviii. 13. Now such a repentance appears to be *evangelical;* inasmuch as, 1. It is from the Spirit of God, Zech. xii. 10. 2. It follows upon real conversion and divine instruction, *Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh*, Jer. xxxi. 19. 3. It is what is encouraged and influenced by gospel promises, such as these in Isai. lv. 7. Jer. iii. 12, 13. 4. It is that which is attended with faith and hope: repentance towards God, and faith in our Lord

Jesus Christ, go together as doctrines, and as graces; which is first in exercise is not easy to say; our Lord says of the Pharisees, that they repented not, that they might believe, and elsewhere faith is represented as first looking to Christ, and then repentance or mourning for sin, Zech. xii. 10. 5. It is such a repentance which flows not from dread of punishment, but from love to God, and from an hatred of evil; *How can I do this great wickedness, and sin against God*, so holy, just, and good, and who has shewn such love and kindness to me? Gen. xxxix. 9. It was love to Christ that fetched such a flood of tears from the eyes of the penitent woman at Christ's feet, and which caused Peter under a sense of sin to go out and weep bitterly.

III. The object and subjects of repentance. 1. The *object* of repentance is sin, hence called repentance from dead works, Heb. vi. 2. And, 1. Not only grosser sins, but sins of a lesser magnitude, John xix. 11. 2. Not only public but private sins are to be repented of. 3. There are sins both of omission and commission, which are to be repented of, Isai. xliii. 22—25. 4. There are sins which are committed in the most solemn, serious, religious, and holy performances of God's people, which are to be repented of. 5. The daily sins of life are to be lamented. 6. Not only actual sins and transgressions in thought, word, and deed, are to be repented of, but original and indwelling sin; *Behold, I was shapen in iniquity*, Psalm li. 5. Paul lamented the sin that dwelt in him, Rom. vii. 18—24. 11. The *subjects* of repentance are sinners, and only such. Adam, in a state of innocence, was not a subject of repentance, for not having sinned, he had no sin to repent of; therefore Christ says, *I am not come to call the righteous, but sinners to repentance*, Matt. ix. 13. 1. All men are sinners, all descending from Adam by ordinary generation; and so all stand in need of repentance. 2. Men of all nations, Jews and Gentiles, are subjects of repentance; for God has commanded all men every where to repent; *Paul testified both to the Jews, and also to the Greeks, repentance*

*towards God*, Acts xx. 21. 3. Men are subjects of repentance only in the present life; when this life is ended, the door of repentance will be shut.

IV. The Author, and cause, and means of repentance. 1. The Author and efficient of cause it is not man himself, but God; *Then hath God also granted repentance to the Gentiles*, Acts xi. 18. 2. Though God may give men space to repent, yet if he does not give the grace of repentance, they never will repent. Thus he gave space to the whole world; so Jezebel, or Antichrist, is said to have *space* given her *to repent of her fornication, and she repented not*, Rev. ii. 21. 3. Though some men have the means of repentance, yet grace not being given them of God they repent not; the most severe judgments inflicted on men are insufficient, Exod. xi. 10. Amos iv. 6—11. Rev. xvi. 8—11. And on the other hand, the greatest instances of mercy and goodness to men, which should, and one would think would, lead men to repentance, do not, Rom. ii. 4, 5. Rev. ix. 20, 21. The most powerful and awakening ministry has no influence without the power and grace of God. 4. The sole efficient cause and author of repentance is God, Father, Son, and Spirit. God the Father, *if God peradventure will give them repentance*, 2 Tim. ii. 25. Christ, the Son of God, as mediator, is exalted *to give repentance unto Israel, and forgiveness of sins*, Acts v. 31. and the Spirit of God reproves for sin, convinces of it, and works repentance for it, John xvi. 8. 5. The moving cause is the grace of God, Acts xi. 18. and v. 31. 6. The usual means and instruments of repentance are the word, and the ministers of it.

V. The effects and consequences of repentance. 1. The effects are such as the apostle mentions, 2 Cor. vii. 11. II. The consequences of repentance are, 1. The pardon of sin, Acts v. 31. 2. A grant of grace, *repentance is unto life*, Acts xi. 18. 3. The work of godly sorrow, is *repentance to salvation not to be repented of*, 2 Cor. vii. 14. as he that believes with the heart unto righteousness, so he that truly repents of sin shall be saved.

## OF THE FEAR OF GOD.

THE whole of religion, experimental and practical religion, lies in these two things, *to fear God and keep his commandments*, Eccl. xii. 13. God is to be served *with reverence and godly fear*, Heb. xii. 28. concerning which may be observed,

I. The object of fear, not the creature, but God. There is a fear due to men, *fear to whom fear*; to parents from their children, Eph. vi. 1. 2. from wives to their husbands, 1 Pet. iii. 5. 6. and a fear and reverence which servants should show to their masters, Eph. vi. 6. there is a fear and reverence which ministers of the word should be had in by those to whom they minister, 1 Sam. xii. 18. and a fear to be rendered to magistrates, Rom. xiii. 7. and if earthly magistrates and masters are to be feared and reverenced, much more the King of kings and Lord of lords.

But then men are not so to be feared as to be deterred by them from the service of God, Matt. x. 28. if God is on the side of his people, as he most certainly is, they have no reason to fear what man can do unto them. 1. God only is the object of fear, Thou shalt fear the Lord thy God: because he is so much the object of the fear of good men, he is called *fear* itself; the *fear* of Isaac is used for the God of Isaac, Gen. xxxi. 42. By the Lacedemonians Fear was worshipped as a deity, and had a temple for it, as Pavor and Pallor, fearfulness and paleness, were by Tullus Hostilius among the Romans; but none but the true God is the object of fear. II. He is to be feared because of his name and nature; *that thou mayest fear this fearful and glorious name, The Lord thy God*, Psal. cxii. 9. when at every turn men are apt to say, O Lord O God! good God! &c. it is no other than taking the name of God in vain. III. God not only essentially but personally considered is to be feared, God, Father, Son, and Spirit; it is said of the Jews in the latter day, that they shall *seek the Lord their God, and shall fear the Lord and his goodness in the latter*

*days*, Hos. iii. 5. Jehovah the Son is also the object of divine reverence, *Let him be your fear, and let him be your dread*; and Jehovah the Spirit also; the Israelites in the wilderness rebelled against him, and *he turned to be their enemy*, Isai. lxiii. 10. iv. God, in his perfections, and because of them, is the object of fear; as his majesty and greatness in general; particularly his omnipotence, his omniscience, his omnipresence, to which may be added, his justice and holiness, at whose wrath the nations tremble, and are not able to bear his indignation. v. The works of God make him appear to be a proper object of fear and reverence; his works of creation, the Psalmist on mention of them says, Psal. xxxiii. 5—8. *Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of him; Fear ye not me, saith the Lord? will ye not tremble at my presence? which hath placed the sand for the bound of the sea*; at the same time the stupidity of the people is observed, *Neither say they in their heart, Let us now fear the Lord our God that giveth rain*, &c. Jer. v. 22, 24. vi. The judgments of God which he threatens, and inflicts, render him an object of fear says David, *My flesh trembleth for fear of thee, and I am afraid of thy judgments*, Psal. cxix. 120. see Isai. ii. 19, 21.

II. The nature and kind of fear. There is a fear which is not good nor commendable, and it is of different sorts; there is an *idolatrous* and superstitious fear, *I perceive that in all things ye are too superstitious*. There is an *external* fear of God as in the men of Samaria, who pretended to fear the Lord, as the priest instructed them, and yet served their own gods; There is an *hypocritical* fear, which Satan insinuated was Job's case, *Doth Job fear God for nought?* Job i. 9. And there is a *servile* fear, a spirit of bondage to fear, this arises, 1. From a sense of sin, and the guilt of it on the conscience, *I heard thy voice in the garden, and I was afraid*, &c. 2. From the law entering the conscience of a sinner; persons in such a condition would be glad of rocks and mountains to fall on them. 3. From the curse of the law, and the weight of it on the conscience. Its language is, *Cursed is every one that continueth*

*not in all things which are written in the book of the law, to do them*, Gal. iii. 10. 4. From a view of death as the demerit of sin; *The wages of sin is death*, the just desert of it. 5. From a dread of hell and everlasting damnation.

But there is a fear of God different from this and opposite to it, and may be called a *filial* fear, such as that of a son to a father; the scriptures called it *godly fear*, Heb. xii. 28. Now this arises, 1. From the spirit of adoption; Ye have not received, says the apostle, the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. 2. From the love of God shed abroad in the heart by the Spirit, which produces love to God again; there is no fear, no slavish fear, in love. 3. This filial fear is attended with faith and trust in God; it is a *fiducial* fear, Psal. xxxi. 19. and cxv. 11. Job was a man that feared God, and yet he could say, Though he slay me, yet will I trust in him. 4. It is a fear that is consistent with *great joy* in the Lord; *Serve the Lord with fear, and rejoice with trembling*, Psalm ii. 11. 5. Such a fear is opposed to pride and self-confidence; *Be not high minded, but fear*, Rom. xi. 20.

III. Wherein the fear of God appears, and by what it is manifested. 1. In an hatred of sin; *The fear of the Lord is to hate evil*, Prov. viii. 13. 2. It shews itself by departing from it; *By the fear of the Lord men depart from evil*, Prov. xvi. 6. 3. The fear of God appears in men in not allowing themselves to do what others do; *So did not I, because of the fear of God*, Neh. v. 15. Not that such who fear God are without sin; Job feared God but was not free from sin; but they cannot give themselves that liberty to sin that others do. 4. The fear of God manifests itself by a carefulness not to offend God nor man; to put no stumbling block before any, but fear the Lord; for to do otherwise would be contrary to it, Lev. xix. 14. 5. The fear of God in men is seen by a constant attendance on the *worship* of God; and, 6. By their withholding nothing from God, though ever so dear unto them, whenever he requires it of them; so Abraham received this testimony, *Now know I that thou fearest God*, Gen. xxii. 12.

IV. The springs and causes of the fear of God, or from whence it flows. 1. It is not from nature; of the wicked David says, *There is no fear of God before his eyes*, Psalm xxxvi. 1. 2. It arises from the grace of God, it is a gift and grant of grace; *O that there were such an heart in them that they would fear me*, or *who will give such an heart?* Deut. v. 29. *I will give them one heart and one way, that they may fear me for ever*, Jer. xxxii. 39 40. 3. It is implanted in the heart in regeneration. 4. The word and prayer are the means of attaining it, Psalm xxxiv. 11. and, 5. It is encouraged, promoted, and increased by the fresh discoveries of the grace and goodness of God, *They shall fear the Lord and his goodness; There is forgiveness with thee thou mayest be feared*, Psalm cxxx. 4.

V. The happines of those that fear the Lord. 1. With respect to things temporal. 1. It is promised they shall have no want, not of temporal good things, *O fear the Lord, ye his saints, for their is no want to them that fear him*, Psal. xxxiv. 9, 10. 2. Though they may have but little of the good things of this world, yet better is little with the fear of the Lord, than great treasures and trouble therewith. 3. Even wealth and riches are promised to be in the house of that man that fears the Lord, Psal. cxii. 1. 3. Prov. xxii. 4. which can only be understood of some, since the fear of the Lord itself is the good man's treasure, Isai. xxxiii. 6. 4. It is said that the man that fears the Lord shall eat of the labour of his hands; he shall not only be happy in his person, but in his family; his wife shall be as a fruitful vine, and his children as olive plants round about his table. 5. They that fear the Lord are in the utmost safety; the angel of the Lord encamps round about them, Psal. xxxiv. 7. 6. The fear of the Lord prolongeth days. II. With respect to things spiritual. 1. The Lord is said to take pleasure in them that fear him, Psal. cxlvii. 11. 2. They are accepted of him, and are acceptable to him, Acts x. 34, 35. 3. The heart of God is towards them; *Like as a father pitieth his children, so the Lord pitieth them that fear him*, Psal. ciii. 13. 4. The eye of the Lord is upon them for good;

*The eye of the Lord is upon them that fear him*, Psal. cxxxiii. 18. 5. His hand is ready and open to communicate to them; he gives them his grace, and at last gives them glory. 6. The secret of the Lord is with them that fear him; the secrets of of his heart's love: he uses them as his most intimate bosom friends. 7. They are remembered by him with the favour he bears to his own people; *a book of remembrance is* said to be *written before him for them*, Mal. iii. 16. 8. It is promised to them *that fear the name of the Lord, that unto them the Sun of righteousness shall arise with healing in his wings.* 9. Salvation, a fresh view of interest in it, *is nigh them that fear* the Lord, Psal. lxxxv. 9. 10. Great and good things are laid up for such persons in the heart of God, *O how great is thy goodness, which thou hast laid up for them that fear thee*, Psal. xxxi. 19.

## OF FAITH IN GOD AND IN CHRIST.

Concerning which may be observed,

I. The kind of faith to be treated of; for faith is a word of a different use and signification. 1. It sometimes signifies the *veracity of God*; as when the apostle says, *Shall their unbelief make the faith of God without effect*, Rom. iii. 3, 4. sometimes *veracity among men*, Matt. xxiii. 28. 2. It is sometimes used for the *doctrine of the gospel*, the word of faith, Gal. i. 23. 3. There is a *divine* and an *human* faith; a divine faith proceeds upon a divine testimony; an human faith proceeds upon the testimony of man, 1 John v. 9. 4. There is a *faith of miracles*, which proceeds upon a revelation some way or other made by God to a man, which he believes; either that a miracle should be wrought *by* him, or should be wrought *for* him; of the *former* sort; see Mark xi. 22, 23. 1 Cor. xiii. 2. of the *latter*; see Matt. x. 1. Mark xvi. 17—20. 5. There is what is called an *historical* faith; it may be called a theoretic faith, a speculative one, receiving all things in the theory, but reducing nothing to practice. 6. There is also a *temporary* faith; the stony ground hearers *for a while believe, and in*

*time of temptation fall away*, Luke viii. 13. 7. There is a *special* faith, which is peculiar to God's elect, and is by some called saving faith, though strictly speaking salvation is not in faith, nor in any other grace, nor in any duty, only in Christ; *He that believes shall be saved.*

II. The objects of it, and the acts of it on those objects. The objects of it are not bare axioms or propositions; for, the act of the believer does not terminate at an axiom, but at the thing.

God is the first primary and ultimate object of faith, and Christ as mediator is the mediate object of it, *Ye believe in God, believe also in me*, 1 John xiv. 1. 1. God the Father: our Lord says, *He that believeth on me*, that is, not on him only, *but on him that sent me*. John xii. 44. Him as the creator, Faith is exercised on; so runs the first article in the creed, commonly called the apostles creed, "I believe in God the Father almighty, maker of heaven and earth;" and as having loved his people in Christ before the foundation of the world, 2 Thess. ii. 16. as having chosen his people in Christ from the beginning, Eph. i. 3, 4. as the covenant God of his people, Zech. xiii. 9. as he is the Father of Christ, and all that believe in him, John xx. 17. As a God forgiving iniquity, transgression, and sin for Christ's sake, Heb. viii. 12. as a justifier, Rom. viii. 33. as *the God of all grace*; and, lastly, as a promising God, he has made many exceeding great and precious promises, and these are all yea and Amen in Christ. 11. God the Son is the object of faith; it was not only the confession of the faith of Peter, *Thou art Christ the Son of the living God*, but of all the disciples. Matt. xvi. 16, 18. Acts viii. 37. John xx. 31. 1 John iii. 23. and v. 10. Believing in him is a going forth in acts of faith and confidence, and is called *faith towards our Lord Jesus Christ*. Acts xx. 28. Now faith in Christ as the Redeemer and Saviour includes in it the following things, and is expressed by a variety of acts, which shew the nature of it.

First, I shall consider the several parts of faith in Christ, or what is requisite to constitute it. 1. A knowledge of Christ is necessary, Rom. x. 14. Previous to faith in Christ as a Saviour, there must be knowledge of the want of him; and of his fulness and abilities. Hence knowledge being so requisite to faith, and included in it, faith is sometimes expressed by it, Isai. liii. 11. John xvii. 3. and knowledge and faith are joined together as inseparable companions, and as expressive of the same thing; *And we have known and believed the love God hath to us*, 1 John iv. 16. Job xix. 25. 2. An assent unto Christ as a Saviour, enters into the true nature of faith; not a bare naked assent of the mind to the truth of the person and offices of Christ. True faith, in sensible sinners, assents to Christ, as a special, suitable Saviour for them in particular: it proceeds upon Christ's being revealed in them, as well as to them, by the Spirit of wisdom and revelation; *heard and learned of the Father*, such as have come to Christ, that is, believe in him, John vi. 45. 3. Knowledge of Christ as a Saviour, and an assent unto him as such, is attended with love and affection to him; faith works by love. Christ is precious to them that believe. 4. True, spiritual, special faith in Christ includes in it a dependence on him: it is a soul's venturing on Christ, resolving if it perishes it will perish at his feet. All which will more fully appear by considering.

Secondly, The various acts of faith on Christ, as described in the sacred scriptures. 1. It is expressed by *seeing* the Son; *This is the will of him that sent me*, says Christ, *that every one that seeth the Son, and believeth on him, may have everlasting life*, John vi. 40. It is a looking to Jesus, who was typified by the brazen serpent set upon a pole by Moses, John iii. 14. sensible sinners are encouraged by Christ himself, who says, *Behold me, behold me*, Isai. lxv. 1. and xlv. 22. 2. Faith is a *motion of the soul* unto Christ; *He that cometh to me*, says Christ, *shall never hunger; and he that believeth on me*, which explains what is meant by coming, *shall never*

*thirst*, John vi. 25. which coming to Christ is upon an invitation given; the Spirit and the bride say *come*, Rev. xxii. 17. the ministers of the word cry, *Ho, every one that thirsteth, come ye to the waters*; the sound is attended with efficacious grace, they that are *ready to perish*, *come*, Isai. lv. 1. Christ himself says, *Come unto me all ye that labour, and are heavy laden, and I will give you rest*, Matt. xi. 28. 3. This motion of faith towards Christ is expressed by *fleeing* to him; and such souls that believe in him are described as having *fled for refuge to lay hold on the hope set before them*, Heb. vi. 18. Christ is the city of refuge; being come to Christ, various acts of faith are put forth upon him; such as the following: A *venturing* act of their souls, and of their whole salvation on him, like Esther, who ventured into the presence of king Ahasuerus, saying, If I perish, I perish: reasoning in like manner as the four lepers did when ready to perish with famine; Let us fall into the host of the Syrians; if they save us alive we shall live, and if they kill us, we shall but die. A *casting* or throwing themselves into the arms of Christ, to be bore and carried by him, as a nursing father bears and carries in his bosom a sucking child; so Christ carries the lambs in his arms, Isai. lxvi. 12. A *laying hold* on Christ; even the robe of righteousness; or, as Adonijah and Joab fled and laid hold of the horns of the altar for safety. Faith is a *retaining* Christ, and an holding him fast; it is said of Wisdom, or Christ, *Happy is every one that retaineth her*, Prov. iii. 18. so the church having lost her beloved, and upon search found him, she *held him, and would not let him go*, Cant. iii. 4. Faith is sometimes expressed by *leaning* on the Lord, and *staying* upon him; so the church is said to be *leaning on her beloved*, while coming up out of the wilderness, Cant. viii. 5. But, the grand and principal act of faith, or that by which it is more frequently expressed is, *receiving* Christ; *As many as received him—even that believe on his name*, John i. 12. where receiving Christ is interpreted of believing on him. Christ is received, not into the head, but into the heart; not

in part only, but in whole. 1. Christ in all his offices, as the great Prophet in the church whom God promised to raise up; as a Priest, and as King in Zion. 2. Christ and all the blessings of grace along with him, are received by faith; such as *adoption;* as Christ gives a power to them that believe in him, to become the children of God, they by faith receive this power, right, and privilege from him; and hence we read of *receiving the adoption of children*, through the redemption that is by Christ, Gal. iv. 5. *Pardon*, Acts v. 31. and *grace* as a meetness for, and as the earnest of glory, Acts xxvi. 18. 3. Christ is received as a free gift; he is the gift of God; *If thou knewest the gift of God*, John iv. 10. 4. Faith receives Christ in preference to all others: it prefers the worst things belonging to Christ, to the best in creatures; he esteems reproach for Christ's sake, greater riches than all the treasures in Egypt, and takes pleasure in persecutions and distresses endured on his account. III. God the holy Spirit, is also the object of faith; though we read and hear but little of faith in him; yet as we are to trust in God the Father to keep us by his power through faith unto salvation, and to trust in Christ for the salvation of our souls, so we are to trust in the holy Spirit, for carrying on and finishing the work of grace in us: *he* the Spirit of God, *who hath begun a good work in us, will perform it until the day of Jesus Christ*, Phil. i. 6.

III. The subjects of the grace of faith, on whom this grace is bestowed, and in whom it is, in some more, in others less, in all like precious faith. 1. The subjects of faith are not angels, neither good nor bad. Not the good angels; they live not by faith, but by sight: much less the evil angels; they themselves very justly observed, What have we to do with thee? they had nothing to do with him as Jesus a Saviour. II. Men only are the subjects of the grace of faith; and not all men; *For all men have not faith.* There are some who do not belong to Christ, are none of his; *Ye believe not because ye are not of my sheep*; *As many as were ordained unto eternal life believed*, Acts xiii. 48. there must be first spiritual

life before there can be faith: hence says Christ, *whosoever liveth and believeth in me shall never die*, John xi. 26. As well may a dead carcase fly, as a dead sinner believe in Christ, or have any will and desire to it. III. Those who are the subjects of this grace of faith, it is different in them as to the degree and exercise of it. 1. In some it is *great* faith; instances of which we have in the centurion, and in the woman of Canaan, Matt. viii. 10. 2. In some it is but *small* or *little* faith. 3. In others it is *very little*, least of all, it is like a grain of mustard seed, which is the least of all seeds, Matt. xvii. 20. the day of small things *he* does not despise. 4. In these it seems to be next to none, and as if there was none at all; hence these words of Christ to his apostles, *How is it that you have no faith?* and again, *Where is your faith?* Mark iv. 40. Luke viii. 25. that is, in act and exercise. 5. In some faith is *weak*; in others *strong*: of Abraham it is said, that he was strong in faith. But of some others it is said, Him that is weak in the faith receive ye, but not to doubtful disputations. 6. Faith, as to its exercise, *differs* in the same individuals at *different* times; as in Abraham, and in David, and in Peter. 7. In some it arises to a *plerophory*, a full assurance of faith, as it is expressed in Heb. x. 22. which signifies going with a full sail, in allusion to ships when they sail with a prosperous gale; so souls, when they are full of faith, as Stephen was, move on towards God and Christ; and can say with Thomas, My Lord, and my God! and with the church, My beloved is mine and I am his; but this is not to be found in all believers; it is not always without any doubt, hesitation, and mixture of unbelief. IV. The *seat* of this grace, in the subjects of it, is the whole soul of man; it is with the heart man believes in Christ for righteousness, life, and salvation.

IV. The causes of faith, from whence it springs. 1. The *efficient* cause is God; hence it is called *the work of God*, John vi. 29. *the operation of God*, Col. ii. 12. God the Father, as he is the *God of all grace*, so of this. Christ is expressly called, *the Author and Finisher of Faith*, Heb. xii. 2. and this

special grace of faith is reckoned among the fruits of the Spirit; who from hence is called *the Spirit of faith.* II. The *moving* cause of faith is, the free grace of God; Acts xviii. 27. III. The word and ministers of it are the usual means and instruments of faith; the end of the word being written is, that men *might believe that Jesus is the Christ the Son of God,* John xx. 31. and the word preached is, the word of faith, Rom. x. 8, 17.

V. The effects of it, on the various things which are ascribed unto it in some sense or another, which shew the usefulness and importance of this grace. 1. Several blessings of grace are attributed to it. 1. Justification; hence we read of being, *justified by faith,* Rom v. 1. not by it, or through it, as a work of righteousness done by men, for then they would be justified and saved by work's contrary to the scriptures. Tit. iii. 5. Nor as a grace of the Spirit of God wrought in men; for that is a part and branch of sanctification, but faith objectively is meant or the object of faith, Christ, who is sometimes called *faith,* Gal. iii. 23. 2. Adoption, *the saints are children of God by faith in Christ Jesus,* Gal. iii. 26. 3. The remission of sins; *God has set forth Christ to be a propitiation, through faith in his blood, for the remission of sins,* Rom. iii. 25. 4. Sanctification, *purifying their hearts by faith,* Act xv. 9. 5. Eternal life and salvation are connected with faith; he that believes in him *has everlasting life,* John xvii. 3. II. By faith souls have communion with God, with Christ, and with his people in his word and ordinances. 1. They have access to God, *In whom* says the apostle, *we have boldness and access with confidence by the faith of him,* Eph. iii. 12. 2. The inhabitation of Christ in the hearts of his people; the apostle prayed for the Ephesians that says he, *Christ may dwell in your hearts by faith,* Eph, iii. 17. 3. Believers feed and live upon Christ by faith; *I live by the faith of the Son of God,* Gal. ii. 20. 4. It is by faith that believers go on comfortably in their christian race; *As ye have therefore received Christ Jesus the Lord, so walk ye in him,* 2 Cor. v. 7. go on

believing in him till ye receive the end of your faith, the salvation of your souls. 5. Faith makes Christ precious to souls; *To them that believe he is precious*, 1 Pet. ii. 7. 6. Faith works by love, by love to Christ and by love to his people. 7. It is faith which makes the word useful and the ordinances pleasant and delightful, Heb. iv. 2. it is only when Christ is held forth, and seen in the galleries, and shews himself through the lattices to faith, that the ordinances are amiable and lovely. III. There are various other useful things ascribed to faith, as the effects of it. 1. *It makes not ashamed.* It is said, *He that believeth shall not make haste*, Isai xxviii. 16. Rom. ix. 33. and x. 11. 1 Pet. ii. 6. 2. It fills the soul *with joy* on hearing the word, the good news of salvation by Christ; so the jailor, on hearing the word of salvation preached, *rejoiced, believing in God*, a sight of Christ by faith will fill a soul *with a joy unspeakable and full of glory*, 1 Pet. i. 8. hence we read of *the joy of faith.* 3. It is by faith that saints get the victory over Satan, and the world, and every enemy, 1 John v. 4, 5. 4. It is by faith that saints are kept unto salvation, and are saved by grace through it.

VI. The properties or adjuncts of faith. 1. It is the *first and principal grace*, it takes the precedence of other graces. 2. It is a grace exceeding *precious*, it is *like precious faith.* 3. It is but *one*; as there is but one Lord to be believed in, and to be subject to, so but one faith. 4. Though faith is called *common* faith, common to all God's elect, yet every man has *his own* faith; *the just shall live by his faith*, and not another's, Heb. ii. 4. The faith of one man is of no service to another in the business of salvation. 5. It is *true, real, and unfeigned.* 6. It is a grace that *cannot be lost*; Christ is the Author and Finisher. 7. It is indeed but *imperfect*; yet may be increased; *Lord, increase our faith.* 8. According to the Apostle's account of it, *it is the substance of things hoped for the evidence of things not seen*, Heb. xi. 1. it realizes things, and gives them a subsistance, and makes them appear solid and substantial; it brings distant things near, and future things pre-

sent; it makes difficult things plain and easy, and unseen things visible, and gives a certainty to them all.

## OF TRUST AND CONFIDENCE IN GOD.

This being so near akin to faith, if not a part, yet at least a fruit of it, deserves next to be considered,

I. What confidence signifies, and the sense in which it is sometimes taken, and to be treated of here. 1. It is sometimes used for a *profession* of religion, taken up in the name and strength of Christ; hence it is advised not to *cast it away*, Heb. iii. 6, 14. II. It sometimes signifies that *alacrity* in which men engage in any branch of religious service; *Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear*, Phil. i. 14. III. Sometimes confidence with respect to God in prayer is designed. *In whom*, that is, in Christ, *we have boldness and access with confidence by the faith of him*, Eph. iii. 12. IV. Trust or confidence in God may be considered, as it has a *connection* with the grace of faith; faith is sometimes expressed by it; *Such trust*, or confidence *have we through Christ to God-ward*, 2 Cor. iii. 4. It seems to be faith greatly strengthened; a strong exercise of it: such as in 2 Tim. i. 12. *I know whom I have believed* or *trusted*: it deserves a distinct consideration. Particularly,

II. The objects of it.

First, Negatively; what are not the objects of it. 1. *Idols*; trust in which, and in things belonging to them, may be called *idolatrous* confidence. So the Gentiles gloried in their temples; as in the temple of Diana, at Ephesus, and of Idols in other places. 2. *Men;* trust in whom may be called *human* confidence. This was the sin of the Israelites, that they *trusted in the shadow of Egypt*, Isai. xxx 2, 3. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God: in some cases the most intimate friends are not to be confided in for secrecy; *Trust ye not in a friend, put ye not confidence in a guide*, Mic. vii. 5. 3. *Self*

is another object not to be trusted in; trust in which may be called *self* confidence; as when men trust in their wealth, and make gold their hope; *He that trusteth in his riches shall fall*, Prov. xi. 18. Nor should a man trust in his *wisdom*; *lean not to thine own undestanaing*, Prov. iii. 5. nor in his *strength*, nor in his *own heart*, he that trusts in it is *a fool*, Prov. xxviii. 26. Nor should men trust in their own *works of righteousness*; such a man's trust is no other than a spider's web.

Second, Positively, the true and proper objects of trust and confidence are Jehovah, Father, Son, and Spirit. I. Jehovah the Father: the saints may be confident of his love to them, and of the continuance of it; of his faithfulness in the fulfilment of his promises. Of his grace to supply all their wants; and of his power to keep and preserve them to eternal glory. II. Jehovah the Son: trust is to be put in the salvation of Christ, or in him for salvation; in his righteousness; in the fulness of grace in him; in his power to help them in the exercise of every grace, and in the performance of every duty; to bear the cross of Christ, to fight his battles, and to persevere in faith and holiness to the end. III. Jehovah the Spirit; For the carrying on and finishing his own work of grace in the hearts of his people, is expressed by confidence of it.

III. The encouragement there is to trust in the Lord, and that for all things and at all times.

First, There is encouragement to trust in God for all things. 1. All things are of him; all good things in nature, Acts xvii. 25. Rom. xi. 36. And in grace, 2 Cor. v. 18. 2. All good things are *promised* by God to his people; the covenant of grace is *ordered in all things*, and is full of exceeding great and precious promises. 3. God *keeps back* no good things he has promised: *No good thing will he withhold from them that walk uprightly*, Psal. lxxxiv. 11, 12. 4. God gives all things *freely* to his people, without any regard to any merit or desert of theirs, Rom. viii. 32. 5. He gives all things *plenteously*; so that the saint, with Jacob, can say, *I have enough*. There is abundant encouragement to trust in the Lord for all

things. 1. For things temporal, the outward mercies of life. For food, Psal. xxxvii. 3. for raiment, Gen. xxviii. 20, 21. Matt. vi. 30. for the preservation of life, Psal. cxxii. 5, 8. For these things may believers pray to God with an holy confidence, believing they shall have the petitions they ask of him. They may be encouraged by the experience of themselves and others. Good old Jacob in his dying moments expressed, in very strong language, his experience of the divine goodness throughout the whole of his life; *The God which fed me all my life long unto this day*, Gen. xlviii. 15, 16. II. There is great encouragement to trust in the Lord for spiritual things; Christ has them all in his hands for his people, and will give them all things pertaining to life and godliness. III. There is encouragement to trust in the Lord for eternal things; for God has chosen his in Christ to the enjoyment of them; he has made promises of eternal things to his people; he has prepared and provided everlasting happiness for them; has called them to his kingdom and glory; and whom he calls he glorifies, 1 Thess. v. 24. 1 John v. 11.

Secondly, There is encouragement to trust in the Lord always; *Trust in him at all times, ye people*, Psal lxii. 8. In times of darkness and desertion, Isai. l. 10. in times of temptation, and of adversity, Zeph. iii. 12. and in the hour of death, God will be with them, and his rod and staff shall comfort them.

Thirdly, What that is in the Lord which gives encouragement to trust in him. 1. He is *El-Shaddai*, God all-sufficient. 2. He is Jehovah, the rock of ages, the everlasting strength of those that put their trust in him; *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength*, Isai. xxvi. 4. 3. The loving kindness, grace, mercy, and pity of God, give great encouragement to trust in him; *How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings*, Psal. xxxvi. 7. 4. His truth and faithfulness in his covenant and promises, strongly induce to trust in him; he will *not suffer*

*his faithfulness to fail, nor break his covenant, nor alter the thing that is gone out of his lips*; to which he has added his oath for the confirmation thereof, Psal. lxxxix. 33—35. 5. The experience of the saints in all ages, and a man's own, animate him to put his trust in God; *our fathers trusted in thee, they trusted, and thou didst deliver them; they cried unto thee, and were delivered, they trusted in thee, and were not confounded!* Psal. xxii. 4, 5.

IV. The happiness of those that trust in the Lord. 1. They are in great peace, and will be in greater still; *Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee*, Isai. xxvi. 3. 2. They are in great safety; they that trust in the Lord shall be as mount Zion. 3. They need be in no fear of any enemy whatever; *Behold God is my salvation*, says the church, *I will trust and not be afraid*, Isai. xii. 2. 4. They want no good thing; Blessed is the man that trusteth in him.

## OF THE GRACE OF HOPE.

CONCERNING this grace, the following things may be observed:

I. The object, ground, and foundation of it. Not any creature whatever, angel or man; not the virgin Mary, the mother of our Lord, as the papists blasphemously address her, *Salve regina, spes nostra; Save us, O queen our hope!* Nor any creature enjoyment; *If I have made gold my hope*, the object of it, says Job, meaning he had not. Nor *creature* merits; of which there are none. But Jehovah, the creator and Lord of all, and the covenant God of his people, is the principal object of hope, and the only solid, sufficient ground and foundation for it, as David said, *Thou art my hope, O Lord God; thou art my trust from my youth*, Psal. lxxv. 5. 1. God, essentially considered, is the object of hope; *Hope in God*, says the Psalmist, *for I shall yet praise him*, Psal. xlii. 11. The grounds of which hope in God are his grace and goodness. 11. God personally considered is also the object of hope; the

Father is called, *The God of hope*; Christ the Son of God is called our hope, the hope of glory; and the Spirit of God also is equally the object of hope, as of faith and confidence. III. The less principal objects of hope, connected with the divine persons, are the promises of God; *In his word do I hope*, Psal. cxxx. 5. the ground and foundation of which hope is the divine faithfulness and power.

Things to be hoped for are represented. 1. As things *unseen*, of which faith is the evidence; and gives encouragement to the exercise of hope upon them; *Hope that is seen, is not hope; for what a man seeth, why doth he yet hope for?* Rom. viii. 24, 25. 2. They are things *future*; hence saints are exhorted *to hope to the end, for the grace that is to be brought unto them, at the revelation of Jesus Christ*, and *to look for that blessed hope*, 1 Pet. i. 13. 3. Things hoped for are *difficult* to come at and possess; hence there must be a labouring and striving. 4. Hope is of things *possible*, or otherwise it would turn to despair, as in Cain, and those who said, *there is no hope*, Jer. xviii. 12. *it is good that a man should both hope and quietly wait for the salvation of the Lord*, Ezra. x. 2.

Things, the objects of hope are more particularly. 1. Salvation by Christ: it is possible to be had, and therefore hope is conversant about it: the thoughts of God are employed about it in eternity. His own Son is become the author of eternal salvation, and this salvation is actually wrought out by Christ; it is in him, and to be had by him, and by no other. 5. Great encouragement is given by Christ to sensible sinners, to hope for and expect salvation from him; *Look unto me*, says he, *and be saved.* It is wholly of free grace, and not of works, and is for sinners, even the chief of sinners: to a soul enquiring after salvation, the gospel thus directs, *Believe on the Lord Jesus Christ, and thou shalt be saved*, Acts xvi. 31. II. Pardon of sin through the blood of Christ; this is what is immediately sought after and prayed for by a soul convinced of sin: there is ground and reason to hope for this, through the propitiatory sacrifice of Christ; because God is a sin for-

giving God; he has proclaimed his name merciful and gracious. The blood of Christ has been shed on account of sin; God set him forth to be the *propitiation, through faith in his blood for the remission of sins. And his blood is shed for many, for the remission of sins*; Christ is exalted as a *Prince and a Saviour, to give repentance to Israel, and forgiveness of sins*, Acts v. 31. He gave orders to his apostles, before his ascension to heaven, *that repentance and remission of sins should be preached in his name, among all nations*, to all sorts of men in them, *beginning at Jerusalem*. The instances of pardon recorded in scripture, and of some notorious sinners, serve much to encourage hope of pardon likewise; as a Manasseh, a Mary Magdelene, the woman, a sinner, who washed Christ's feet with hear tears; Saul the blasphemer, and many of the Corinthians, described as the worst of sinners, were pardoned and justified in the name of the Lord Jesus. III. The blessings of grace, and supplies of it in the present life, and through it are the objects of hope, as long as there is a throne of grace standing, and a fulness of grace in Christ; his people may be assured, that their God in Christ will *supply all their need, according to his riches in glory by Jesus Christ*, Phil. iv. 19. IV. There are blessings to be enjoyed after death, which are the objects of hope. 1. The resurrection of the body is an object of hope, and is often so represented; *Of the hope and resurrection of the dead*, that is, of the hope of it, *I am called in question*, says the apostle, Acts xxiii. 6. 2. Eternal life to be enjoyed both in soul and body, is a grand object of hope, and for which there is good ground and reason, from its being a free gift; *The gift of God is eternal life through Jesus Christ our Lord*, Rom. vi. 23. It is in the hands of Christ to confer, who is therefore called *our hope*, 1 Tim. i. 1. From the promise of it in Christ, called, *The promise of life which is in Christ Jesus*, 2 Tim. i. 1. From the preparations and prayers of Christ for it, who is gone to prepare heaven and happiness for his people; and from the Spirit's work in the hearts

of men, whose grace is a well of living water, springing up into eternal life.

II. The subjects of the grace of hope; they are not angels, good or bad; good angels are in the full enjoyment of God and of all felicity; and to evil angels, there is not the least ground and reason for them to hope for a recovery out of their apostate state. Only men are subjects, and these not all men, some are described as, those without hope, and who live and die without it. Regenerate men are subjects of the grace of hope; they are begotten again unto a lively hope: faith and hope always go together; faith is the ground work of hope, *the substance of things hoped for*, Heb. xi. 1. the Israel whom God has chosen for his peculiar treasure, are encouraged to hope in the Lord; hence he is called, *The hope of Israel*, Jer. xiv. 8. The separate souls of saints, after death, in heaven, seem to be possessed of the grace of hope, particularly with respect to the resurrection of their bodies; as the flesh of Christ, by a figure, is said to rest in hope of its resurrection, Psalm. xvi. 9. so the souls of the saints during the abode of their bodies in the grave, wait and hope; *All the days of my appointed time* of lying in the grave, *will I wait till my change come*, until Christ changes the vile bodies of his people, and makes them like his glorious one, Job xiv. 14.

III. The causes of the grace of hope. 1. The *efficient* cause of it is God; hence he is called, *The God of hope*, Rom. xv. 13. 2. The *moving* cause of it is the grace and mercy of God; hence it is called. *good hope through grace*, and is sometimes ascribed to the *abundant mercy* of God, as the spring of it, 1 Pet. i. 3. 3. The gospel is the means of it, by which it is wrought, encouraged, and confirmed, and therefore called, *the hope of the gospel*, Col. i. 23. 4. There are many things which serve to promote and increase it; the scripture has a tendency thereunto, which is written that men, *through patience and comfort of the scriptures might have hope*, Rom. xv. 4. particularly the promises, contained in it; the things

said concerning the person, office, and grace of Christ, and the experience of the saints in all ages.

IV. The effects of hope; which are produced through it, and follow upon it. It is said of it, that it *maketh not ashamed*, Rom. v. 5. It weans from the world, and the things of it, and makes a man sit loose unto them, when he knows that he has in heaven a better and more enduring substance. It carries cheerfully through all the difficulties of this life, and makes hard things sit easy. It yields support in a dying hour; for *the righteous hath hope in his death*, Prov. xiv. 32.

V. The properties and epithets of the grace of hope, of hope, will more fully shew the nature, excellency, and usefulness of it. 1. It is called a good hope; *And hath given us—good hope through grace*, 2 Thess. ii. 16. 1. In distinction from, and in oppostion to a bad one. A bad one is that which is the hope of the moralist and legalist, and the hope of a carnal and external professor of religion, and the hope of a prophane sinner. 2. A good hope is that which has Christ and his righteousness for its foundation; and is an hope of good things to come. 3. A good hope is that which is of great use both in life and death; *we are saved by hope*, Rom viii. 24. II. It is also a *lively* or *living* one, 1 Pet. i. 3. so called, 1. Because the subject of it is a living man. 2. Because it has for its object eternal life, Tit. iii. 7. 3. Has for its ground and foundation a living Christ. 4. It is of a cheering and enlivening nature, Prov. xiii. 12. and, 5. It is an abiding, ever-living grace; this grace is lively or living, when others seem to be ready to die; when he is in the worst case, a saint cannot give up his hope; nor will he part with it for all the world. III. It is represented as of a purifying nature; *Every man that hath this hope in him*, of appearing with Christ, and being like him, and seeing him as he is, *purifying himself even as he is pure*, 1 John iii. 3. IV. Hope is sometimes compared to an anchor, because of its great usefulness to the christian in this life; *Which hope we have as an anchor of the soul, both sure*

*and steadfast*, Heb. vi. 19. a good hope is like an anchor cast on a good foundation; the ground on which an anchor is cast is out of sight; so Christ is unseen, and as an anchor is of no service without a cable; so not hope without faith. A ship when at anchor is kept steady by it; so is a soul by hope. In some things hope and an anchor disagree; an anchor is not of so much use in storms and tempests at sea; but hope is of use when the soul is in a storm; *Thou art my hope in the day of evil.* A cable may be cut or broke, and so the anchor useless; but faith, which is that to hope as the cable is to the anchor, will never fail, can never be destroyed; an anchor is cast on what is below, on ground underneath; but hope has for it objects things above where Jesus is; when a vessel is at anchor, it continues where it is, it moves not forward; but a soul, when it abounds in the exercise of the grace of hope, through the power of the Holy Ghost, it is moving upwards: what gives it the preference is, that it is the *anchor of the soul*, and its epithets, *sure* and *steadfast*. v. Hope of salvation by Christ is compared to an helmet; *And for an helmet, the hope of salvation*, 1 Thess. v. 8. this is a piece of armour that is a defence of the head; it serves to defend the head from false doctrines, and is like an helmet, which covers the head in the day of battle: it makes a man courageous to fight the Lord's battles, and fear no enemy. Like an helmet, it is an erecter or lifter up of the head; in the midst of difficulties, hope keeps the head above the fear of danger.

## OF THE GRACE OF LOVE.

Of this grace, there are these three principal branches, Love to God, Love to Christ, and love to the Saints.

I. Love to God, Jehovah, our God, the one Lord; *and thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might*, Deut. vi. 4. 5. and x. 12. and xxx. 16. Matt. xxii. 6 3—38. Concerning which love as a grace, for though it is a command to love, it is of grace to keep it, may be observed, 1. On what account God is to be

loved, and is loved by his saints. 1. For himself because of his own nature, and the perfection of it, *O Lord our Lor', how excellent is thy name*, nature, and perfections, *in all the earth!* Psalm. viii. 1. 2. God is to be loved by his saints as their *summum bonum*, their chief good; *Whom have I in heaven but thee?* Psalm lxxiii. 25. 3. God is to be loved by his people for the blessings of his goodness communicated to them, 4. The various relations God stands in to his people, do and should engage their affections to him; the direction to love him is usually, *Thou shalt love the Lord* THY *God*; *I will love thee O Lord*, MY *strength!* &c. Psalm xviii. 1—3. 5. What greatly influences the love of the Lord's people to him, and lays them under obligation to love him, is his great love to them, 1 John iv. 19. 6. The examples of the saints in all ages, might be urged as motives to love the Lord; as of Enoch, Noah, and others before the flood; of the patriarchs Abraham, Isaac, Jacob, and Joseph after it; with Joshua, Samuel, David, and others; but especially our Lord Jesus Christ, in human nature, who, in the exercise of this grace, as in others, is an example to us, John xiv. 31. II. The subjects of this grace of love, in whom it is, by whom the Lord is loved, and how they come by this grace. It is not of men, nor is it in men naturally: such are lovers of pleasures, more than lovers of God; and, indeed, the carnal mind, in every man, is enmity against God. The grace of love is of God; he is the efficient cause and author of it, it is wrought in the soul in regeneration *every one that loveth is born of God*, 1 John iv. 7. the seat of it is the heart. III. How, in what way and manner, love to God manifests itself. 1. In a desire to be like him; one that loves another endeavours to imitate him. 2. In making his glory the supreme end of all their actions; they that love the Lord, do all they do, *that God in all things may be glorified through Jesus Christ*, 1 Cor. x. 31. 3. In desiring of, and delighting in, communion with God; this is the one thing uppermost in their minds, and which they seek most importunately, for, *Truly, our fellowship is with the Father, and with*

*his Son Jesus Christ*, 1 John i. 3. 4. In a carefulness not to offend him, by sinning against him! *Ye that love the Lord, hate evil*, Psalm xcvii. 10. 5. In grief, when he has withdrawn himself, and in a diligent seeking after him until he is found. 6. In parting with and bearing all for his sake, leaving their own people and father's house, country, and kindred, as Abraham did, to go where he directs. 7. In a regard to his house worship, and ordinances. 8. By a value for his word, his gospel, and the truths of it. 9. In love and affection to the people of God. 10. By a disesteem of all things in comparison of him. iv. The nature and properties of the love of God; what it is, or should be. 1. It is, or ought to be, *universal*; a love of all that is in God, and belongs unto him. 2. It is, or ought to be, *superlative*; there is none to be loved like him. 3. It is, or ought to be, *hearty* and *sincere*; a love without dissimulation. 4. It should be *constant*; the love of God's people falls short of this; it is variable and inconstant though its principle remains. 5. It is *imperfect* in the present state, it sometimes waxes cold. 6. It may be *increased*, and sometimes is, 1 Thess. v. 12. 2 Thess. i. 3. 7. This grace of love, like others, can never be lost; it will abide when other graces have dropped their exercise, which is one reason why it is said to be the greatest. v. The happiness of such that love the Lord. 1. They are *loved* by him; I love them that love me. 2. They are known of God; *If any man love God, the same is known of him*, 1 Cor. viii. 3. 3. They are preserved by him; *The Lord preserveth all them that love him*, Psal. cxlv. 20. 4. They have many instances of kindness shewn them; for *the Lord is a God shewing mercy unto thousands of them that love him*, Exod. xx. 6. 5. All things that occur unto them in the present life are for their good, and work together for it, Rom. viii. 28. 6. Great things are laid up and reserved for them, to be enjoyed hereafter.

II. Love to Christ is another eminent branch of the grace of love; the church describes him by this periphrasis, *Him whom my soul loveth*. Concerning which the following things

may be considered, I. On what accounts Christ is to be loved, 1. Because of the excellencies of his person: as the Son of God, because he is the beloved of his Father, because of the fulness of grace in him, because of his precious names and titles; because of the offices he bears, and of the relations he sustains; because he has all blessings in his hands, particularly, because he is the Saviour and Redeemer, who gave himself for his people who has loved them, and washed them from their sins in his blood, and ever lives to make intercession for them and will appear a second time, without sin, to the salvation of them that look for him. II. The springs and causes of love to Christ. It does not arise from nature; carnal sinners ask, *What is thy beloved, more than another beloved?* But it is owing to the abundant grace of God in regneration; It is owing to a special revelation of Christ, in effectual vocation; from a sense of his love, which passes knowledge, and is more heightened and increased through knowledge of union to him, and through communion with him. III. Love to Christ shews itself, 1. In a regard to all that are his, and belong to him; to such he is altogether lovely, his promises are like apples of gold in pictures of silver: the doctrines of his grace are sweeter than the honey or the honeycomb; the ministers of the gospel, are beautiful and lovely; his saints are the precious sons of Zion, and his ways are pleasantness. 2. In keeping his commandments, John xiv. 15. 21. 3. In a carefulness not to offend him, Cant. ii. 17. 4. In a jealously of his love, Cant. viii. 6. 5. In a desire of and delight in, his company, Cant. ii. 3. 6. In grief and concern, when he has withdrawn his presence, Cant. v. 8. So Mary, at our Lord's sepulchre not finding him there, with an heart full of grief, and ready to break, burst out in a passionate manner, with tears, *they have taken away my Lord!* John xx. 13. 7. In a strict search and inquiry after him until found, Cant. iii. 1—3. 8. In expressions of joy upon finding him; as the church in the above case; *It was but little*, says she, *that I passed from them, but I found him whom my*

*soul loveth; I held him, and would not let him go: This is my beloved, and this is my friend!* Cant. iii. 4. and v. 16. 9. In pushing through all difficulties to enjoy him, as the church did; who, in search of Christ, exposed herself to the insults, blows, wounds, and depredations of the watchmen. 10. In parting with and bearing all for Christ's sake. IV. The nature of this love. 1. *Universal*; all of Christ, as before observed; for he is all lovely. 2. *Superlative; He that loves father or mother more than me*, says Christ, *is not worthy of me, &c.* Matt. x. 37. 3. *Sincere*; such who truly love Christ, love him *in sincerity*, or *in incorruption*, Eph. vi. 24. with a love that cannot be corrupted. 4. *Fervent*; such as *many waters* of sin, temptation, and affliction, *cannot quench; floods* of the same *cannot drown.* 5. It should be *constant*, as Christ's is to us, who loves at all times, and to the end: but alas! other lovers are followed after for a time. 6. It is very *grateful*; *How fair is thy love* says, he, *my sister, my spouse; how much better is thy love than wine!* Cant. iv. 10. v. The happiness of those that love Christ. 1. They are loved by him, *I love them that love me*, says Wisdom, or Christ, Prov. viii. 17. 2. They are blessed. As a curse, *anathema*, *marantha*, is wished to those who love him not; so grace, the best of blessings, is desired for those who love him in sincerity. 3. It is expressed prayer-wise, *Let them that love him, be as the sun when it goeth forth in his might*, Judg. v. 31. 4. Those that love Christ, he, as he has promised, *Will cause to inherit substance*, Prov. viii. 21.

III. Another branch of the grace of love is, love to men. 1. The objects of it;—Angels are indeed objects of love; they belong to the family in heaven, and are of great use to saints on earth. But, the peculiar objects of this branch of love now to be treated of are good men, called brethren. Hence this love has the name of Philadelphia, or brotherly love, Rom. xii. 10. They are disciples and followers of Christ, Matt. x. 42. Believers in him, Gal. vi. 10. and who being children of the same Father, ought to love one another They are described as saints, frequently does the apostle speak

in commendation of the churches for their *love unto all the saints*, Eph. i. 15. Col i. 4. II. As to the nature of this grace of love It is wrought in regeneration, and is an evidence of their regeneration, 1 John iii. 14. 2. This grace is very largely described, 1 Cor. xiii. for though our translators have rendered the word *charity* throughout, for what reason it does not appear, it should be *love*. It should be universal, fervent, active, and laborious, the exemplar according to which, it is to be exercised is, as Christ has loved his people: after the apostle had exhorted, to *covet earnestly the best gifts*, he adds, *yet shew I unto you a more excellent way*, 1 Cor. xii. 31. meaning the graceof love. This is an evidence of a man's being born again. *Every one that loveth is born of God*, 1 John iv. 7. and this is the grand criterion of a true disciple of Christ. In Tertullian's time the heathens knew the christians by their loving carriage to one another in public, and would point unto them and say, "See how they love one another!" such times are now to be wished for.—It is called the *bond of perfectness*, Col. iii. 14. Without which a profession of religion is an empty and useless thing. It is the exercise of this grace which makes the communion with one another delightful; *Behold how good, and how pleasant it is, for brethren to dwell together in unity! Charity*, or *love edifieth*; it *maketh increase of the body, unto the edifying of itself in love*, 1 Cor. viii. 1. It is one part of the saints spiritual armour; *The breast plate of faith and love* is a good defence. The bundle of sticks in the fable, whilst bound together, could not be broken, but when separated, were easily snapt asunder. III. This grace of love to one another manifests itself, by praying with and for one another, Eph. vi. 18. by bearing one another's burdens, Gal. vi. 2. by forbearing and forgiving one another, Col. iii. 13. by rebuking and admonishing one another in love, Prov. xxvii. 5, 6. by endeavouring to establish one another in the doctrines of the gospel; and by exhorting and stirring up one another to the several duties of religion, both public and private. IV. There are various arguments which may be made use of

to excite to the exercise of this grace. 1. It is Christ's new commandment; a new motive is added by Christ himself; *As I have loved you, that ye also love one another*, John xiii. 34. and xv. 12. 2. The love of God and Christ should engage unto it, 1 John iv. 11. 3. The relation the saints stand in to one another, is a reason why they should love one another, Acts vii. 26. 4. The comfort and joy of ministers, should be an argument with the saints to mutual love. Ephesus was threatened with a removal of the candlestick, or church-state, unless they repented, because they had left their first love.

## OF SPIRITUAL JOY.

Joy is a fruit of the Spirit, which follows love; *The fruit of the Spirit is love, joy*, Gal. v. 22. We consider,

I. The objects of it are not a creature, nor creature enjoyment, nor outward privilege, nor duty; but Jehovah himself, called by David, *God, his exceeding joy*, Hab. iii. 17, 18. his people rejoice, 1. In his attributes, Psal. xcvii. 22. In his everlasting love; that *their names are written in heaven*, Luke x. 20. and that the covenant of grace is everlasting, absolute, and sure. II. Christ, and things relating to him, are the objects of the spiritual joy of the saints; true Christians are described as such who *rejoice in Christ Jesus*, Phil. iii. 3. The things relating to the *greatness*, the *fitness*, the *fulness*, and the *beauty* of his person, fill with joy unspeakable and full of glory; *this*, says the church after she had described him at large with air of joy and pleasure, *this* amiable lovely person, *is my beloved and my friend*, Cant. v. 10—16.

I take no notice of the offices of Christ, of prophet, and priest, and king; nor of the relations he stands in to his people of father, husband, brother, friend, though they are a fund of joy to true believers. There are other things which relate to the work of Christ, which are matter of joy to gracious souls; *We will rejoice in thy salvation*, says David, Psal. xx. 5. and great reason there is for the exercise of spiritual joy

on this account, since it is a salvation of the *souls* of men; it is for *sinners*, for the *chief of sinners*; it is a salvation of them *from sin*; it is *entirely free*; It is plenteous, complete, and eternal; suitable to the case and circumstances of sinners; if the angels rejoiced at the good will of God to men in it, and sung glory to God on account of it, how much more reason have men to do so, who have hope of interest in it. Christ, who has wrought out righteousness, and so secures from all condemnation, is highly exalted above every name, is appearing in the presence of God for his people, and will come a second time without sin unto salvation; the fore-views of which, cause them in their present state, *To look up, and lift up their heads, since their redemption draweth nigh*, Luke xxi 28. The ministration of the gospel; this is matter of joy to all sensible and awakened sinners; it is a joyful sound of love and mercy; it is food to hungry souls. The administration of ordinances, baptism and the Lord's supper yield delight to believing souls; these are the galleries in which he is beheld. The prosperity of the interest of Christ; whether it be through the numerous conversions of men, Acts xv. 3. or through peace and unity, prevailing and subsisting among the saints, give pleasure to all the well wishers to Zion's prosperity, Psalm cxxii. 6—9. The heavenly glory and happiness of a future state to all eternity, is an object of the saints present joy; when they shall actually possess it, they will then *enter into the joy of their Lord*; even now they can *rejoice in hope*.

II. The author and cause of this spiritual joy. 1. The efficient cause is God; it is therefore called, *The joy of the Lord*, Nehem. viii. 10. 2. The instruments or means of it are the ministers of the gospel. II. Spiritual peace is a deliverance and freedom from this distress, which in general is wrought out by the Spirit of God, being the comforter of convinced sinners, by leading them to the blood of Christ, Isai. liii. 6. to his righteousness, Rom. v. 1. and into the truth of

the gospel, John xvi. 13. such as covenant grace, the love of God, &c

II. I go on to enquire, who are the subjects of this peace: 1. Not sinful men, or unregenerate sinners; *There is no peace saith my God, to the wicked*, Isai. lvii. 21. 2. Nor self righteous persons, who trust in themselves that they are righteous, and fetch their peace from thence; but their trust is a spider's web, and such webs shall not become garments: nor shall they cover themselves with their works; and so shall not have peace and comfort: and of them it is said, *the way of peace they know not*, Isai. lix. 6, 8. 3. Only justified and pardoned sinners have true, solid peace in themselves; such whose hearts are fixed, trusting in the Lord, are not *afraid of evil tidings*: *To be spiritually minded is life and peace*, Rom. viii. 6. *Great peace have they which love his law*, Psalm cxiv. 165. They are the people and children of God; *And the Lord will bless his people with peace*, Psal. xxix. 11. and, *Great shall be the peace of his children*, Isai. liv. 13. The seat of this grace in these subjects, is the heart and mind, Col. iii. 15. Phil. iv. 7.

III. The author and causes of this peace: 1. The efficient cause is God; hence called the peace of God. 2. The moving cause of it is his grace and good-will. 3. The instruments of it are the word, and the ministers of it.

IV. The nature and properties of it. It is a *gift* of God, 2 Thess. iii. 16. 2. It is a *blessing*; the Jews, when they wished happiness to any, it was usually in this form, *Peace be to you*; when the Lord blesses his people, it is with peace, Psal. xxix. 11. 3. This is called *great* peace, Psal. cxix. 165. 4. It is said to be *perfect*, Isai. xxvi. 3. 5. It *passeth all understanding*, Phil. iv. 7. 6. It is what cannot be taken away; *When God giveth quietness, who then can make trouble?* Job xxxiv. 27.

## OF CONTENTMENT OF MIND.

CONTENTMENT is a branch of true godliness, or rather a super-addition to it. It will be proper to enquire,

I. What it is; and it is no other than an entire acquiescence of a man's mind in his lot and portion. 1. As contraries serve to illustrate each other, this may be known by what is contrary to it. 1. Contentment and envy are contrary to one another: where the sin of envy is predominant, a man can have no true contentment; envy is rottenness of the bones, it slayeth the silly one. 2. Contentment is opposite to avarice, and avarice to that; and therefore the one must be quitted in order to possess the other; *Let your conversation be without covetousness, and be content with such things as ye have*, Heb. xiii. 5. 3. Contentment is opposite to pride and ambition: the proud man enlarges his desires as hell, or the grave, and like that, cannot be satisfied, which, how full soever, never says, *It is enough*, Prov. xxx. 16. 4. Anxiety of mind, or a distressing care about worldly things; as about food, drink, and raiment, is contrary to true contentment of mind, Matt. vi. 25—34. *Take no thought for your life*, &c. 5. Murmurings and repinings under adverse dispensations of providence, are the reverse of contentment of mind; for murmurs and complaints there is no reason with the people of God; for their afflictions are fatherly chastisements; nor with wicked men: for *wherefore doth a living man complain, a man for the punishment of his sins?* since it is less than he deserves, Lam. iii. 39. II. What contentment of mind is, may be learned from several phrases by which it is expressed in scripture. As,

First, By being contented with what a man has; *Be content with such things as ye have*, Heb. xiii. 5. Whether a man has a larger or a lesser share of the things of this world, whether riches or poverty, a man should be content, Prov. xxx. 8. Men should be content with present losses, which

might have been greater, Job i. 21. With present reproaches, indignities, and ill usage from men, on account of religion. With present afflictions of whatsoever kind, whether from God or men. Particularly, having food and raiment; Let us says the apostle, therewith be content; this was all that Jacob desired to have, and which, sometimes good men have been without, and yet contented.

Secondly, This contentment of mind is expressed by the apostle from his own experience; *I have learned, in whatsoever state I am, therewith to be content*, Phil. iv. 11. 1. The apostle means, not his state of unregeneracy; he says not, *in whatsoever state I have been*, but *in whatsoever state I am*. But, 2. His state after conversion, his spiritual state, it may be, believing his covenant interest in God; *My God shall supply all my need, &c.* But, 3. The apostle chiefly means his outward state after conversion; with which he was content, and which lay,—In his afflictions, reproaches, and persecutions, 2 Cor. xii. 9, 10. In his bonds and imprisonment, Eph. iii. 1. and the phrase, *in whatsoever state*, includes both prosperity and adversity: an abundance and a scarcity of the necessaries of life; a fulness, and want of them, as explained in the next verse. One that has learned the lesson of divine contentment, and is under the influence of that grace, he is content to live whilst God has any thing to do by him, and he is content to die, when he thinks fit to dismiss him from service. Such a disposition appears in a man's thankfulness for all he enjoys, in a quiet resignation of the will to the will of God, and in bearing cheerfully all things which are disagreeable to flesh and blood. 4. The words used by the apostle in the place under consideration for content, *autarkes*, properly signifies, *self-sufficient*, or being sufficient of one's self, which in the highest sense, is only true of God; but in a lower sense is true of some men; who receive a sufficiency in themselves from God. 5. This lesson of contentment is explained by what the apostle says in the following verse; *I know both how to be abased, and I know how to abound.* To be stripped of

every thing, to have nothing, and yet be content, is wonderful.

Thirdly, This contentment of mind is expressed by a man's having enough, Gen. xxxiii. 9, 11.

Fourthly, This contentment is expressed by a man's being satisfied with what he has: earthly riches are not satisfying things, Eccles. v. 10. but riches of grace are, Psal. ciii. 5. I proceed to enquire,

II. How any come by true contentment of mind. It is not natural to man; man is naturally a discontented creature, especially since the fall; nay, it was discontent which was the cause of that. It is not to be found in a natural man; such a man is always restless as the troubled sea. It is a thing that is to be *learned, but not in the school of nature.* Paul learnt this, not at the feet of Gamaliel, nor among the traditions of the elders: not as a theory, but practically and experimentally: other saints have found true, what the apostle says, Rom. v. 4. *Tribulation works patience, &c.*

III. The arguments moving to such a disposition of mind, and exciting under a divine influence, to the exercise of this grace, are, 1. The consideration of what we had when we came into the world, and what we shall have when we go out of it; which is just nothing at all, 1 Tim. vi. 7, 8. Job i. 21. Eccles. v. 14—16. 11. The unalterable will of God is an argument exciting contentment; *for who can make that straight, which he hath made crooked?* Eccles. ix. 11. 111. Unworthiness to enjoy the least favour and mercy at the hand of God, should engage us to be content with what we have: we have reason to say, as Jacob did, I am unworthy of the least of all thy mercies. 1v. A consideration of the great things which God has done for us: where there is a proper sense of favours, there will be a thankfulness; and where there is thankfulness, there will be content. v. The great promises God has made to his people of good things, here and hereafter, Heb. xiii. 5. he says, I will never leave thee nor forsake thee. vi. Eternal glory and happiness; which is promised, prepar-

ed, and laid up for the saints, and which they will most certainly enjoy, may serve to make them content with present things, and even with some things that are not agreeable to the flesh. VII. The saints and people of God have all things in hand, or in promise, or in sure and certain hope. God is theirs, Father, Son, and Spirit; all the perfections of God are on their side, and exercised for their good. The covenant of grace is theirs; the gospel, and the ordinances of it, and the ministers of it, are theirs; *All things are yours, whether Paul, or Apollos, or Cephas*, 1 Cor. iii. 21, 22. Temporal things are theirs; *Or the world, or life, or death, or things present, or things to come, all are yours*, 1 Cor. iii. 22. Life is theirs in every sense, corporal, spiritual, and eternal. And death is theirs, a blessing to them whenever it comes; which will deliver them from the troubles of this life, and enter them into the glories of another. And surely all this is enough to give contentment.

## OF THANKFULNESS TO GOD.

AN unthankful saint is a very odd sound, if not a contradiction; *unthankful and unholy*, are characters joined together, and agree, 2 Tim. iii. 2. Concerning this gracious disposition of mind, thankfulness, may be observed,

I. The things for which thanks are to be given; and they are all things, Eph. v. 20. 1 Thess. v. 18. 1. For temporal mercies; for God is the Father of all such mercies. For our being, Acts xvii. 28. For our life, Acts xvii. 25. For the preservation of our being, Nehem. ix. 5, 6. For our health, 3 John verse 2. Isai. xxxviii. 9. 19. For every mercy enjoyed, be it what it may, Gen. xxxii. 10. Blessed be the Lord who daily loadeth us with benefits. 11. For spiritual mercies of every kind. First, For the means of grace, the gospel and the ministry of it; and a great mercy it is to be under the sound of it: it is an happiness to be born in a land where the gospel is preached, and not among Pagans, Mahometans, and Papists, where

there is a famine of *the word of the Lord*, Amos viii. 11. To which may be added, as means of grace, the ordinances of the gospel, called the goodness and fatness of the house of God.

Secondly, Thanks are to be given particularly for the blessings of grace themselves. For electing grace, Rom. viii. 30. For redeeming grace, Psalm ciii. 1, 2. 4. For pardoning grace, Psalm ciii. 1—3. For adopting grace, John iii. 1. For regenerating grace, 1 Pet. i. 3, 4. For a right to eternal life, Col. i. 12. and for victory over all spiritual enemies; *Thanks be to God, which giveth us the victory.* III. Thanks are to be given for Christ; *Thanks be unto God for his unspeakable gift*, 2 Cor. ix. 15. this gift is *free*, *suitable*, *comprehensive*, and *irreversible*. For the Spirit of God, and his gifts and graces. The Spirit himself is the gift of God, Luke xi. 13. for which we have reason to be thankful; especially when we consider to what ends he is given.

II. When, in what cases and circumstances, and for whom thanks are to be given. 1. *When;* the rule is giving thanks *always*; *Every day will I bless thee*, Psal. cxlv. 2. 2. In *what cases*, are we to be thankful? in every one, *in every thing*, that is, in every state, *give thanks*, 1 Thess. v. 18. Not in prosperity, but in adversity; amidst all the reproaches and persecutions of men, 1 Pet. iv. 14. 3. For *whom;* for *all men*, for kings and all in authority, 1 Tim. ii. 1, 2. For our relations and friends, and for the continuance of them; children are the gifts of God to parents, and likewise for the churches of Christ, and for the ministers of the gospel, who are the gifts of God to the churches, and are promised as such, Jer. iii. 15.

III. To whom are the thanks to be given on the above account? To the Father; *Giving thanks always for all things unto God and the Father*, Eph. v. 20. To the Son of God; *I thank Christ Jesus the Lord*, says the apostle, 1 Tim. i. 12. and to the blessed Spirit, as he is the object of prayer with

the Father and the Son, so the object of praise and thanksgiving.

Now this work is to be performed towards God with a celebration of the divine perfections; by a recollection of his benefits, and with all our hearts.

IV. The reasons or arguments for giving thanks, are, It is the will of God, 1 Thess. v. 11. It is his will in *Christ Jesus*, which is made known by him; who, living in the bosom of the Father, has declared his whole mind and will to the sons of men; and this amongthe rest: and is enforced by the example of Christ; and the examples of saints in all ages, patriarchs, prophets, and apostles; the book of Psalms in particular is full of instances of this kind.

## OF HUMILITY.

Humility, or a meek and quiet spirit, is a branch of experimental religion and godliness. In considering which I shall,

I. Shew wherein it lies, and in what manner it appears and manifest itself. 1. In a man's thinking meanly and the worst of himself, and well and the best of others; observing that rule of the apostle's, *In lowliness of mind let each esteem other better than themselves*, Phil. ii. 3. whereas, on the contrary, a proud Pharisee thanks God he is not as other men are, 2. In not envying, but rejoicing at the gifts and graces of others. Humility is like charity, it envieth not; Moses was a very meek man, and said to Joshua, *Enviest thou for my sake?* When David related his triumph of faith, he observes; The humble shall hear thereof, and be glad. 3. In ascribing all he is and has to the grace of God, *By the grace of God I am what I am*, 1 Cor. iv. 7. 4. Indisclaiming his own righteousness, and submitting to the righteousness of Christ; Phil. iii. 9. 5. In a willingness to receive instruction from the meanest saint; so Apollos, though an eloquent man, welcomed instruction from Aquilla, and Priscilla, tent makers. 6. In kindly receiving admonitions given, Psalm

cxli. 5. 7. In bearing patiently all injuries done to him, and putting up all affronts offered to him. Humility, like charity, is not easily provoked. 8. In submitting quietly to the afflicting hand of God; as Aaron, Eli, David, and others have done. 9. In not seeking great things for a man's self, Jer. xlv. 5. And therefore, 10. Humility appears in subjecting a man's reason to divine revelation; *if any man teach otherwise, and consent not to wholesome words*, the doctrines of Christ contained in the scriptures, *he is* PROUD, *knowing nothing*, 1 Tim. vi. 3.

II. This grace of humility, arises, Not from nature: man is naturally a proud creature, but from a true sight and sense of sin, and the evil nature of it. From a view of the insufficiency of a man's own righteousness to justify him before God. From a sight of the loveliness and glory of Christ. From a view of the greatness and majesty of God. From a spiritual knowledge of divine things; and, From an experimental acquaintance with the gospel scheme; the Spirit of God, in the gospel, blows a blast upon all the goodliness of men; such who are evangelized by it, are always humble and lowly minded.

III. The excellency and usefulness of this grace. 1. It is well pleasing to God; *A meek and quiet spirit is in the sight of God of great price*, 1 Pet. iii. 4. 2. It makes a man most like to Christ, who was *meek and lowly*. 3. It is the saints clothing and ornament; pride is the devils livery, 1 Pet. v. 5. 4. It is of great use in various duties and exercises of religion; in prayer, in preaching the word, in hearing and receiving the word, and in giving a reason of our hope, 1 Pet. iii. 15. It is of use in restoring backsliders, Gal. vi. 1. and in instructing such who oppose the gospel, 2 Tim. ii. 24, 25. it may be made use of in a man's conversation to great advantage, and recommend him, and the religion he professes, unto others, James iii. 13.

IV. The arguments, reason, and motives encouraging to such a disposition of mind. 1. The displeasure of God at a

contrary behaviour and conduct; *God resisteth the proud*, 1 Pet. v. 5. 2. *He giveth grace unto the lowly*, Prov. iii. 34. 3. The Lord dwells with humble persons, Isai. lvii. 15. 4. When such are disconsolate and sorrowful, the Lord comforts them, *The meek shall increase their joy in the Lord*, Isai. xxix. 19. 5. When they are hungry and in want of food the Lord feeds them. *The meek shall eat and be satisfied.* 6. When they want direction he will guide and teach them. Psalm xxv. 9. 7. Humility is the way to preferment, Prov. xvi. 18. 8. An inheritance is promised to the meek and humble, Matt. v. 5. 9. Such are and shall be saved; *And God shall save the humble person*, both temporally and eternally, Job xxii. 29.

## OF SELF DENIAL.

This is one of the hardest lessons to be learnt, yet no man can be a disciple of Christ without learning it.

I. It will be proper to inquire what self denial is, or what it is for a man to deny himself. It is not to deny what a man *is* or *has;* what he truly is, and what he really has; for that would be a falsehood; *God cannot deny himself*, not his nature, and the perfections of it; a man ought not to deny himself as man, nor the rational powers which he is possessed of; so if a man has faith in Christ, and good hope through grace, he ought to be careful that he does not deny these things. There is in some weaker christians, I do not know well what name to call it by, it is an *over modesty*, a thinking and speaking as if they had no faith, nor love, and scarce any hope; and are ready to express themselves in such sort as seems to border, at least, upon a denial of the work of grace upon the souls, and is like a tearing up by the roots, as much as in them lies, the very principles of grace in them; which should never be encouraged, the least measure of grace should be owned, and men should be thankful for it, and pray for an increase of it. Self denial does not require that a man should refuse temporal honours and riches bestowed on him in a providen-

tial way nor are the creatures of God, and the use of them, to be rejected, 1 Tim. iv. 4. Nor should a man be careless of his life, and health, and family, there is even a self love which is not criminal, nor contrary to the grace of self denial; *For no man ever yet hated his own flesh*, Eph. v. 29. Nor is it self denial, or any part of it, to abuse the body on religious accounts, by cutting it with knives, lashing it with whips or by severe fasting sand abstinence, Col. ii. 23. But Self-denial lies in a man's renouncing, foregoing, and postponing all his pleasures, profits, relations, interest, and whatever enjoys, which may be in competition with Christ, from love to him. The common distribution of it is not amiss, into natural or civil self, sinful self, and righteous self; all which a self denying christian is made willing to part with.

First, With *natural* and *civil* self, with things relative both to soul and body, of which a man's self consists. It is a self denying act in a man, to lean not to his own understanding; and then does a man deny himself, when his will becomes subject to the will of God. Self denial checks and restrain the affections, and reduces them to proper order, and is practised when the members of the body are restrained from the service of sin; when external honours from men are not sought for, only the honour which comes from God; when worldly prophets and emoluments are left for the sake of Christ, and the interest of religion; when the nearest and dearest friends and relations, which are a part of a mans self, are left, when God calls for it; when men risk their health in the service of God and Christ: when life itself is laid down when called for: this is self denial, Matt. xvi. 24, 25.

Secondly, Another branch of self denial lies in denying *sinful* flesh. This is hard work, until the Spirit of God thoroughly convinces a man of the exceeding sinfulness of sin. Persons and things are said to be denied, when there is a disowning them; so Moses was denied by the Israelites, and Christ by the Jews. A branch of this part of self denial lies in parting with sinful companions.

Thirdly, Another branch of self denial is to deny *righteous* self; to be beholden entirely to the free grace of God, and to the righteousness of Christ. Disclaiming all works done by himself, for his justification and whole salvation, is disagreeable to self: but when the Spirit of God convinces a man of the insufficiency of his own righteousness, and of the excellency of the righteousness of Christ; then he quits his own, and lays hold on that, Phil. iii. 6—9.

II. There are various arguments or motives, which may be made use of to excite truly gracious souls to the exercise of this grace. 1. It is required of them, Matt. xvi. 24. It is necessary to a man's being a disciple of Christ, he cannot be one without it, Luke xiv. 26, 27. Phil. ii. 5—3. 3. The examples of saints in all ages may serve to excite and encourage to it. 4. If a man does not deny himself, as required of God, he sets up himself for god, makes a god of himself, and is guilty of idolatry. 5. The loss and gain of not denying and of denying self, should be considered. Such who think to save themselves by not denying themselves, lose themselves; those who deny themselves for Christ's sake, find the life of their souls.

## OF RESIGNATION TO THE WILL GOD.

SUBMISSION, or Resignation of the will of man to the will of God, is a part of self denial. It is no other than an entire acquiescence in the will of God in all things, 1 Sam. iii. 18. This is no other than for a man to have his will swallowed up in the will of God. But,

I. There must be much done to the will of man, to bring it to be subject to the will of God: for the will of man is very stubborn and inflexible, averse to all that is good, and bent upon that which is evil, Eccles. viii. 11. It is opposite to the will of God in all things; it is full of rebellion to him. One of the characters of sinful men is, that they are *self-willed*, 2 Pet. ii. 10.

The various steps which God takes, and the various things he does to the will of man, in order to work it up, and bring it to a submission to his will, are these: He breaks the wills of men, he crosses them, by one afflictive providence after another; he exerts his mighty power, and of unwilling makes them willing; he takes away the obduracy of the will, and makes it flexible to *his* will. Made free by the power of divine grace in conversion, God effectually works in his people, both to will and to do of his good pleasure. I proceed to consider,

II. The various phrases by which submission to the will of God especially under adverse dispensations of providence, is expressed. I. To be *still*, and quiet, and easy: *Be still, and know that I am God*, Psal. xlvi. 10. and is to be understood, not of insensibility and stupidity; nor of a stoical apathy. Nor is the phrase expressive of inactivity; but it is opposed to the fretting of the mind at the prosperity of others, and at ones own adversity, Psalm xxxvii. 1. 7, 8. II. Submission to the will of God, is expressed by a man's *holding his peace*; thus did Aaron, when he lost his two sons by fire from heaven, Lev. x. 2. not as though there was nothing to be said under an afflictive providence, Job. xxiii. 14. But such silence is opposed to murmuring against God; it denotes such behaviour as Job's under such providences, who sinned not, nor charged God foolishly, Job i. 22. III. Submission to the will of God is expressed by, *bearing the rod, and him who has appointed it*, Mic. vi. 9. IV. The same is signified by men *humbling themselves under the mighty hand of God*, according to the exhortation in 1 Pet. v. 6. the language of them is, *The will of the Lord be done*, Acts xxi. 14. It is a phrase often used by Socrates, as may be seen in the writings of Plato; *If God will*; and which well becomes the mouth of a christian at all times.

III. The following reasons may be given among many. I. Whatever is done in providence is done by the Lord. He is a sovereign Being, and immutable. He is not accountable

to his creatures; he does all his works in wisdom; is holy and righteous in all his ways and works; he is a faithful God, and all his ways are mercy and love to his people. II. What is done by the Lord seems good to him; and what seems good to him must be good; Let him do what seemeth him good: when Isaiah, from the Lord, told Hezekiah what evil things should befal his posterity, he replied, *Good is the word of the Lord, which thou hast spoken*, Isai. xxxix. 6—8. It was a flattering speech of a courtier to king Astyages, "All is pleasing that the king does," but without any flattery, and with a laudable submission of will to the will of God, every saint may say whatever the Lord does is pleasing.

## OF PATIENCE.

CONCERNING which may be enquired,

I. In what it lies, or wherein is the exercise of it. I. In patiently bearing afflictions; *patient in tribulation*, Rom. xii. 12. *Christianus est crucianus;* a Christian is a cross bearer, as Luther used to say. II. In bearing reproach and persecution for the sake of Christ and his gospel. III. Patience is tried and exercised in and by the temptation of Satan. IV. Patience is exercised by divine desertions, and lies in quietly waiting for the Lords gracious manifestations of himself unto his people again, Psalm x. 1. V. Patience is exercised when answers of prayer are deferred, and it lies in a quiet waiting for them, Psal. xl. 1, 2. IV. This grace appears and shews itself in a patient waiting for the heavenly glory.

II. I shall next consider, the causes of this grace. I. The *efficient* cause is God, hence he is called, *The God of patience*, Rom. xv. 5, 6. 2. The instrumental causes of it are the scriptures, hence Christ calls them the *word of his patience*, Rev. iii. 10. 3. Afflictions themselves are a means of increasing it, for afflictions try faith; and *the trying of faith, works patience*, James i. 3. Rom. v. 3. I proceed to observe,

III. The usefulness of this grace, and the exercise of it. 1. It makes a man comfortable and happy in himself, *In your patience possess ye your souls*, Luke xxi. 19. 2. It is of great use in running the christian race; *Let us run with patience the race that is set before us*, Heb. xii. 1. 3. There is need of it, and of its exercise, in doing the will of God, in order to receive the promise, Heb. x. 36. 4. Another use of the grace of patience is, that when it has its perfect work, saints become perfect also, James i. 4.

IV. The motives to the exercise of this grace, may be considered. 1. It is what God calls his people to; as to suffer for well doing, so to take suffering for well doing patiently, 1 Pet. ii. 21. 2. The exercise of this grace is approved of, and commended by God, 1 Pet. ii. 20. *I know thy patience*, Rev. ii. 2 3. It is commendable in the sight of good men; Solomon extols it, Eccles. vii. 8. and the apostle Paul, 1 Thess. i. 3. 4. The patience of God exercised towards his people may be improved into an argument exciting to it, the long suffering of the Lord is salvation to them, 2 Pet. iii. 9. 15. 5. The example of Christ, and of his patience, is very strong and forcible, and engaging to it. 6. The examples of the saints in all ages, may serve to encourage to the exercises of patience; of the prophets of the old Testament; of the apostles of Christ; and of the martyrs of Jesus, James v. 10, 11. 7. The near coming of Christ is made use of to stir up to patience; *Be ye also patient, for the coming of the Lord draweth nigh*, James v. 7, 8. The summer is at hand, halcyon days will come: peace will be like a river, and the glory of the church like a flowing stream!

## OF CHRISTIAN FORTITUDE.

THOUGH saints are to be humble, they are not to indulge to pusillanimity, and to a meanness of spirit; but to shew firmness of mind, and undaunted courage; *For God hath not given us the spirit of fear, but of power, of love, and of a sound mind*, 2 Tim. i. 7. Let us observe,

I. The nature and necessity of it. It is not *natural* fortitude, which may be in brutes as well as in men, Prov. xxx. 30. A true christian fortitude is to be distinguished from *civil* fortitude, or what is exercised in war, in a military way; it is concerned about things which are apparently the will of God, and is exercised in obedience to it.

Now of such fortitude there is a necessity in the christian life. When we consider the many duties of religion to be performed by us; our own weakness; the many difficulties and dangers to be encountered; the numerous enemies we have to grapple with; the need of great fortitude of mind and strength, plainly appears.

II. Wherein this fortitude consists, and whereby it shews itself. 1. It appears in the performance of religious exercises, as, 1. In family worship; *As for me, and my house, we will serve the Lord*, Josh. xxiv. 15. 2. In a man's giving up himself to a church of Christ, to walk with it in all the commandments and ordinances of the Lord. 3. Especially if such a man comes into a church in a regular manner, by previously submiting to the ordinances of baptism, and to that as it was first delivered and practised; if he declares against the sprinkling of infants, as an innovation, and openly avows the true doctrine of baptism: he must be content to be nicknamed, and to have reproach plentifully poured upon him. But when a man is satisfied that what he is called to do is his duty, he will take courage and be strong; *The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?* Psalm xxvii. 1—4. this is *active* fortitude. II. Christian fortitude shews itself in bearing afflictions with constancy, which may be called *passive* fortitude. 1. From the hand of God from whom Job was sensible he received his, even his loss of substance, children, and health. 2. From the hands of men; and especially for the sake of the gospel. Death itself, in its most formidable shapes, has been endured by the saints with an invincible courage; as by the martyrs in the ten pagan persecu-

tions, and by the witnesses of Jesus against the papal hierarchy; and by our reformers in queen Mary's days; such as Latimer, Ridley, Bradford, and others; who, surrounded with faggots, and these in flames about them, expressed their undaunted courage, firmness, and fortitude of mind to the last. These, with multitudes of others, loved not their lives unto death. III. Christian fortitude appears in the spiritual warfare of the saints; *Be of good courage, and let us play the man, for our people, and for the cities of our God,* 2 Sam. x. 12. It will shew itself, 1. In the defence of the cause of God and truth, in appearing for, and on the behalf of the church of God; *the bed which is Solomon's*, which seems to design the church of Christ, *threescore valiant men* are said to be *about it of the valiant of Israel*, Cant. iii. 7. 2. This also appears in fighting against spiritual enemies, as sin, and the lusts of it. 3. The saints have great reason in their militant state, to be of good courage. IV. Christian fortitude manifests itself in the hour of death. Death is terrible to nature, and to natural men; the philosopher calls it "the most terrible of all terribles:" but formidable as it is, there are some things which fortify the christian against the fears of it. As, 1. That Christ has abolished death as a penal evil. 2. Death to believers is a privilege and blessing. 3. Death, though it separates soul and body, and one friend from another, it does not separate from the love of God. 4. It is but once, it is appointed for men once to die, and no more. 5. Be it that death is an enemy, it is the last enemy that shall be destroyed. Besides these things, which may serve to promote a fortitude of mind against the fear of death; it may be proper frequently to meditate upon it, considering it as going to our God and Father, to our home, to our Fathers house; by going to bed, and resting in it; and by sleeping, and that in the arms of Jesus.

IV. From whence this fortitude flows, and what the causes of it, may be next considered. 1. The efficient cause of christian fortitude of mind is God, Father, Son, and Spirit. 2. The

word of God is the means of producing and encreasing it, 1 John ii. 14. Rev. xii. 11. 3. Such a temper and disposition of mind is attainable by faith, prayer, and waiting upon God. 4. The patterns of courage, the examples of fortitude in the saints who have gone before us, may be a means of promoting a like disposition, Heb. xii. 1—3. 5. The love of God, and a persuasion of interest in it, casts out fear, inspires with fortitude against every enemy, Rom. viii. 35. 38, 39. 1 John iv. 18.

## OF ZEAL.

ZEAL is an ardour of mind, a fervent affection for some person or thing; it is hot, burning, flaming love, which cannot be quenched by water, nor drowned by floods. It is sometimes used for that strong affection God bears to his people, Isai. ix. 7. And sometimes for a gracious disposition in man, which has God for its object, and is called, *Zeal towards God*, 2 Cor. xi. 2. In treating of which I shall consider,

I. The various sorts and kinds of zeal; that it may be the better known, what is right and genuine. 1. There is a *zeal of God*, which is *not according to knowledge*, which the Jews had, as the apostle testifies, Rom. x. 2. which arose from ignorance of the perfection of God's righteousness; from ignorance of the righteousness which God in the law requires; from a want of knowledge of the righteousness of God revealed in the gospel; from ignorance of their own righteousness, and from a want of faith in Christ. Such a zealot goes contrary to the will and way of God; and therefore his must be a blind, ignorant zeal. 11. There is a *mistaken* zeal of the glory of God; and for it, as when that is opposed which is right, under a false notion of its being contrary to the glory of God; as when Joshua requested of Moses to forbid the young men prophecying in the camp. When that which is not for the glory of God is wrongly thought to be so, and is zealously pursued as such; as was the zeal of the idolatrous Gentiles for their idols: and when ways and methods improper are taken

to defend and promote the glory of God: as when the disciples, in their zeal for the honour of Christ, were for having fire come down from heaven upon those who had shown some disrespect to him. III. There is a *superstitious* zeal, such as was in Baal's worshippers. IV. There is a *persecuting* zeal, under a pretence of the glory of God; as in Saul, before his conversion. V. There is an *hypocritical* zeal for God; as in Jehu, when he said, Come with me, and see my zeal for the Lord. VI. There is a *contentious* zeal; which often gives great trouble to christian communities. VII. Sometimes it is only a *temporary* passion: a flash of zeal, and continues not; so Joash, whilst Jehoiada the Priest lived, did what was right; but after his death, left the house of the Lord God of his fathers, and served groves and idols. VIII. True zeal is no other than a fervent, ardent love to God and Christ; and to a neutral spirit in religion, 1 Kings xviii. 21. To a carelessness and indifference about religious matters; and to lukewarmness, with respect to divine and spiritual things; which the Laodicean church is charged with, and resented by Christ, Rev. iii. 15, 16. I proceed to consider,

II. The objects of zeal. I. The object of it is God; even a false zeal is called, a zeal towards God. True zeal it has for its objects, the worship of God, the word of God, and the truths contained in it. II. The cause of Christ, is another object of zeal; and which is a good one, and the apostle says, *it is good to be zealously affected always in a good thing*, Gal. iv. 18. True zeal for the cause of Christ is concerned about the gospel of Christ, the ordinances of Christ, and the discipline of his house. III. Every thing that is evil is the object of zeal, or against which true zeal should be expressed. As, 1. Against all false worship, 2. Against all errors in doctrine. 3. Against all immorality in practice. IV. True zeal is concerned in all the duties of religion, and shews itself in them; it is said of Apollos, that being *fervent in spirit he spake and taught diligently the things of the Lord*, Acts xviii. 25. In short, believers in Christ ought to be *zealous of*

*good works*, careful to maintain them, diligent in the performance of them, especially of those which are the greater and weightier duties of religion. To say no more, good men are the objects of true zeal, 2 Cor. vii. 7. 1 Cor. xii. 31.

III. Motives or arguments exciting to the exercise of true zeal. 1. The example of Christ, whom David in prophetic language personated, saying, The zeal of thine house hath eaten me up. 2. True zeal answers a principal end of redemption by Christ, Tit. ii. 14. 3. It is good, the apostle says, to be zealously affected in, and for that which is good. 4. A lukewarm temper, which is the opposite to zeal, seems not consistent with true religion, to be neither cold nor hot is condemned as having no religion at all. 5. The zeal of persons shewn in a false way, should stimulate the professors of the true religion to shew at least an equal zeal.

## OF WISDOM OR PRUDENCE.

ZEAL without wisdom or prudence, and unless tempered with it, will be either ignorant, and not according to knowledge, or be rash and precipitant. I say wisdom or prudence, because they are much the same thing, and go together; *I wisdom dwell with prudence.* Concerning which may be enquired,

I. What spiritual wisdom is, And, 1. It is in general, grace in the heart; which is called, *wisdom in the hidden part* Psalm li. 6. II. It is a right knowledge of a man's self; *nosce teipsum*, know thyself, was a maxim much talked of among the philosophers, but attained unto by none of them. A man that rightly knows himself, has knowledge of the sinfulness of his nature, and that without Christ and his grace he can do nothing, until a man has learned this lesson he does not know himself. III. True spiritual wisdom is no other than the light of the knowledge of the glory of God, in the face of Jesus Christ, which God commands to shine in the hearts of men. IV. True spiritual wisdom is no other than the fear of the

Lord; both David and Solomon say, that *that the fear of the Lord is the beginning of wisdom*, Psalm cxi. 10. Prov. ix. 10. Job. xxviii. 28. v. It is being wise unto salvation, or in things respecting that, 2 Tim. iii. 15. I proceed to observe,

II. Wherein this wisdom practically shews itself. i. In doing good things in general: such who are spiritually wise, *are wise unto that which is good*, and *simple concerning evil*, Rom. xvi. 19. ii. In a profession of religion. The kingdom of heaven, or the outward gospel church state, is compared to ten virgins; Five of them were wise: these not only took the lamp of profession, but they were concerned to have the oil of grace in the vessels of their hearts; and in this they shewed their wisdom. iii. In a becoming walk and conversation. It is seen when professors walk not as fools, in a vain, careless, and sinful manner, but as wise. iv. In observing the providence of God in the world, and the dispensations of it, Psal. cvii. 43. v. In a man's concern about his last end and future state, how it will be with him at last, and how it will go with him in another world, Deut. xxxii. 29.

III. From whence this spiritual wisdom comes. It is a question put by Job; *Whence cometh wisdom? and where is the place of understanding?* Job xxviii. 29, 20. God is the efficient cause of it. The means of promoting and encreasing it, are, the word of God, the ministers of it, and good men conversed with. He that walketh with wise men shall be wise.

IV. The nature and properties of this wisdom; a full account of which is given, James iii. 17.

## OF GODLY SINCERITY.

Sincerity stands opposed to hypocrisy. The Latin word *sincerus*, from whence our English word *sincere*, is composed of *sine & cera*, and signifies *without wax*, as pure honey, which is not mixed with any wax. The Greek word *eilikrineia*, signifies properly, a judgment made of things by

light and splendour of the sun. Light makes every thing manifest; such who are truly gracious and sincere, their principles and practices will bear the test of light; but those whose doctrines and deeds are evil, do not care to come to it, lest they should be discovered: herein lies a principal difference between sincerity and insincerity.

I. I shall consider this grace of sinserity. 1. As it is truth in the heart; for that seems to be meant in Psalm li. 6. *Thou desirest truth in the inward parts*, sincerity, integrity, and uprightness of soul; hence we read of a true heart. Such who are possessed of this grace of sincerity, are described pure in heart, 2 Pet. iii. 1. sound in doctrine and practice, Psalm cxix. 80. single hearted, James i. 8. upright in heart, Psalm cxxv. 4. plain men, or plain hearted; such a man as Job was, chap. i. 1. Such may be said to have truth or sincerity, whose heart's are after God; as the church's, Isai. xxvi. 9. who are desirous to be searched and tried by him, if sincere or not. II. Sincerity may be considered as it regards the truth of particular graces in the heart. Sincere is an adjective, and must have something put to it to explain it; so that sincerity is to be judged according to what it is applied; it seems not to be a distinct grace of itself, but to go through, and be an ingredient in every grace: as, 1. Repentance; for their is a feigned repentance, Jer. iii. 10. 2. Faith; for their is a faith that is feigned, as was that of Simon Magus. 3. Hope, by the sincerity of it, is distinguished from the hope of the hypocrite. 4. Love, both to God, if true and genuine, is with all the heart, and *in sincerity*, Eph. vi. 24. And love to the saints, when right, is not in *word and in tongue*, *but in deed and truth*, that is, hearty and sincere, 1 John iii. 18. and is called, *unfeigned love of the brethren*, 1 Pet. i. 22. III. Sincerity may be considered as it regards doctrine professed or preached. The sincere milk of the word, unmixed and unadulterated, as desired by truly new born babes. IV. Sincerity may be considered with respect to worship; as Joshua said to the people of Israel; *Now therefore fear the Lord, and*

*serve him in sincerity and in truth*, Josh xxiv. 14. Worship in general is sincere, when it is performed in spirit and in truth; when men, like Zacharias and Elizabeth, walk in all the commandments and ordinances of the Lord, blameless. v. Sincerity may be considered with respect to the walk and conversation of the saints; Blessed are the undefiled, or the perfect and sincere in the way, who desire not so much to be seen by men, as to be approved of God. Who have *respect to all the commandments* of God; who make conscience of committing lesser as well as greater sins; who do not seek to cover, palliate, and extenuate their sins; who walk according to the rule of the word; and who have the glory of God, and the good of others in view. I go on to observe,

II. From whence this grace of sincerity springs. It is not from descent, and by birth; but from the grace of God; it is of God; and is therefore called, Godly sincerity, or sincerity of God; it is to be asked of him, since it is so much approved of by God, who sees and searches the heart.

III. The happiness of such who are possessed of this grace. 1. The light of spiritual joy and gladness is provided for such persons, Psalm xcvii. 11. 2. All the blessings of grace and goodness are not only wished for, but given unto them, Eph. vi. 24. 3. Such are protected and defended from all evil, and from every enemy, Isai. xxxiii. 15, 16. 4. Such who walk uprightly, walk surely, on good ground, in a good path, and by a good rule, and shall be saved, Prov. x. 9, 29. They enjoy the presence of God now; *The upright shall dwell in thy presence*, Psalm cxl. 13.

## OF SPIRITUAL MINDEDNESS.

The contrast between a carnal man and a spiritual man, will appear by considering,

I. Who are the men who mind spiritual things. 1. They are such who are regenerated, renewed, and quickened by the Spirit of God. 2. They are such who have their spiritual senses, and that in exercise, to discern both good and evil, to choose and mind the one, and to refuse and shun the other.

3. They are capable of spiritual acts and exercises, and do perform them. 4. They have much of the Spirit of God in them, *Ye are not in the flesh*, that is, ye are not carnal men; *but in the Spirit*, spiritual men, *if so be that the Spirit of God dwell in you*, Rom. viii. 9.

II. What the spiritual things are, spiritual men mind; from which they are denominated spiritually minded men. 1. They mind their own souls, and the spiritual and eternal welfare of them. 2. The law of God is spiritual, Rom. vii. 14. and this is minded by a spiritual man. 3. The gospel, and the truths of it, *We have thought of thy loving kindness, O God, in the midst of thy temple.* 4. Spiritual blessings are minded by spiritual men; such as the elect of God are blessed with in heavenly places in Christ, Eph. i. 3. 5. Being built up a spiritual house, and being a holy spiritual priesthood; they are concerned to offer up spiritual sacrifices. 6. Spiritually minded men employ themselves in spiritual services. 7. They exercise themselves in the several graces of the Spirit of God. To all which may be added, 8. That spiritually minded men have their hearts, affections, and conversations in heaven.

III. It may next be enquired, how any of the sons of men come to be spiritual men, and to be spiritually minded. They are not so naturally, or by their first birth; they are born of the flesh, and are flesh, carnal, sinful, and corrupt, there must be a renewing of the mind, or it must be cast into a different mould: the Spirit of God must work in him to will, must enlighten his mind, and fill it with the knowledge of spiritual things.

IV. The effects and consequences, and so the evidence of being spiritually minded, are life and peace.

## OF A GOOD CONSCIENCE.

I SHALL consider,

I. What conscience is, and its office. 1. What it is. It is a power or faculty of the rational soul of man: by which it knows

its own actions, and judges of them according to the light it has; some take it to be an habit of the mind; others an act of the practical judgment, flowing from the faculty of the understanding by the force of some certain habit. 1. It is a science, or knowledge, as its name shews; a knowledge of the will of God, and of a man's actions, as being agreeable or disagreeable to it. 2. From this knowledge arises a judgment which conscience forms of itself and actions, *if we would judge ourselves, we should not be judged*, 1 Cor. xi. 31. 3.—It is the will of God revealed, which is the rule of conscience, its knowledge and judgment. 4. Hence nothing can bind the conscience but the law and will of God; it is God's vicegerent, acts for and under him; no laws of men are binding on conscience, which are not according to, or are contrary to the law and will of God; *We ought to obey God, rather than men*, is the determination of the apostles of Christ, Acts iv. 19, 20. II. The office of conscience, what it does and ought to perform, when it does its duty. 1. It is a *light* to enlighten men in the knowledge of the will of God; it is that light which lightens every man that comes into the world. 2. It takes *cognizance* of a man's actions; it keeps a good look out, and watches over them; it has a sort of an omniscience belonging to it. 3. It takes an *account* of them, and registers them; it is a book in which all are written. 4. It acts the part of a *witness* for or against men, Rom. ix. 1. 5. Conscience is a judge, acquitting or condemning. 6. In wicked men it has the office of a punisher, or tormentor; and a greater punishment, and a more severe torment cannot well be endured than the stings and lashes of a man's own conscience; this is what the scripture calls the worm that never dies; and the heathens meant by a vulture feeding on mens hearts or livers.

II. The various sorts of conscience; which may be reduced to these two, an *evil conscience*, Heb. x. 22. and a *good conscience*, 1 Tim. i. 19. 1. An evil conscience, which is blind and ignorant, dull, heavy, and stupid. A *partial* one; a *bribed* one; an *impure* one; a *seared* one; a *desperate* one.

11. A good conscience. Conscience, when it does its office according to its light, is a natural good conscience; as in the heathens; so the apostle Paul, before his conversion, *lived in all good conscience*, Acts xxiii. 1. and there may be in good men a conscience not commendable, and which in a sense, cannot be called good. As, 1. There may be in them a *mistaken* and erring conscience; *Some with conscience of the idol*, thinking it to be something, when it is nothing, *eat it as a thing offered to an idol, and their conscienee being weak is defiled*, 1 Cor. viii. 7. 2. A *doubting* conscience. The apostle Paul had no doubt, but was firmly persuaded, *that there is nothing unclean of itself*, yet observes, *that he that doubteth*, is condemned, Rom. xvi. 14. 23. 3. A *weak* conscience; which arises from weakness of faith about things lawful and pure, Rom. xiv. 1, 14. 4. A conscience *smitten* and *wounded*, which, though not sinful, may be said to be evil, and not good, because distressed; a *wounded spirit*, or conscience, *who can bear?* Prov. xviii. 14. 5. There is a conscience *enlightened* and awakened with a sense of sin and danger; which, though for the present distressing, issues well. The epithets of a good conscience are, A *tender* one, Neh. v. 15. A conscience *void of offence*, Acts. xxiv. 16. and a *pure* conscience, 1 Tim. iii 9.

III. The effects of a good and pure conscience; which must make it very desirable and valuable. 1. Freedom from the guilt of sin. 2. Peace of soul and tranquility of mind. 3. Joy, as well as peace. 4. Boldness, confidence, and glorying in the midst of calumnies, reproaches, and persecutions from the world. 5. A deliverance from the fears of death and judgment to come.

## OF COMMUNION WITH GOD.

Communion with God is the top of the saints experience in this life, it is the height of experimental religion and powerful godliness. This, of all the enjoyments of God's people

on earth, is the nearest to the heavenly bliss; and could entire perfection, and endless duration be added to it, it would be that. I shall consider,

I. Communion with God in general. 1. Communion is founded in union, and arises from it. There is an union between God and his people; for the more open manifestation and evidence of which our Lord prays, John xvii. 21. The evidence of which union is the gift of the Spirit to them in regeneration; and the bond of it is the everlasting love of God. II. The grand blessing of grace flowing from this union, is covenant interest in God; than which there cannot be a greater blessing; Happy is that people whose God is the Lord. Hence, III. There is a mutual intercourse between God and his people; which is variously expressed in scripture. 1. By their mutual indwelling in each other, 1 John iv. 16. 2. By a mutual walking together, 2 Cor. vi. 16. 3. By a mutual converse. 4. By a mutual sitting down and feasting together: God has spread a table for his people, particularly in the ordinance of the Lord's supper, in which much spiritual communion is enjoyed.

II. The persons who have communion with God, are, such only who are loved and chosen by him; who are redeemed and reconciled by Christ, and who are regenerated and sanctified by the Spirit of God.

III. Such persons have fellowship with Father, Son and Spirit, distinctly; the apostle John says, it is *with the Father, and with his Son Jesus Christ*, 1 John i. 3. to which may be added, Phil. ii. 1. *If any fellowship of the Spirit*; and also 2 Cor. xiii. 14. *The communion of the Holy Spirit be with you all.* All which put together, shew that the saints have a communion with each person in the Godhead.

IV. The properties of it; shewing the excellency of this communion and fellowship. 1. It is a wonderful instance of condescension in God; that he who is the high and lofty One, who dwells in heaven, the high and holy place; he whose throne the heaven is, and the earth his footstool,

condescends to dwell with men on earth. 2. It is very *honourable* to the sons of men to be favoured with such communion. 3. This is a privilege *very desirable*, nothing more so; this is the one thing saints are desirous of in public worship, to behold the beauty of the Lord; to sit under his shadow, and taste his pleasant fruits. 4. It is exceeding *valuable*; it is beyond all the enjoyments of life; it is this which makes wisdom's ways, ways of pleasantness; and because so valuable, the apostle John, in an exulting manner says, Truly, our fellowship is with the Father, and with his Son Jesus Christ.

# BOOK II.

## OF EXTERNAL WORSHIP, AS PUBLIC.

### OF THE NATURE OF A GOSPEL CHURCH, THE SEAT OF PUBLIC WORSHIP.

THE word Church has various significations, which it may be proper to take notice of, in order to settle the true sense of it, as now to be discoursed of.

I. Some *take it for a place of worship*, and call such a place by that name; but wrongly, at least very improperly, it is a remarkable saying of one of the ancients, even of the second century, "Not the place, but the congregation of the elect, I call the church." Some passages of scripture are pleaded for this use of it in this sense, *When ye come together in the church I hear*, &c. which is thought to be after explained, *When ye come together into one place:—have ye not houses to eat and drink in? or despise ye the church of God?* All this, indeed, supposes a place to meet in; though rather not the place, but the assembly that met in it, is called the church; however, it is certain, that there are numerous places of scripture which cannot be understood of any material edifice or building; whether of stone, brick, or wood; as when it is said, *tidings of these things came unto the ears of the church*, Acts xi. 22. it would be absurd to understand it in such a sense; and so many others.

II. The word *ekklesia*, always used for church, signifies an assembly called and met together, and sometimes it is used for an assembly, whether lawfully or unlawfully convened,

Acts xix. 32—41. the same word is used which commonly is for a church; and which may be considered either as a general, or as a particular assembly of persons. 1. As a general assembly, called, *The general assembly and church of the first born, which are writen in heaven*, Heb. xii. 23. and which include all the elect of God, that have been, are or shall be in the world. It is sometimes distinguished into the church triumphant and militant. The church *triumphant* consists of the saints in glory. The church *militant* consists of persons in the present state, which is said to be, as an army with banners, Cant. vi. 4. There is another sense in which the church may be said to be catholic, or general, as it may consist of such in any age, and in the several parts of the world, who have true faith in Christ, and hold to him the head, and are baptized by one Spirit into one body, this is the church which Polycarp called the whole catholic church throughout the world: and Irenæus, The church scattered throughout the whole world to the ends of the earth: and Origen, The church of God under heaven: and of this the apostle seems to speak, when he says, *Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end*, Eph. iii. 21. II. The church may be considered as a particular assembly of saints meeting together in one place for religious worship. Such was the first church at Jerusalem, which is called, the whole church, and the church at Antioch, convened by the apostles, Acts xiv. 27. and these churches, in after times, continued to meet in one place; the whole church of Jerusalem, at the destruction of the city, removed to Pella, a town beyond Jordan, which was sufficient to receive the christians that belonged to it; and two hundred and fifty years after Christ the church at Antioch met in one house, the church at Corinth, 1 Cor. xiv. 23. and the church of the disciples at Troas, who came together on the first day of the week to break bread, Acts xx. 7. see Gal. i. 2, 23. Rev. i. 4. 2 Cor. viii. 1. Col. iv. 12. this is the church the nature of which is to be treated of; and may be considered *essentially*, as to the matter and form of it; and *organically*, as to its order and power.

I. *Essentially* considered, as to its matter and form, of which it consists. 1. As to the matter of it, both as to *number* and *quality*. As to number. Tertullian thought that three persons were sufficient to constitute a church; which may seem to be confirmed by Matt. xviii. 20. but a judicial process in a church way, in case of offence, as directed to in some preceding verses, seems to require more: the church at Ephesus was begun with twelve men, or thereabouts, Acts xix. 7. A church should consist of no more than can meet together in one place, where all may hear, and all may be edified; and if it should be so increased that this cannot be, then it should be divided into lesser communities; as an hive of bees, when too many, swarms; and which seems to be the case of the church at Jerusalem. The persons who are fit materials of a visible gospel church, are described, 1. As *regenerate* persons, of whom it is meet to think, and, in a judgment of charity and discretion, to hope and conclude that God hath begun a good work in them; such were the members of the church at Philippi, Phil. i. 6, 7. 2. As *called* ones; a church is a congregation of such who are called out from among others, by the grace of God, *the called of Jesus Christ*, Rom. i. 6. 3. Such are not only called to be saints, but in and by effectual vocation become really saints, at least are judged to be so, by a charitable discretion of them; so the members of the churches at Rome, Corinth, Ephesus, Philippi, and Collosse, are described as saints, and sanctified persons, and as holy temples, built for habitations of an holy God. 4. They are described as the faithful in Christ Jesus, or believers in him: so in the article of the church of England a church is defined, "A congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered." Hence, 5. Those that were added to the church at Jerusalem, are said to be, *such as should be saved*, Mark xvi. 16. 6. They should be persons of some competent knowledge of divine and spiritual things, or how otherwise should the church be the pillar and ground of truth. 7. The materials of

a gospel church should be men of holy lives and conversations. 8. Such who are admitted into fellowship with a particular church of Christ, should be truly baptized in water, that is, by immersion, upon a profession of their faith, Acts ii. 41. so the members of the churches at Rome, Galatia, and Collosse, were baptized persons, Rom. vi. 3, 4. Gal. iii. 27. Col. ii. 12. But, 9. Not their infants with them; who were neither baptized nor admitted to membership in the churches; no one instance of either can be produced in scripture: they are not members by birth; for that which is born of the flesh, is flesh: nor do they become such by the faith of their parents; for even their faith does not make them themselves church members, without a profession of it. Infants, as they are born, are not meet for membership, being unregenerate, unholy, and must be born again ere they are fit for the kingdom of God, or a gospel church state; their federal holiness, talked of, is a mere chimera, and is unsupported by 1 Cor. vii. 14. they are not capable of giving up themselves to a church; nor of consent and agreement to walk with it, nor are they capable of answering the ends of church communion, the mutual edification of members and the glory of God: and such who plead for their membership make a poor business of it; not treating them as members, neither by admitting them to the ordinance of the supper, nor by watching over them, and laying them under censures. 11. A particular church may be considered as to the form of it; which lies in mutual consent and agreement in their covenant and consideration with each other. 1 There must be an union, a coalition of a certain number of persons to form a church state, one cannot make a church; and these must be united, as the similies of a tabernacle, temple, house, body, and a flock of sheep to which a church is sometimes compared, shew; one curtain did not make a tabernacle, an human body is not one member, but many; one sheep does not make a flock, nor two or three straggling ones; but a number of them collected together feeding in one pasture, under the care of a shepherd. 2. This union of saints in a

church state, is signified by their being joined, and as it were glued together; and it becomes members to endeavour to *keep the unity of the Spirit in the bond of peace*, Acts iv. 32. Col. ii. 2. Eph. iv. 3. 3. This union between them is made by voluntary consent and agreement. 4. As the original constitution of churches is by consent and confederation, so the admission of new members to them, is upon the same footing. The primitive churches, in the times of the apostles, first gave their own selves to the Lord, and to one another also, by the will of God, engaging to do whatever in them lay, to promote each other's edification, and the glory of God; a man may propose himself to be a member of a church, but it is at the option of the church whether they will receive him; so Saul would join himself to the disciples, but they at first refused him, fearing he was not a true disciple; but when they had received him from Barnabas, and perceived that he was a partaker of the grace of God, and was sound in the faith of Christ, they admitted him; and it is but reasonable, a church should be satisfied in these points, as to the persons received into their communion; not only by a testimony of their becoming lives, but by giving an account of what God has done for their souls, and a reason of the hope that is in them; as well as by expressing their agreement with them in their articles of faith. 5. Something of this kind may be observed in all religious societies, from the beginning; see Gen. iv. 26. Exod. xxiv. 7. and so the gospel church was spoken of in prophecy, as what should be constituted and encreased by agreement and covenant, Isai. xliv. 5. and lvi. 6, 7. Jer. l. 5. all which agrees with New Testament language. And, 6. Such a mutual agreement is but reasonable; for how should *two walk together except they be agreed?* Amos iii. 3. and unless persons voluntarily give up themselves to a church and its pastor, they can exercise no power over them in a church way. 7. It is this confederacy, consent, and agreement, that is the formal cause of a church; it is this which not only distinguishes a church from the world,

but from all other particular churches; so the church at Cenchrea was not the same with the church at Corinth, though but at a little distance from it. Onesimus and Epaphras were of the church at Collosse, and not of another, Col. iv. 9. 12. From all which it follows, 8. That a church of Christ is not *parochial*, or men do not become church members by habitation in a parish; for Turks and Jews may dwell in the same parish: nor is it *diocesan;* for we never read of more churches under one bishop or pastor, though there may have been, where churches were large, more bishops or pastors in one church, Phil. i. 1. nor *provincial*, for we read of churches in one province; as of the churches of Judea, and of Galatia, and of Macedonia: nor *national*; nay, so far from it, that we not only read of more churches in a nation, but even of churches in houses, Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. verse 2. nor *presbyterian;* for we never read of a church of presbyters or elders, though of elders ordained in churches; by which it appears there were churches before there were any presbyters or elders in them, Acts xiv. 23. But a particular visible gospel church is *congregational.* A church of saints thus *essentially* constituted, as to matter and form, have a power in this state to admit and reject members, as all societies have; and also to choose their own officers; which when done, they become a complete *organized* church, as to order and power.

## OF THE DUTIES OF THE MEMBERS OF A CHURCH TO EACH OTHER.

THERE are several duties incumbent on church members, which it is highly necessary to observe. As,

I. And which is a principal one, to love one another. 1. This is the great law of Christ, as King in his church, John xiii. 34. and xv. 12. 17. 2. The example of Christ should influence and engage unto it, John xiii. 34. and xv. 12. 1 John iii. 16. 3. The relations that members of churches stand in to each other oblige to love. 1 Pet. ii. 17. and iii. 8. 4. Mu-

tual love is an evidence of being the disciples of Christ, John xiii. 35. 5. It is this which makes communion in a church state delightful and comfortable, as well as honourable; *Behold, how good and how pleasant it is for brethren to dwell together in unity!* nothing is more pernicious and ruinous to a church state than want of love, Gal. v. 15. This love of members, one to another, ought to be *fervent*, *unfeigned*, and *universal* to the saints, weaker as well as stronger, poor as well as rich.

II. It is incumbent on church members, as much as in them lies, to endeavour to *keep the unity of the spirit in the bond of peace*: to press to which, the apostle uses various arguments in Eph. iv. 3—6. Care should be taken to promote and preserve unity of affection, Phil. ii. 2. and unity of mind and judgment, 1 Cor. i. 10, 11. *unity of faith*, Eph. iv. 5. 13. and unity of worship, Zeph. iii. 9. Rom. xv. 6. Proud and contentious men, who seek to promote strife and division, are not to be encouraged in christian communities, 1 Cor. xi. 16.

III. It is the duty of members of churches, to sympathise with each other in all conditions and circumstances they come into, Rom. xii. 15. this sympathy should be with respect to calamity, affliction, and distress, of whatsoever kind; it becomes fellow members; to *comfort the feeble minded, support the weak, and bear one another's burdens, and so fulfil the law of Christ.*

IV. It is the duty of church members to communicate to each other in such circumstances. In outward things, to such as are in want of them, Rom. xii. 13. Gal. vi. 10. and in spiritual things, to mutual comfort and edification.

V. It is the duty of church members to watch over one another; not only pastors of churches are to watch over them for this purpose, but members of churches are to look *diligently*, or act the part of a bishop or overseer in some respect, *lest any man fail of the grace of God*, Heb. xii. 15.

VI. It is incumbent on members of churches to bear with one another; the strong to bear the infirmities of the weak: and

to bear one another's burdens, and to forbear with each other, and not bear hard on one another; but to forgive one another, as Christ, and God, for Christ's sake, has forgiven them; and especially when repentance is declared and discovered, then forgiveness should be extended, not only to seven times, but to seventy times seven; for if we forgive not, neither will our heavenly Father forgive our trespasses, Rom. xv. 1.

VII. It is the duty of members of churches to pray for one another; even for all saints, as the apostle intimates, Eph. vi. 18. and especially for such who are in the same church state.

VIII. It becomes church members to separate themselves from the men of the world, and not touch persons and things which are defiling; as a church state, is a garden inclosed.

IX. Church members should be constant in assembling together for religious worship; it is remarked of the members of the first christian church, to their honour, that they *continued steadfast in the apostles doctrine and fellowship, and in breaking of bread, and in prayer*, Acts ii. 42. A bad custom prevailed among some of those christian Hebrews, to *forsake the assembling of themselves together*, which the apostle takes notice of to their dishonour, Heb. x. 25.

X. There should be no respect of persons among members of churches in their assemblies, and when met together on church affairs, with regard to rich or poor, greater or lesser gifts; all the strife should be *in honour to prefer one another*; and such who are highest, with respect to spiritual gifts, or worldly riches, should *condescend to men of low estate*, Rom. xii. 10. 16.

XI. It behoves them to strive together for the faith of the gospel, and earnestly to contend for it; nor suffer any human inventions and unwarranted practices to be imposed upon them.

XII. It becomes them to be examples to each other in a holy walk and conversation, and in an observance of all the

duties of religion; by a strict attention to these several duties of religion, they will shew that they behave themselves in the house of God as they ought to do.

## OF THE OFFICERS OF A CHURCH, PARTICULARLY PASTORS.

HAVING treated of a church, as *essentially* considered, I shall now proceed to consider it, *organically*, or as an *organized* church, having its proper officers. In the first churches there were officers both extraordinary and ordinary; the extraordinary officers were apostles, prophets, and evangelists.

I. *Apostles*, 1 Cor. xii. 28. These had the first and chief places in the church, and the signs of the apostles were found with them: they had their call and mission from Christ; they were infallibly guided into all truth; they were not limited to any particular church. This office is now ceased; the apostles have no successors in it.

II. There were set in the churches, *secondarily prophets*, 1 Cor. xii. 28. Eph. iv. 11. who had extraordinary gifts for explaining the word of God; and had the gift of tongues, to preach in them to all nations; such were in the church at Antioch, and such were Silas and Judas, Acts xiii. 1. and xv. 22. and who also had the gift of foretelling future events. This office is also no more.

III. *Evangelists:* This name is sometimes given to the writers of the four gospels; but evangelists were companions of the apostles in their travels. This office is now extinct; only that every truly gospel preacher may be called an evangelist or evangelizer. The ordinary officers of the church are pastors and deacons, and these only; though antichrist has introduced a rabble of other officers, the scripture knows nothing of.

I. *Pastors:* these are shepherds under Christ, the great Shepherd and Bishop of souls; such Christ has given to his churches, Jer. iii. 15. Eph. iv. 11. and still gives; to whom he says, as he did to Peter, *Feed my lambs, feed my sheep*. John

xxi. 15, 16. These pastors and teachers are the same with bishops, or overseers, whose business it is to feed the flock, they have the episcopacy or oversight of. These bishops are the same with elders; when the apostle Paul had called together at Miletus, the *elders* of the church at Ephesus, he addressed them as overseers, *episcopous*, *bishops*, Acts xx. 17. 28. and when he says, he left Titus in Crete, to ordain elders in every city, he proceeds to give the qualifications of an elder under the name of a bishop; *a bishop must be blameless*, &c. plainly suggesting, that an elder and a bishop are the same, Tit. i. 5. 7. These are called the angels of the churches, Rev. i. 20. *ministers of Christ*, or his *under-rowers*, as the word *uperetas*, signifies, 1 Cor. iv. 1. *Stewards of the mysteries of God*, and sometimes, *Good stewards of the manifold grace of God*, 1 Pet. iv. 10.

I. The qualifications of them for their office; which as it is a good office, the necessary qualifications should be found in those who are put into it, and which the apostle directs to, 1 Tim. iii. 1. &c. Some of which, 1. Respect the *spiritual* character, and accomplishments of a bishop or elder: he must not be a novice,* 1 Tim. iv. 12. he must have a competency of knowledge and understanding in divine things, so he may be *able to teach others also*, 2 Tim. ii. 2. he must not only be able to teach, but he must be apt to teach: which aptitude lies in a good degree of elocution, and a free utterance of speech, Matt. xiii. 52. The apostle Paul himself desired the Ephesians to pray for him, *that utterance might be given him*, Eph. vi. 19. 11. There are other qualifications of a bishop or pastor, which respect his *domestic* character. He must be the husband of one wife. Polygamy having been much in use among Jews and Gentiles, the first christians were not easily brought off that practice; however, the apostle thought

* Novam plantam, Grotius; Nuper baptizatum & ascriptum in numerum christianorum Vatablus.—A new plant. Lately baptized and recorded in the number of Christians.

fit to enjoin that a bishop or pastor should not practice it, that he might not set an example of it, which might serve to countenance and continue it. A bishop or elder must be *one that ruleth well his own house, having his children in subjection with all gravity*, or reverence of him. III. There are other qualifications, which respect his *personal* character, conduct, and behaviour. He must be blameless in his conversation; *of good behaviour*, and *must have a good report of them that are without;* he must not be given to any vice; Not given to *wine*, that is, to excessive drinking of it; otherwise it is no more criminal to drink that than to drink water: nor given to *quarrels;* he must be no striker, neither with his fist nor with his tongue; no calumniator, nor brawler, not litigious and contentious, nor *given* to filthy *lucre;* nor be *covetous*, but given to hospitality. A bishop, elder, or pastor, should be *vigilant*; watch over himself and his flock, and take heed to both. I proceed to consider,

II. How any come into such an office, and are instated into it. 1. There must be a call to the ministry of the word, Heb. v. 4, 5. 1. An *internal* call; which lies in gifts bestowed, and in the furniture of a man's mind, and in the disposition of it to make use of them in the service of God. 2. The *outward* call is not immediately by Christ, as the twelve disciples were called, and sent forth by him to preach the gospel; and particularly, as the apostle Paul was called to be an apostle; not of men, neither by men, but by Jesus Christ and God the Father, but mediately by the church, being by some means or another made known to the church, that such an one is thought to have a gift for public usefulness, the church calls him to exercise it before them, and having sufficiently tried it and being satisfied of it, the church calls and sends him forth in the name of Christ, to preach the gospel, where he may be directed in providence to do it; and being thus called and sent forth, he is eligible to the office of a pastor of a church who shall think fit to choose him. II. The procedure of instating him into the office of a pastor, or the ordination

of him, is in this manner. 1. He must be a member of a church, to whom he is to be ordained as a pastor, Acts i. 21—23. 2. His qualifications, such as before observed, must be known by the members of a church, and must be proved and approved of by them. 3. After sufficient trial and due consideration of his gifts, to satisfaction, and after seeking the Lord by prayer, the church, proceeds to the choice and call of him to be their pastor. 4 This choice and call being signified to him, he taking proper time, and seeking the Lord also, accepts thereof, 1 Pet. v. 2. for there must be a mutual consent and agreement in this affair. 5. To the public instating of him into his office, it is necessary there should be a recognition and repetition both of the church's choice and call of him, and of his acceptance of it, for the confirmation thereof, and for the satisfaction of ministers and churches in communion; who meet to see their order, and to assist, especially the former, by prayer for them, and by giving a word of exhortation to them, if desired. 6. As every civil society has a right to choose, appoint, and ordain their own officers; so churches, which are religious societies, have a right to choose and ordain their own officers, *for them*, and for them *only*; that is, for each particular church, and not another, Acts xiv. 23. 7. The election and call of them, with their acceptance is ordination. Election and ordination are spoken of as the same; the latter is expressed and explained by the former, Mark iii. 14. John vi. 7. Acts xiv. 23. 8. This choice and ordination in primitive times, was made two ways; by casting lots and by giving votes, signified by stretching out of hands. Matthias was chosen and ordained to be an apostle in the room of Judas, by casting lots. But ordinary officers as elders, and pastors of churches, were chosen and ordained by the votes of the people, expressed by stretching out their hands; thus it is said of the apostles, Act xiv. 23. So Clemens Romanus, who lived at the latter end of the apostolic age, says, the apostles appointed proper persons to the office of the ministry, *with the consent or choice of the whole church*;

and this practice continued to the third century; in which century Cyprian was chosen bishop of Carthage, Cornelius, Bishop of Rome. But, 9. Though there was *a stretching out of the hands*; yet there was no *imposition of hands*, used at the ordination. 1. Christ ordained the twelve apostles himself; but we read not a word of his laying his hands upon them, see Acts i. 22—26. 2. The apostles are said to ordain elders in every church, not by laying their hands upon them, but by taking the votes. Titus, i. 5. 3. No instance can be given of hands being laid on any ordinary minister, pastor, or elder, at his ordination. 4. The hands of ministers being now empty, they have no gifts to convey through the use of this rite. 5. To say that this rite is now used at the ordination of a pastor to point him out to the assembly, is exceeding trifling, and is a piece of weakness for which no excuse can be made. I go on to consider,

III. The work of such persons, who are instated into the office of pastors of churches.

First, The chief and principal of their work is to feed the church of God committed to their care; they have the name of pastors, *a pascendo*, from feeding. 1. Whom they are to feed. Not dogs that worry the flock. Nor swine. Nor the world's goats. They are Christ's sheep and lambs, that pastors of churches are to feed, according to the directions given by Christ to Peter. All the flock, the whole flock, is to be taken heed unto. II. What they are to feed the church or flock of God with. Not with chaff and husks, Jer. xxiii. 28. but with such food as is suitable to lambs and sheep. Sound doctrine, salutary truths, the wholesome words of our Lord Jesus, are what pastors are to teach and feed souls, the word of God in general, and especially the gospel part of it, is food for souls. Pastors are promised and given to the churches, to feed them *with knowledge and understanding*, Jer. iii. 15. which may denote both the *matter* they are to feed them with, and the *manner* in which they are to do it. III. By what means they are to feed and do feed the churches of Christ,

over which they are set. 1. By the ministry of the word, Such feed the flock, who do their work aright; give themselves up to the ministry of the word, neglect all other services, at least as much as may be, that they may not be entangled with them. They addict themselves to the study of the sacred scriptures, and are assiduous and constant in this work. They not only give themselves up to this work, but labour therein: and are careful to preach the pure and whole gospel of Christ; renouncing all arts of dishonesty, and declaring the whole of what is revealed in the word of God. 2. By the administration of ordinances; these are the goodness and fastness of the house of God, with which the saints are richly fed, and abundantly filled and satisfied. 3. This act of feeding includes the whole work, and every part of the work of a shepherd or pastor to his flock, doing all good offices to them, and all the service they can for them. 4. A concern for the spiritual good of the flock the pastor has the care of, appears by his constant, fervent, and earnest prayers for it. Paul, in all his epistles, makes mention of his prayers for all the churches. 5. Pastors may feed the souls of men by their private visits, counsels, instructions, and conversation; so the apostle Paul taught from house to house, as well as publicly, Acts xx. 20. 6. To all which, love to Christ and to his people is requisite.

Second, Another part of the work of pastors, is to rule the church they take the oversight of; the same word in the Greek language which signifies to feed, signifies to rule also; see Matt. ii. 6. and kings are sometimes called shepherds; as Cyrus and others; so Agamemnon, in Homer, is called, *poimen laōn; the shepherd of the people.* Their pre-eminence in the church appears in giving the lead in divine worship, Rev. iv. 9, 10. and v. 14. in presiding at church meetings, where they have the conducting of all affairs with order and decency, and in the receiving and rejection of members, for though the power of admission and rejecting of members is originally in the church, it is executively in the pastors in the name of the

church; in taking care of the whole discipline of the church of God, that it is observed, and that the rules respecting it are put into execution. Now the rule and government of pastors of churches is not to be exercised in an arbitrary way, but according to the word of God, and the laws and rules which Christ, as King and Head of the church, has given; and when they rule according to these, they may be said to rule well, and should be respected and obeyed, and counted worthy of honour. I proceed to answer,

IV. Some queries relative to the office of pastors. "1. Whether a pastor of one church can officiate as such in another church; or whether he can administer the Lord's supper, which is a pastoral act, in and to a church of which he is no pastor." A man can never act as a pastor, where he is not so much as a member; *All members*, the apostle says, *have not the same office*, Rom. xii. 4. but let the office be what it may, they must be members that have it, and they only. As one that is not a member of a church cannot be an officer in it; he has no office-power in it, and in consequence, cannot administer the Lord's supper in it, which is an act of office-power. As well may he exercise other branches of his pastoral office as this; preside at their church meetings: if he can act as a pastor in two churches, he may in ten, and twenty, and more, and so become a diocesan bishop; yea, an universal bishop or pastor as the pope at Rome pretends to be, and popery stopped not until it came to that, to establish an universal pastor. Should it be asked, as it may be reasonably asked, by what authority they do this thing? who or what gives them this authority? What answer can be returned? will they say they have their authority from Christ? this must be said, either immediately from him, as the apostles had for what they did, and then they must be called upon to work miracles in the confirmation of it, as they did; or from the word of God and Christ; and then it lies upon them to give proof of it from thence. Neither can a pastor derive his authority from his own church, of which he is properly pastor; nor from the

other, to whom, at their request, he administers to the ordinance: neither the consent of the one, nor the desire of the other, can give him sufficient authority so to act. Such who take upon them to act in such a manner, may be truly called, *busy bodies in other mens matters*, 1 Pet. iv. 15. the word there translated, *a busy body*, is *allotrioepiscopos*, a bishop, in another parish or diocese. As well may a deacon of one church officiate as such in another, as a pastor of one church officiate in another; for they are both alike chosen by, and ordained to particular churches, and not to others. No instance can be given of such a practice in the word of God; there may be instances of members of one church communicating with another church occasionally; so Phœbe, a member of the church at Cenchrea, was to be admitted to communicate with the church at Rome: but then partaking of an ordinance is a privilege arising from the communion of churches; and is only a kind of spiritual hospitality, giving a meal to a traveller; and that by a pastor discharging his office in his own proper place, in his own church: but the administration of an ordinance is an act of office power, which one church cannot give to another, nor a pastor exercise it in another church, Rom. xvi. 1, 2. The instance of the apostle Paul's breaking bread to the disciples at Troas, supposing it to be understood of the ordinance of the supper, is no proof and example of such a practice, since he was an apostle, and had the care of all the churches upon him: Are all apostles? They are not. Secondly, Another question may be put upon the former, Whether a brother or private member of a church, may be deputed by the church to administer the ordinance of the Lord's supper? if the church may delegate and substitute others for the discharge of all ordinances whatsoever, without elders or pastors, then it may perfect the saints, and complete the work of the ministry, without them; which is contrary to Eph. iv. 11, 12. and as Dr. Owen further observes, it would render the ministry only convenient, and not absolutely necessary to the church, which is contrary to the institution of it,

and such a practice would tend to make a church content without a pastor, and careless and negligent of seeking after one, when without one. Thirdly, Another question is, Whether a pastor may remove from one congregation to another? The answer is, if it is for worldly advantage, and he has a sufficient provision where he is, he ought not. There are some cases in which it may be lawful for him to remove; as when it appears to be for the good of the interest of religion, and of the church of Christ in general; when a competent provision is not made for him and his family, but they are not only exposed to want, but the gospel also to the reproach and contempt of the world. Fourthly, It may be asked, Whether on account of bodily weakness, or a decay of intellectual abilities, a pastor may resign his office; he may voluntarily lay down his office, with the consent of the church. Fifthly, If it is a question, Whether a pastor of a church may be deposed from his office, and be cast out of the church for immorality or heresy, it may be answered in the affirmative, Col. iv. 17. 1 Tim. v. 19. if the sole power of excommunication lay in the pastor, he cannot be dealt with in such a manner; but that is not the case; it lies in the church, as will be seen hereafter; to which power a pastor of a church is equally subject as a private member.

## OF THE DUTIES OF CHURCHES TO THEIR PASTORS.

THE several duties which members of churches are under obligation to perform to their respective ministers, pastors, and elders, will be considered, as they lie in various passages of scripture.

I. In 1 Thess, v. 12, 13. *We beseech you brethren to know them, &c.* 1. It is the duty of church members to know their pastors; which is not to be understood of a bare knowledge of their persons, for it cannot be supposed, that there can be such a relation between pastors and members, and yet the members not know their pastors; the sheep know their

shepherd and his voice. To be acquainted with them; to acknowledge them as their ministers; to take notice of them; to love them; and to shew a concern for their comfort and welfare, their safety and protection. Now the arguments and reasons made use of to enforce this duty are, 1. Because such persons laboured among them; they were not non-residents, but were upon the spot where the people were, they had the care of; for where should pastors be, but with their flocks, 1 Pet. v. 2. 2. Because they are over the churches to whom they minister. 3. They admonish the saints, or put them in mind of their former experiences, of the duties of religion, and of approaching danger from their spiritual enemies. II. It is the duty of church members not only to know their pastors, but to esteem them very highly in love, for their work-sake, or superabundantly, as the word signifies, over and above common esteem and affection, and above common christians, in honour, prefering them to others; they are to think, and should speak very highly and very honourably of them.

II. Other branches of the duty of members to their pastors are expressed in Heb. xiii. 7. 17, 18. *Obey them that have the rule over you, &c.* respects duties to be performed to the same persons who are described as before. 1. Obedience is to be yielded; which lies, 1. In a due regard to the ministry of the word by them. 2. In attendance on the ordinances of the gospel, as administered by them, and in joining with them constantly in the administration of them. 3. In regarding their admonitions, reproofs, and rebukes, whether in case of error or immorality, and whether in private or in public. 2. Another branch of the duty of church members to their pastors, is to submit themselves to them; that is, to the laws of Christ's house, as directed to and put into execution by them. Another branch of duty in church members to their pastors, is suggested in verse 18, *Pray for us*, for us ministers: members of churches should be solicitous at the throne of

grace for their ministers. With respect to their private studies and preparation for their work, and with respect to the world, and their conduct in it.

III. The duty of church members to their pastors is held forth in various passages respecting their maintenance, or a provision for the subsistence of themselves and families, 1 Tim. v. 17, 18. Gal. vi. 6. This duty the apostle urges and presses with various arguments, in 1 Cor. ix. 7—14. he argues from the *law of nature* and nations, exemplified in the cases of soldiers, planters of vineyards, and keepers of flocks, who, by virtue of their calling and services, have a right to a livelihood; between whom, and ministers of the gospel, there is a resemblance: also he argues from the *law of Moses*, particularly the law respecting the ox, not to be muzzled when he treads out the corn; which he interprets of ministers of the word, and applies it to them; he argues the right of the maintenance of the ministers of the gospel, from the *justice and equity* of the thing; that since they minister spiritual things, it is but reasonable they should receive temporal ones: he makes this clear from *the case of the priests* under the legal dispensation, who ministering in holy things, had a provision made for them; and lastly, from the constitution and *appointment of Christ* himself, whose ordinance it is, that they that preach the gospel, should live of the gospel.

IV. It is the duty of members of churches to adhere to their pastors, and abide by them in every condition and state; to support them under all difficulties; to encourage them under all their discouragements; to sympathize with them in all their trials: the apostle Paul commends particularly Onesiphorus for his attachment to him and concern for him.

## OF THE OFFICE OF DEACONS.

The other officers in a gospel church are deacons: the things to be treated of respecting this office, are the nature and original of it; the work to be performed by those who are appointed to it; their qualifications for it, and the encour-

agement to the diligent performance of it; with the duties of a church respecting them.

I. The *nature* and *original* of it; It is not a political, but an ecclesiastic office; sometimes, indeed, the word is used in a political sense, for the civil magistrate; who is said to be *theou diakonos*, the *deacon of God*; we render it, the *minister of God*, Rom. xiii. 4. but it is commonly used in an ecclesiastic sense; sometimes for extraordinary ministers, as apostles, whose ministry is called *diakonos*, a *deaconship*, and is joined with apostleship, Acts i. 17. 25. 1 Cor. iii. 6. even our Lord Jesus Christ has this name and title, as the prophet of the church, and a preacher of the everlasting gospel; *Now I say that Jesus Christ was diakonos* a deacon, or *minister of the circumcision*, or to the circumscised Jews, Rom. xv 8. not to take notice, that the ministry of angels is called *diakonia*, a *deaconship*, Heb. i. 14. it is oftener given to ordinary preachers and ministers of the word; as to Tychicus, Epaphras, and others, Eph. v. 21. Col. i. 7. and iv. 7. but elsewhere a deacon is spoken of as a distinct officer from either ministers extraordinary or ordinary, 1 Tim. iii. and the officers of the church at Philippi are distinguished into bishops and deacons, Phil. i. 1.

Now the original of the institution of this office we have an account of, as is commonly thought, in Acts vi. 1—5. By which it appears, 1. That those who are chosen to this office must be members of the church, or they are not eligible; and that they are to be chosen by the vote and suffrage of the church; and their destination is only to that church to which they belong. Extraordinary collections from other churches, we may observe, were sent to the elders, to be disposed of by them, Acts xi. 30. Wherefore, 2. The apostles, though they gave up themselves more especially to prayer, and the ministry of the word, yet they did not divest themselves wholly of this service; see Acts xii. 25. deacons may be what the apostle calls *helps*, in 1 Cor. xii. 28. being helpful to the minister church, and poor, 3. This office was instituted when

the church was numerous; wherefore the number of seven in the first church, is not a rule and example binding on all future churches; but such a number are to be chosen, and may be increased, as the exigency of churches require. I cannot but be of opinion, that one deacon at least, if not two, are necessary to form an organized church. 4. The objects of this office, are the poor of the church, which were in all churches in all ages; *The poor ye have always with you*, John xii. 8, the reason of its first institution continues, namely, to ease the ministers of the gospel from too much concern in the secular affairs of the church, Acts vi. 2.

II. The work and business to be performed by them who are appointed to this office. 1. Not to preach the gospel and administer ordinances, as baptism and the Lord's supper; and therefore ministerial qualifications are not required of them; Philip, indeed, one of the seven, did both preach and baptize, Acts vi. 5. and viii. 5. 38. but then he did both by virtue of his office as an evangelist, Acts xx. 8. 2. Nor is their work and business to rule in the church; we read of ruling elders, but never of ruling deacons; if they were, women might not be deaconesses, as Phœbe was, for they are not to rule. 3. But their principal business is to serve tables, which the apostles relinquished and gave up to the seven, at the first institution of them, Acts vi. 2. As, 1. *The Lord's table*, as it is called, 1 Cor. x. 21. So in Justin Martyr's time, they that were called deacons, he says, gave to every one that were present, that they might partake of the bread and the wine, for which thanks were given by the president. 2. The *minister's table*; to take care that a proper provision be made for the subsistence of himself and family. 3. The *poor's table*, 1 Cor. xvi. 1, 2. and what they receive, they are to communicate, 1. *Impartially*, that is, as the apostle expresses it, with simplicity. 2. This should be done with *cheerfulness*, Rom. xii. 8. without any frowns in the countenance. 3. This should be done with compassion and tenderness. The work of a deacon is expressed by his

*shewing mercy*, Rom. xii. 8. This office should be executed with great *faithfulness*; deacons are the church's stewards, and it is required of stewards, that they distribute with fidelity. The next thing to be enquired into,

III. Are the qualifications of persons for such an office; some of which may be taken from Acts vi. 3. They are to be of *honest* report; Full of the Holy Ghost, of his gifts and graces and men of wisdom: for as they are stewards, wisdom, as well as faithfulness, is required of them.

There are other qualifications of a deacon observed in 1 Tim. iii. 1—12. 1. As to his *personal* character; he must be grave in his speech and gesture, and not light, frothy, and vain. 2. Others concern his *domestic* character; he should be the husband of one wife; it is not necessary that he should be a married man; but if married, he should have but one wife, at the same time. 3. With respect to the *spiritual* and evangelical character of deacons, they should be such who hold the mystery of the faith in a pure conscience; as for that meteor, as Dr. Owen calls him, an arch deacon, he was not heard of until the fourth or fifth centuries.

IV. The encouragement given to the diligent and faithful performance of the office of a deacon. 1. Such purchase, or get, to themselves a good degree. The conjecture of Dr. Owen's is very trifling, which I should not have expected from so great a man, as that it signifies a place of some eminence, a seat more highly raised up to sit in, in church assemblies; nor by it is meant a higher degree in his own office; for there are no degrees of higher and lower in the office of a deacon; but rather an increase of gifts and graces is designed. 2. Such obtain *boldness* in the faith; in the exercise of faith at the throne of grace; and in asserting the doctrine of faith; and in vindicating their own character before men, as faithful men; and in reproving for immorality or error.

V. The duties belonging to a church and its members, to persons in such an office. 1. To supply them with what is sufficient to relieve the wants of the poor. 2. They should be

applied unto for direction and counsel in any private matters, and especially which relate unto the church. 3. They are to be esteemed highly for their work's sake. 4. To be prayed for that they may be able to discharge their office wit hreputation and usefulness.

## OF THE DISCIPLINE OF A CHURCH OF CHRIST.

As there are various passages of scripture, which are taken for rules of church discipline, which are misunderstood and misapplied, it will be proper to mark them, that none may be misled by them, As,

I. The words of our Lord to Peter, *And I will give thee the keys of the kingdom of heaven*, &c. Matt. xvi. 19. which are usually understood of the admission of members into a church. The keys have made a great noise and rattling in the world, and many contests have been raised about them, when, after all, they relate not to church discipline, but to gospel doctrine.

II. There are various passages of scripture, which are thought to respect excommunication, or exclusion from church communion; which seem to have nothing to do with it, and are not to be considered as rules to proceed by, with respect unto it. 1. The words in Matt. xviii. 17. *Let him be unto thee as an heathen man, and a publican!* which was no form of excommunication, neither with Jews nor with Christians. Not with Jews, for that with them was expressed by casting out of the synagouge, especially in the times of Christ: nor with Christians, with whom it was after signified by putting away wicked men from among them. 11. Nor is excommunication expressed by the delivery of a man to Satan: for though that sometimes accompanied excommunication, yet they are very different and distinct things; the delivery of the incestuous person to Satan was the *apostle's own act*, 1 Cor. v. 3, 5. whereas, excommunication is called a punishment, or censure inflicted by many. 111. The passage in Tit. iii. 10. *A man that is an heretic, after the first and*

*second admonition, reject*; is usually thought, and so has been by myself, to be a rule for the ejection or casting out of church communion, a person so described: but not only the word employed, is never used of excommunication, nor indeed any other word in the singular number; it is not said, *reject ye*, but *reject thou*; *(paraitou)* and so is no direction to a church, but to a single person; I shall now proceed to consider,

I. The rules concerning the coming in, or admission of members into a gospel church. 1. The doors of it are not to be set wide open for any one to come in at pleasure; porters were set at the gates of the house of the Lord, that no unclean person should enter in. 2. Persons should voluntarily propose themselves to the church for communion with it; so Saul *essayed to join himself to the disciples*, Acts ix. 26. 3. In order to admission to communion, satisfaction must be given as to a work of grace upon the soul; when Saul desired communion with the church, they were all afraid of him, until it was declared to them, how he had seen the Lord in the way. It was an early practice of the saints, to tell one another what God hath done for their souls; this is better done by a man himself, than by the report of others; and better by a verbal declaration than by writing: for though the former may be made in a broken manner, yet it may best discover the true affection of the heart, and the savouriness of a man's spirit, and tend more to knit and unite the hearts of the Lord's people to him. 4. The way of entrance into a church is by a profession of faith in Christ. The three thousand converts first professed repentance of their sins, faith in Christ for the remission of them, and their joyful reception of the gospel, and then were baptized and added to the church. 5. It is necessary that such who enter into a church state, should have a knowledge of the truths of the gospel, *Open ye the gates*, that the *righteous nation which keepeth the truth may enter in*, Isai. xxvi. 1. 6. Allowances should be made for weaknesses and infirmities of men, both in their gracious experiences, and in their gospel light and knowledge; the day of

small things is not to be despised; the bruised reed is not to be broken, nor the smoking flax to be quenched; the tender lambs are gathered into Christ's arms, and carried in his bosom; the weak in faith are to be received, and not to doubtful disputations. 7. Testimony should be given of their becoming life and conversation. 8. The reception of a member into church communion must be by mutual consent; if there is a pastor, the person must be received by him, if not by a brother appointed by the church for that purpose, the token of which is by giving the right hand of fellowship, Gal. ii. 9. I proceed,

II. To consider the ordinances, laws, and rules to be kept and observed by those who are admitted into the church. 1. There are *ordinances* they are directed to the observation of. Besides the ordinance of baptism, which is preparatory to church communion, there are the ordinances of public prayer and praise, and the public ministry of the word, which are constantly to be attended upon; it is very unbecoming members of churches to forsake the assembling of themselves together for public worship. 2. There are also the *laws* of the house, which are to be shewn to members of churches, and to be observed by them; Christ is Lawgiver in it. 3. There are certain rules respecting private admonitions of church members, which deserve special regard. The rule in Matt. xviii. 15.—17. *If thy Brother shall trespass against thee, &c.* is an excellent good one, and may be accomodated to all cases in difference between two persons.

III. The next thing to be inquired into is, what concerns the goings out of the house or church of God, and what may be meant by them. There are but two ways of going out of a church; either by a dismission from it, or by an excommunication out of it. There are, indeed, letters of recommendation, which are wanting in some cases, the apostles needed them not, 2 Cor. iii. 1. such as were given to Apollos, Acts xviii. 27. to Phebe, Rom. xvi. 1, 2. and to Marcus, Col. iv. 10. But these do not give membership;

only transient communion; the person recommended still remains a member from whence he is recommended; if a person takes up his residence in a place where he is in providence brought, he should send for his dismission, and be received upon it into full communion. There are cases in which a man may desire his dismission to another church, as distance of habitation, non-edification, and when a church is become corrupt in doctrine and practice, that he cannot conscientiuously abide with them. The other way of going out of a church is excommunication, it will be necessary to consider, 1. What excommunication is. 1. It is not a being reckoned as an heathen man and a publican; nor a delivery of one to Satan, as has been shewn. 2. Nor does it affect the temporal estate and civil affairs of a man. 3. Nor does it admit of degrees; the Jews had three sorts of excommunication, which proceeded gradually; but there is but one among christians. Some think a suspension from the Lord's table is in some cases necessary; when a case is dubious, and there is not time thoroughly to inquire into it, and yet offence and scandal arises upon it: a person indeed, may be desired to abstain from the Lord's table, and a man that seeks the peace of the church, will consent to it: but he cannot be obliged to abstain; if he is obstinate and refractory, there is no other way but to expel him. 4. Excommunication is no other than a removal of a man from the communion of the church, and from all privileges dependent upon it. 5. This act is expressed by various phrases; as by avoiding familiar conversation with such; by not keeping company with them; and by not eating with them at the Lord's table, by purging out from them the old leaven, &c. II. Who they are that are to be excommunicated. 1. Such who are disturbers of the church's peace, who cause divisions and offences, who are litigious and quarrelsome, 1 Cor. xi. 16. 2. Who do not keep their places in the church, do not attend when the church assembles together for religious worship, and who do in a sort cut off themselves from the communion of the church,

Jud. verse 19. 3. All such who walk disorderly, as the above persons do, are irregular in their lives and conversations, guilty of immoralities, though it may be thought of a lesser kind, as sloth, busy bodies, going from house to house, doing mischief, &c. 2 Thess. iii. 6—14. 4. All such who commit attrocious crimes, unrepented of, and continued in; as fornicators, covetous, idolaters, railers, drunkards, extortioners, &c. 1 Cor. v. 11. Eph. v. 5. 5. All erroneous and heretical persons, who hold and propagate doctrines contrary to what has been learnt from the word of God, and in the churches of Christ: such are to be avoided and declined from Rom. xvi. 17. III. By whom excommunication is to be performed. 1. Not by a member himself; no man has a right to cut off himself; such a man is a *felo de se*; as a man cannot come into a church without the consent of it, so neither can he go out of it, without its consent. 2. Nor is it to be performed by any single person of himself, whether an ordinary or an extraordinary minister it never was done by an apostle, an evangelist, or any other one man; for it is a punishment inflicted by many. 3. Nor is it to be done by the elders of a church separately; much less by the elders of other churches. IV. What are the ends of excommunication. 1. The glory of God, which is the ultimate end of it; as the Jews of old, in a similar case, Isai. lxvi. 5. 2. Another end is to purge the church, and preserve it from infection, 1 Cor. v. 7, 13. Lepers were to be put out of the camp, that they might not infect others 3. A church of Christ is like a garden, or vineyard, which, if not taken care of, and this ordinance of excommunication not made use of will be like the vineyard of the slothful, over run with thorns and nettles and other weeds. 4. The good of persons excommunicated is another end, and is sometimes effected by it, God blessing his own institution when rightly performed, which is for edification, and not destruction; men are hereby brought to shame and repentance for their sins, and are to be received again with all love and tenderness.

# BOOK III.

## OF THE PUBLIC ORDINANCES OF DIVINE WORSHIP.

### OF BAPTISM.

BAPTISM is not an ordinance administered in the church, but out of it, and in order to admission into it, and communion with it; persons must first be baptized, and then added to the church, as the three thousand converts were. Admission to baptism lies solely in the breast of the administrator; if not satisfied, he may reject a person thought fit by a church, and admit a person to baptism not thought fit by a church; but a disagreement is not desirable not advisable. Saul, when converted, was immediately baptized by Ananias, Acts ix. 11—28. I shall,

I. Prove that baptism in water *is peculiar to the gospel dispensation*, is a standing ordinance in it, and will be continued to the second coming of Christ. There were indeed, divers washings, bathings, or baptisms, under the legal dispensation; but there was nothing similar in them to the ordinance of water baptism, but immersion only. The Jews pretend, their ancestors were received into covenant by baptism, or dipping, as well as by circumcision and sacrifice; and that proselytes from heathenism were received the same way; and this is readily catched at by the advocates for infant baptism, who fancy that John, Christ, and his apostles, took up this custom as they found it, and continued it: but surely if it was in such common use as pretended, though no new pre-

cept has been given, there would have been precedents enough of it; but no proof is to be given of any such practice obtaining in those times, neither from the Old nor New Testament, nor from the Jewish Misnah, or book of traditions; only from later writings of the Jews, too late for the proof of it before those times. John was the first administrator of the ordinance of baptism, and is therefore called *the Baptist*, Matt. iii. 1. by way of emphasis; whereas, had it been in common use, there must have been many baptizers before him, who had a like claim to this title: why should the people be so alarmed with it: had it been in frequent use; and why should the Jewish sanhedrim send priests and Levites from Jerusalem to John, to know who he was, whether the Messiah, or his forerunner Elias, or that prophet spoken of and expected; and when he confessed and denied that he was neither of them, say to him, Why baptizest thou then? had it been performed by an ordinary teacher, common Rabbi, or doctor, priest or Levite, in ages immemorial, there could have been no room for such a question; had this been the case, there would have been no difficulty with the Jews to answer the question of our Lord: the baptism of John, whence was it, from heaven or of men? they could have answered, It was a tradition of theirs; nor would they have been subject to any dilemma: but John's baptism was not a device of men; but the *counsel* of God, Luke vii. 30. John i. 6. 33.

Now John's baptism, and that of Christ and his apostles, were the same. Christ was baptized by John, and his baptism was surely christian baptism; of this no one can doubt, Matt. iii. 13—17. and his disciples also were baptized by him; for by whom else could they be baptized? not by Christ himself, for he baptized none, John vi. 2. And it is observable, that the baptism of John, and the baptism of Christ and his apostles, were at the same time; they were cotemporary, and did not the one succeed the other: now it is not reasonable to suppose there should be two sorts of baptism administered at the same time; but one and the same by both.

The baptism of John and that, which was practised by the apostles of Christ, even after his death, and resurrection from the dead, agreed, 1. In the *subjects* thereof. Those whom John baptized were sensible *penitent sinners*, Matt. iii. 6—8. Mark i. 4. So the apostles of Christ exhorted men to repent, and give evidence of it, previous to their baptism, Acts ii. 38. John said to the people that came to his baptism; *That they should believe*, Acts xix. 4, 5. and faith in Christ was made a pre-requisite to baptism, by Christ and his apostles, Mark xvi. 16. Acts viii. 36, 37. 2. In the *way* and *manner* of the administration of both. John's baptism was by immersion, as the places chosen by him for it shew; and the baptism of Christ by him is a proof it, Matt. iii. 6. 16. John iii. 23. and in like manner was baptism performed by the apostles, as of the eunuch by Philip, Acts viii. 38, 39. 3. In the *form* of their administration. John was sent of God to baptize; and in whose name should he baptize, but in the name of the one true God, who sent him, even in the name of God, Father, Son, and Spirit. The doctrine of the Trinity was known to John, as it was to the Jews in common; it is said of John's hearers and disciples, that they were *baptised in the name of the Lord Jesus*, Acts xix. 5. The same form is used of the baptism of those baptized by the apostles of Christ, Acts viii. 16. and x. 48. 4. In the *end* and *use* of baptism, Mark i. 4. Acts viii. 38. baptism is a means of leading to the blood of Christ; and repentance gives encouragement to hope for it, through it. Baptism therefore was not limited to the interval of time from the beginning of John's ministry to the death of Christ; but was afterwards continued, Matt. xxviii. 19. *Go ye therefore, and teach all nations, baptizing them*; though water is not expressed, it is always implied, *when* the *act of baptizing* is ascribed to men; for it is peculiar to Christ to baptize with the Holy Spirit, Matt. iii. 11. Acts i. 5. an increase of the graces of the Spirit, and a large donation of his gifts, are promised to persons after baptism, and as distinct from it, Acts ii. 38. The apostles

doubtless understood the commission of their Lord and Master to baptize in water, since they practised baptism upon it, Acts viii. 36—39. and x. 47, 48. And this was designed to be continued *even unto the end of the world*, Matt. xxviii. 19, 20.

II. I shall next consider the *author* of it; and shew, that it is not a device of men, but an ordinance of God; it is a solemn part of divine worship. Indeed, as it is now commonly practised, it is a mere invention of men, the whole of it corrupted and changed. But as it is administered according to the pattern and as first delivered, it appears to be of an heavenly original; and in which all the Three Persons have a concern; they all appeared at the baptism of Christ, and gave a sanction to the ordinance by their presence.

III. The *subjects* of baptism are next to be enquired into, according to the scripture-instances and examples, they are such who, 1. Are enlightened by the Spirit of God to see their lost state by nature; hence baptism was by the ancients called *photismos*, *illumination*; and baptized persons, *enlightened* ones, Heb. vi. 4. an emblem of this was the falling off from the eyes of Saul, as it had been scales, Acts ix. 18. 2. Penitent persons; such were the first who were baptized by John that we read of; they were *baptized of him in Jordon, confessing their sins*, Matt. iii. 6. such as were pricked to the heart were baptized, Acts ii. 37, 38. 41. and it is a pity that these first examples of baptism were not strictly followed. 3. Faith in Christ is pre-required to baptism, Mark xvi. 16. this is clear from the case of the eunuch, who desiring baptism, to whom Philip said, *If thou believest with all thine heart, thou mayest*, Acts viii. 36. and the various instances of baptism recorded in scripture, confirm the same; as of the inhabitants of Samaria, and the the Corinthians, Acts viii. 12. and xviii. 8. 4. Such who are taught and made disciples by teaching, are the proper subjects of baptism; *Jesus made and baptized*, John iv. 1. and so runs his commission to them; *Go teach all nations, baptizing them*. 4. Such who have re-

ceived the Spirit of God, as a Spirit of conviction, sanctification, and faith, Acts x. 47. The first and carnal birth neither intitles persons to the kingdom of God on earth, nor to the kingdom of God in heaven, for the baptism of such there is neither precept nor precedent in the word of God. 1. There is no *precept* for it; not the words of Christ in Matt. xix. 14. *But Jesus said, suffer little children, &c.* For, 1. Let the words be said to or of whom they may, they are not in the form of a precept, but of a permission or grant, and signify not what was enjoined as necessary, but what was allowed of, or which might be; Suffer little children, &c. 2. These children do not appear to be new born babes. The words used by the evangelist, neither *paidia* nor *brephe*, always signify such; but are sometimes used of such who are capable of going alone, and of being instructed, and even of one of twelve years of age, Matt. xviii. 2. 2 Tim. iii. 15. Mark v. 39, 42. besides, these were such as Christ called unto him, Luke xviii. 16. nor is their being brought unto him, nor his taking them in his arms, any objection to this, since the same are said of such who could walk of themselves, Matt. vii. 22. and xvii. 16. Mark ix. 36. 3. It cannot be said whose children these were; if of unbelievers and of unbaptized persons, the pædobaptists themselves will not allow such children to be baptized. 4. It is certain they were not brought to Christ to be baptized by him, but for other purposes. Matthew says, they were brought to him that he *should put his hands on them and pray*. Mark and Luke say, they were brought to him, *that he should touch them*, as he did when he healed persons of diseases: however, they were not brought to be baptized by Christ; for Christ baptized none at all, adult or infants. 5. This passage rather concludes against Pædobaptism, than for it, and shews that this practice had not obtained among the Jews, for then the apostles would scarcely have forbid the bringing of these children, since they might readily suppose they were brought to be baptized. 6. The reason given for suffering little children to come to

Christ, for of such is the kingdom of heaven, is to be understood in a figurative and metaphorical sense; of such who are comparable to children for modesty, meekness, and humility; see Matt. xviii. 2. Nor does the commission in Matt. xviii. 19. contain in it any precept for infant baptism; *Go teach all nations, baptizing them, &c.* For, 1. The baptism of all nations is not here commanded, but the baptism only of such who are taught; for the antecedent to the relative *them*, cannot be *all nations*, since the words *panta ta ethne, all nations*, are of the neuter gender: whereas, *autous, them*, is of the masculine. 2. If infants, as a part of all nations, are to be baptized, then the infants of heathens, Turks, and Jews, ought to be baptized; yea, every individual person in the world, even the most profligate and abandoned, since they are a part of all nations. 3. Disciples of Christ, and such who have learned to know Christ, are characters that cannot agree with infants: what can an infant be taught to learn of Christ? to prove infants disciples, that text is usually brought, Acts xv. 10. which falls greatly short of proving it; for infants are not designed in that place, nor included in the character. 4. These two acts, teaching, or making disciples, and baptizing are not to be confounded, but are two distinct acts; so Jerom long ago understood the commission; on which he observes, "First they teach all nations, then dip those that are taught in water; for it cannot be that the body should receive the sacrament of baptism, unless the soul has before received the truth of faith." And so says Athanasius, "Wherefore the Saviour does not simply command to baptize; but first says, teach, and then baptize thus, In the name of the Father, and of the Son, and of the Holy Ghost; that faith might come of teaching and baptism be perfected." 11. There is no *precedent* for the baptism of infants in the word of God. Among the vast numbers who flocked to John's baptism from all parts, we read of no infants. And though more were baptized by Christ than by John, that is, by the apostles of Christ, at his order, yet no mention is made of any infant; and though

three thousand persons were baptized at once, yet not an infant among them; and in all the accounts of baptism in the acts of the apostles in different parts of the world, not a single instance of infant baptism is given. There is, indeed, mention made of households, or families baptized; and which the pædobaptists endeavour to avail themselves of; but they ought to be sure there were infants in these families, and that they were baptized, or else they must baptize them on a very precarious foundation; since there are families who have no infants in them, and how can they be sure there were any in these the scriptures speak of? We are able to prove there are many things in the account of these families, which are inconsistent with infants, and which make it at least probable there were none in them, and which also make it certain that those who were baptized were believers in Christ. There are but three familes, if so many, who are usually instanced in: the first is that of Lydia and her household, Acts xvi. 14, 15. but in what state of life she was in is not certain, whether single or married, whether maid, widow, or wife; and if married, whether she then had any children, or ever had any; and if she had, and they living, whether they were infants or adult? and if infants, it does not seem probable that she should bring them along with her from her native place, Thyatira, to Philippi, where she seems to have been upon business, and so had hired a house during her stay there: her household seems to have consisted of menial servants she brought along with her, to assist her in her business; they were such as are called *brethren*, and were capable of being comforted by the apostles. The second instance is of the jailer and his houeshold, which consisted of believers, and of such only; for it is expressly said, that he *rejoiced, believing in God with all his house*, verse 32—34. all which shews them to be adult persons, and not infants. The third instance, if distinct from the household of the jailer, which some take to be the same, is that of Stepha-

nas; but it is certain it consisted of believers in Christ, they were the first fruits of Achaia, the first converts in those parts, and *who addicted themselves to the ministry of the saints*, 1 Cor. xvi. 15. There being neither *precept* nor *precedent* in the word of God for infant baptism, it may be justly condemned as unscriptural and unwarrantable. III. Nor is infant baptism to be concluded from any things or passages recorded either in the Old or in the New Testament. 1. It is not fact as has been asserted, that the infants of believers have, with their parents, been taken into covenant with God in the former ages of the church, if by it is meant the covenant of grace; the first covenant made with man, was that of works, made with Adam, and which indeed included all his posterity; which surely cannot be pleaded in favour of the infants of believers. After the fall, the covenant of grace, and the way of life and salvation by Christ, were revealed to Adam and Eve, personally, as interested therein; but not to their natural seed and posterity; for then all mankind must be taken into the covenant of grace, and so nothing peculiar to the infants of believers. The next covenant we read of, is that made with Noah, which was not made with him and his immediate offspring only, but with all mankind to the end of the world, and even with every living creature, the beasts of the field, promising security from an universal deluge, as long as the world should stand; and so had nothing in it peculiar to the infants of believers. The next covenant is that made with Abraham and his seed, on which great stress is laid, Gen. xvii. 10—14. and this is said to be the grand turning point on which the issue of the controversy very much depends; and that if Abraham's covenant, which included his infant children, and gave them a right to circumcision, was not the covenant of grace; then it is confessed, that the main ground is taken away, on which the right of infants to baptism is asserted, and consequently the principal arguments in support of the doctrine are overturned. Now that this covenant was not the pure covenant of grace, in distinction

from the covenant of works, will soon be proved; that it is not the covenant of grace is clear, 1. From its being never so called, nor by any name which shews it to be such; but *the covenant of circumcision*, Acts vii. 8. Now nothing is more opposite to one another than circumcision and grace, Gal. v. 2—4. Nor can this covenant be the same we are now under, which is a new covenant, or a new administration of the covenant of grace, since is it abolished, and no more in being and force. 2. It appears to be a covenant of works and not of grace; since it was to be kept by men, under a severe penalty: in case of disobedience, a soul was to be cut off from his people; all which shews it to be, not a covenant of grace, but of works. 3. It is plain, it was a covenant that might be broken; of the uncircumcised it is said, *He hath broken my covenant*, Gen. xvii. 14. whereas the covenant of grace cannot be broken, Psalm lxxxix. 34. 4. It is certain it had things in it of a civil and temporal nature; as a multiplication of Abraham's natural seed, and a race of kings from him; things that can have no place in the pure covenant of grace. 5. There were some persons included in it, who cannot be thought to belong to the covenant of grace, as Ishmael, and a prophane Esau; there were some who were living when this covenant of circumcision was made, and yet were left out of it; who nevertheless, undoubtedly, were in the covenant of grace; as Shem, Arphaxad, Melchizedek, Lot, and others. 6. Nor is this covenant the same with what is referred to in Gal. iii. 17. said to be *confirmed of God in Christ*, which could not be disannulled by the law, four hundred and thirty years after; the distance of time between them does not agree; but to some other covenant and time of making it; even to an exhibition and manifestation of the covenant of grace to Abraham, about the time of his call out of Chaldea, Gen. xii. 3. 7. The covenant of grace was made with Christ, as the federal head of the elect in him: if the covenant of grace was made with Abraham, as the head of his natural and spiritual seed, Jews and Gentiles;

there must be two heads of the covenant of grace, contrary to the nature of such a covenant, and the whole current of scripture. No mere man is capable of covenanting with God. Whenever we read of a covenant made with a particular person or persons, it is to be understood of the manifestation and application of it, and of its blessings and promises to them. 8. Allowing Abraham's covenant to be a peculiar one, and of a mixed kind. That the temporal blessings of it belonged to its natural seed, is no question; but that the spiritual blessings belong to all Abraham's seed, after the flesh, and to all the natural seed of believing Gentiles, must be denied; see Rom. ix. 6, 7. It is only a remnant, according to the election of grace, who are in this covenant; and if all the natural seed of Abraham are in the covenant, it can scarcely be thought that all the natural seed of believing Gentiles are; it is only some of the one, and some of the other, who are in the covenant of grace; and this cannot be known until they believe. 9. If their covenant interest could be ascertained, that gives no right to an ordinance, without a positive order and direction from God. It gave no right to circumcision formerly, and gives no right to baptism now. 10. Notwithstanding all that is said about Abraham's covenant, Gen. xvii. it was not made with him and his infant seed, but with him and his adult offspring: the parents were by this covenant obliged to circumcise the children; yea, others, who were not Abraham's natural seed, were obliged to it; *He that is eight days old, shall be circumcised among you, which is* NOT OF THY SEED, Gen. xvii. 12. Which leads on to observe,

2. That nothing can be concluded from the circumcision of Jewish infants, to the baptism of the infants of believing Gentiles; had there been a like command for the baptism of the infants of believing Gentiles, under the New Testament, as there was for the circumcision of Jewish infants under the Old, the thing would not have admitted of any dispute; but nothing of this kind appears. For, 1. It is not clear that

even Jewish infants were admitted into covenant by the right of circumcision; for Abraham's female seed were taken into the covenant, as well as his male seed, but not by any visible rite or ceremony: the males, as well as females, were in covenant from their birth. The Israelites, with their infants at Horeb, had not been circumcised, nor were they then, when they entered into covenant with the Lord their God, Deut. xxix. 10—15. 2. Circumcision was no *seal of the covenant of grace* under the former dispensation; nor is baptism a seal of it under the present: it is called a *sign* or *token*; a typical sign of the pollution of human nature, and of the inward circumcision of the heart; it is indeed called, *A seal of the righteousness of faith*, Rom. iv. 11. but only to Abraham himself, assuring him, that the righteousness of faith, which he had before he was circumcised, should come upon the uncircumcised believing Gentiles; and therefore it was continued, on his natural offspring, until that righteousness was preached unto, received by, and imputed to believing Gentiles. 3. Nor did baptism succeed circumcision; there is no agreement between one and the other; not in the *subjects*, to whom they were administered: the *use* of the one and the other is not the same: and the *manner* of administering them different: baptism was administered to Jews and Gentiles, to male and female, and to belivers only. The *use* of circumcision was to distinguish the natural seed of Abraham from others; baptism is the answer of a good conscience towards God, the one is by blood, the other by water.

Now as there is nothing to be gathered out of the Old Testament to countenance infant baptism, so neither are there any passages in the New.

1. Not the text in Acts ii. 39. *The promise is unto you and to your children, &c.* It is pretended, that this refers to the covenant made with Abraham, and to a covenant promise made to him, giving his infant children a right to the ordinance of circumcision; and is urged as a reason with the Jews, why they and their children ought to be baptized; and

with the Gentiles, why they and theirs should be also, when called into a church state. But, 1. There is not the least mention made in the text of Abraham's covenant, or of any promise made to him, giving this infant seed a right to circumcision, and still less to baptism; nor is there the least syllable of infant baptism, nor any hint of it, from whence it can be concluded; nor by children are infants designed, but the posterity of the Jews, who are frequently so called in scripture, though grown up; and unless it be so understood in many places, strange interpretations must be given of them; wherefore the argument from hence for pædobaptism is given up by some learned men, as Dr. Hammond and others, as inconclusive. 2. The promise here, be it what it may, is not observed as giving a right or claim to any ordinance; but as an encouraging motive to persons in distress, under a sense of sin, to repent of it, and declare their repentance, and yield a voluntary subjection to the ordinance of baptism; when they might hope that remission of sins would be applied to them. 3. The promise is no other than the promise of life and salvation by Christ, and of remission of sins by his blood, and of an increase of grace from his Spirit: and seeing the Gentiles are sometimes described as those afar off, the promise may be thought to reach to them who should be called by grace, repent, believe, and be baptized also: but no mention is made of their children; and had they been mentioned, the limiting clause, Even as many as the Lord our God shall call, plainly points at and describes the persons intended.

2. Nor Rom. xi. 16. &c. *If the first fruits be holy, &c.* For, 1. By the first fruits, and lump, and by the root and branches, are not meant Abraham and his posterity, but the first among the Jews who believed in Christ, and laid the first foundation of a gospel church state who being holy, were a pledge of the future conversion and holiness of that people in the latter day. 2. Nor by the good olive tree, after mentioned, is meant the Jewish church state, the believing Gen-

tiles were never ingrafted into it; the ax has been laid to the root of that old Jewish stock, and it is intirely cut down, and no ingrafture is made upon it. But, 3. By it is meant the gospel church state, in its first foundation, consisting of Jews that believed, out of which were left the Jews who believed not in Christ, there is not the least syllable about baptism, much less of infant baptism, in the passage; nor can any thing be concluded from hence in favour of it.

3. Nor from 1 Cor. vii. 14. *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy:* which is by some understood of a federal holiness, giving a claim to covenant privileges, and so to baptism. But, 1. It should be told what these covenant privileges are; since, as we have seen, covenant interest gives no right to any ordinance, without divine direction, whether imaginary or real; by some it is called *reputed*, and is distinguished from internal holiness, which is rejected from being the sense of the text; but such holiness can never qualify persons for a New Testament ordinance; nor has the covenant of grace *any such* holiness belonging to it. 2. It is such a holiness as heathens may have; unbelieving husbands and wives are said to have it, in virtue of their relation to believing wives and husbands, and which is prior to the holiness of their children, and on which their's depends; but surely such will not be allowed to have *federal* holiness, and yet it must be of the same kind with their childrens; if the holiness of the children is a federal holiness, that of the unbelieving parent must be so too. 3. If children, by virtue of this holiness, have a claim to baptism, then much more their unbelieving parents, since they are sanctified before them, by their believing yokefellows, and are as near to them as their children; and if the holiness of the one gives a right to baptism, why not the holiness of other and yet the one are baptized, and not the other? not, though sanctified, and whose holiness is the more near; for the holiness spoken of, be it what it may, is derived from both

parents, believing and unbelieving; yea, the holiness of the children depends upon the sanctification of the unbelieving parent; for if the unbeliever is not sanctified, the children are unclean, and not holy. But, 4. These words are to be understood of matrimonial holiness, even of the very act of marriage, which, in the language of the Jews, is frequently expressed by being *sanctified*; the word to *sanctify*, is used in innumerable places in the Jewish writings, to *espouse;* and in the same sense the apostle used the word *agiazo* here, and the words may be rendered, *the unbelieving husband is or has been espoused*, or married, *to the wife*, for it relates to the act of marriage past, as valid; *and the unbelieving wife has been espoused to the husband*; the preposition *en* translated *by*, should be rendered *to*, as it is in the very next verse; *God hath called us en eirene* to peace; the apostle's inference from it is, *else were your children unclean*, illegitimate, if their parents were not lawfully espoused and married to each other; *but now are they holy*, a holy and legitimate seed, as in Ezra ix. 2. see Mal. ii. 15. and no other sense will suit with the case proposed to the apostle, and with his answer to it, and reasoning about it; and which sense has been allowed by many learned interpreters, ancient and modern; as Jerom, Ambrose, Erasmus, Camerarius, Musculus, and others.

There are some objections made to the practice of believers baptism, which are of little force, and to which an answer may easily be returned.

1. That though it may be allowed, that persons, such as repent and believe, are the subjects of baptism, yet it is no where said, that they are the *only* ones: but if no others can be named as baptized, and the descriptive characters given in scripture of baptized persons are such as can only agree with adult, and not with infants; then it may be reasonably concluded, that the former only are the proper subjects of baptism. 2. It is objected to our practice of baptizing the *adult* offspring of christians. But our practice is *not at all concerned with the parents* of the persons baptized by us, whether they

be Christians, Jews, Turks, or Pagans; but with the *persons themselves*, whether they are believers in Christ or no; to give instances of those who were born of christian parents and brought up by them, as baptised in adult years, cannot *reasonably* be required of us: but on the other hand, if infant children were admitted to baptism in these times, upon the faith and baptism of their parents, and their becoming christians; it is strange, exceeding strange, that among the many thousands baptized in Jerusalem, Samaria, Corinth, and other places, that there should be no one instance of any of them bringing their children with them to be baptized, and claiming the privilege of baptism for them upon their own faith. This is a case that required no length of time, and yet not a *single instance can* be produced. 3. It is objected, that no time can be assigned when infants were cast out of covenant, or cut off from the seal of it. If by the covenant is meant the covenant of grace, it should be first proved that they are in it. If by it is meant Abraham's covenant, the covenant of circumcision, the answer is, the cutting off was when circumcision ceased to be an ordinance of God, which was at the death of Christ; if by it is meant the national covenant of the Jews, the ejection of Jewish parents with their children, was when God wrote a *Lo-ammi*, upon that people, as a body politic and ecclesiastic. 4. A clamorous outcry is made against us, as abridging the privileges of infants, by denying baptism to them; making them to be the lesser under the gospel dispensation than under the law, and the gospel dispensation less glorious. But as to the gospel dispensation, it is the more glorious for infants being left out of its church state; that is, for its being not national and carnal, as before, but congregational and spiritual; consisting not of infants, without understanding, but of rational and spiritual men, believers in Christ: and these not of a single country, as Judea, but in all parts of the world: and as for infants, their privileges now are many and better, who are eased from the painful rite of circumcision; it is a rich mercy, and a glorious

privilege of the gospel, that the believing Jews and their children are delivered from it; and that the gentiles and theirs are not obliged to it: to which may be added, their being born of christian parents, and having a christian education, and of having opportunities of hearing the gospel, as they grow up; and that not in one country only, but in many; are greater privileges than the Jewish children had under the former dispensation. 5. It is objected, that there are no more express commands in scripture for keeping the first day of the week, as a Sabbath; nor for women's partaking of the Lord's supper, and other things, than for the baptism of infants. As for the first, though there is no express precept for the observance of it, yet there are *precedents* of its being observed for religious services, Acts xx. 7. 1 Cor. xvi. 1, 2. and though we have no example of infant baptism, yet if there were scriptural precedents of it, we should think ourselves obliged to follow them. As for women's right to partake of the Lord's supper, we have sufficient proof of it; since these were baptized as well as men; and having a right to one ordinance, had to another, and were members of the first church, communicated with it, and women, as well as men were added to it, Acts viii. 12. and i. 14. and v. 1. 14. we have a precept for it; *Let a man*, a word to both common genders, and equally signifies man and woman, *examine him or herself, and so let him or her eat*, 1 Cor. xi. 39. and we have also examples of it in Mary the mother of our Lord, and other women, who, with the disciples, constituted the gospel church at Jerusalem; and as *they* continued with one accord in the apostles doctrine and in prayer, so in fellowship, and in breaking of bread; let the same proof be given of the baptism of infants, and it will be admitted. 6. Antiquity is urged in favour of infant baptism; it is pretended that this is a tradition of the church received from the apostles; though of this, no other proof is given, but the testimony of Origen, none before that; and this is taken, not from any of his genuine Greek writings, only from some Latin translations, confessedly in-

terpolated, and so corrupted, that it is owned, one is at a loss to find Origen in Origen. No mention is made of this practice in the first two centuries, no instance given of it until the third, when Tertullian is the *first who spoke of it*, and at the same time *spoke against* it. And could it be carried up higher, it would be of no force, unless it could be proved from the sacred scriptures, to which only we appeal, and by which the thing in debate is to be judged and determined. We know that innovations and corruptions very early obtained, and even in the times of the apostles; and what is pretended to be near those times, is the more to be suspected as the traditions of the false apostles;* the antiquity of a custom is no proof of the truth and genuineness of it;† *The customs of the people are vain*, Jer. x. 3. I proceed to consider,

IV. The way and manner of baptizing; and to prove that it is by immersion, plunging the body in water, and covering it with it. Custom, and the common use of writing in this controversy, have so far prevailed, that for the most part immersion is usually called the mode of baptism; whereas it is properly baptism itself; to say that immersion or dipping is the mode of baptism, is the same thing as to say, that dipping is the mode of dipping; for as Sir John Floyer‡ observes, "Immersion is no circumstance, but the very act of baptism, used by our Saviour and his disciples, in the institution of baptism." And Calvin§ expressly says, "The word baptizing signifies to plunge; and it is certain that the rite of plunging was used by the ancient churches." And as for sprinkling, that cannot, with any propriety, be called a mode of baptism; for it would be just such good sense as to say, sprinkling is the mode of dipping, since baptism and dipping are the same; hence the learned Selden,‖ who in the

* Quod longinquitas temporis objicitur, eo major suspicio inesse debet, emanasse illas traditiones a Pseudo apostolis; qui mirandum in modum conturbaverunt sanctos apostolos; quo magis cavendum est, viri christiani. Aonii Palearii Testimonium, c. 2. p. 238. † Consuetudo sine veritate vetustas erroris est, Cyprian epist. 74. p. 195. ‡ Essay to Restore the Dipping of Infants in Baptism. p. 144. § Institut. l. c. 4. 15. s. 19 ‖ Opera, vol. 6. col. 2008.

former part of his life, might have seen infants dipped in fonts, but lived to see immersion much disused, had reason to say, "In England of late years, I ever thought the parson baptized his own fingers rather than the child," because he dipped the one, and sprinkled the other. That baptism is immersion, or the dipping of a person in water, is to be proved,

I. From the proper and *primary signification* of the word *baptize*, which in its first and primary sence, signifies to *dip* or *plunge into*: and so it is rendered by our best Lexicographers, *mergo*, *immergo*, dip or plunge into. And in a secondary consequential sense, *abluo*, *lavo*, *wash*, because what is dipped is washed, there being no proper washing but by dipping; but never *perfundo* or *aspergo*, *pour* or *sprinkle*; so the lexicon published by Constantine, Budæus, &c. and those of Hadrain Junius, Plantinus, Scapula, Stephens, Schrevelius, Stockius, and others; besides a great number of critics, as Beza, Casaubon, Witsius, &c. which might be produced. By whose united testimonies, the thing is out of question. Had our translators, instead of adopting the Greek word baptize, in all places where the ordinance of baptism is made mention of, truly translated it, and not have left it untranslated as they have, the controversy about the manner of baptizing, would have been at an end, or rather have prevented; had they used the word dip or immerse, instead of baptize, as they should have done, there would have been no room for a question about it.

II. That baptism was performed by immersion, appears by the *places* chosen for the administration of it; as the river Jordan by John, where he baptized many, and where our Lord himself was baptized by him, Matt. iii. 6. 13. 16. but why should he choose the river to baptize in, and baptize in it, if he did not administer the ordinance by immersion? had it been done any other way, there was no occasion for any confluence of water, much less a river;* a bason of water

* Some respresent the river Jordan, from Sandy's account of it, as if it was a shallow river, and insufficient for immersion; but what Sandy's

would have sufficed. John also, it is said, *was baptizing in Ænon, near Salim, because there was much water*, John iii. 23. which was convenient for baptism, for which this reason is given; and not for conveniency for drink for men and their cattle, which is not expressed nor implied; from whence we may gather, as Calvin on the text does, "That baptism was performed by John and Christ, by plunging the whole body under water:" and so Piscator, Aretius, Grotius, and others on the same passage.

III. That this was the way in which it was anciently administered, is clear from several *instances* of baptism recorded in scripture, and the circumstances attending them; as that of our Lord, of whom it is said, that when he baptized, he went up straightway *out of* the water, which supposes he had been in it: and so Piscator infers, of this going down there would have been no need, had the ordinance been administered to him in another way, as by sprinkling or pouring a little water on his head, he and John standing in the midst of the river, as the painter and engraver *ridiculously* describe it; and certain it is, he was then baptized in Jordan, the evangelist Mark says *into Jordan*, Mark i. 9. not at the banks of Jordan, but into the waters of it; for which reason he went into it, and when baptized, *came up out* of it; not *from* it, but *out* of it *apo* and *ex* signifying the same, as in Luke iv. 35. 41. So the preposition is used in the *Septuagint* version of Psalm xl. 2. *ex* and *apo*, are *æquipollent*, as several lexicographers from Xenophon observe. The baptism of the eunuch is another instance of baptism by immersion;

says of it, is only that it was not navigably deep, not above eight fathoms broad, nor except by accident heady. Travels, b. III. p. 110. ed. 5. But Mr. Maundrel says, for its breadth, it might be about twenty yards over, and in depth it far exceeds his height. Journey from Aleppo, &c. p. 83. ed. 7. vid. Reland. de Palestina, l. 1. p. 278. & Adamnan. in ib. And therefore must be sufficient for immersion. And Strabo speaks of ships of burden sailing through Jordan, Geograph. l. 16. p. 509. And that it was a river to swim in, and navigable, according to the Jewish writers, see Dr. Gill's Exposition, of Matt. iii. 6.

when he and Philip were come unto a certain water, to the water side, which destroys a little piece of criticism, as if their going into the water, after expressed, was no other than going to the brink of the water, to the water side, whereas they were come to that before; and baptism being agreed upon, they went down both into the water, both Philip and the eunuch, and he baptized him; and when they were come up out of the water, &c. Now we do not reason merely from the circumstances of going down into, and coming up out of the water; we know that persons may go down into water, and come up out of it, and never be immersed in it; but when it is expressly said, upon these persons going down into the water, that Philip baptized, or dipped the eunuch, and when this was done, that both came up out of it, these circumstances strongly corroborate, without the explanation of the word baptized, that it was performed by immersion: a man can hardly be thought to be in his senses, who can imagine that Philip went down with the eunuch into the water to sprinkle or pour a little water on him, and then gravely come out of it; hence, as the learned Calvin, on the text says, "Here we plainly see what was the manner of baptizing with the ancients, for they plunged the whole body into the water; now custom obtaining, that the minister only sprinkles the body or the head." So Barnabas, an apostolic writer of the first century, and who is mentioned in the Acts of the Apostles, as a companion of the apostle Paul, describes baptism by going down into, and by coming up out of the water; "We descend," says he, "into the water, full of sin and filth, and we ascend, bringing forth fruit in the heart, having fear and hope in Jesus, through the Spirit."

IV. The *end* of baptism, which is to represent the burial of Christ, cannot be answered in any other way than by immersion, or covering the body in water; that baptism is an emblem of the burial of Christ, is clear from Rom. vi 4. Col. ii. 12. It would be endless to quote the great number, even of pædobaptist writers, who ingeniously acknowledge that

the allusion of these passages, is to the ancient rite or baptism by immersion; as none but such who are dead are buried, so none but such who are dead to sin, and to the law, by the body of Christ, or who profess to be so, are to be buried in and by baptism, or to be baptized; and as none can be properly said to be buried, unless put under ground, and covered with earth; so none can be said to be baptized, but such who are put under water, and covered with it; and nothing short of this can be a representation of the burial of Christ, and ours with him; not sprinkling, or pouring a little water on the face; for a corpse cannot be said to be buried, when only a little earth or dust is sprinkled or poured on it.

v. This may be concluded from the various *figurative* and *typical baptisms* spoken of in scripture. As, 1. From the waters of the flood, which Tertullian calls the baptism of the world, and of which the apostle Peter makes baptism the antitype, 1 Pet. iii. 20, 21. When the fountains of the great deep were broken up below, and the windows of heaven were opened above, the ark, with those in it, were as it were covered and immersed in water. 2. From the passage of the Israelites under the cloud and through the sea, when they *were said to be baptized unto Moses, in the cloud and in the sea*, 1 Cor. x. 1, 2. There are several things in this account which agree with baptism: but chiefly this passage was a figure of baptism by immersion; as the Israelites were under the cloud, and so under water, and covered with it, as persons baptized by immersion are; and passed through the sea, that standing up as a wall on both sides them, with the cloud over them; thus surrounded they were as persons immersed in water, and so said to be baptized. 3. From the divers washings, bathings, or baptisms of the Jews; called *divers*, because of the different persons and things washed or dipped, as Grotius observes; and not because of different sorts of washing, for their is but one way of washing, and that is by dipping; what has a little water only sprinkled or

pouring on it, cannot be said to be washed. The Jews had their sprinklings, which were distinct from washings or bathings, which were always performed by immersion; it is a rule, with them, that "wherever in the law washing of the flesh, or of the clothes is mentioned, it means nothing else than the dipping of the whole body in a laver—for if any man dips himself all over except the tip of his little finger, he is still in his uncleanness. 4. From the sufferings of Christ being called a baptism; *I have a baptism to be baptized with*, &c. Luke xii. 50. his sufferings are called so in allusion to baptism, as it is an immersion; and is expressive of the abundance of them, sometimes signified by deep waters, and floods of waters, Psal. lxii. 7. and lxix. 1, 2. 5. From the extraordinary donation of the holy Spirit, and his gifts unto, and his descent upon the apostles on the day of Pentecost, which is called baptizing, Acts i. 5. and ii. 1, 2. expressive of the very great abundance of them, in allusion to baptism or dipping, in a proper sense, as the learned Casaubon observes, "Regard is had in this place to the proper signification of the word *baptizein*, to immerse or dip; and in this sense the apostles are truly said to be baptized, for the house in which this was done, was filled with the Holy Ghost; so that the apostles seemed to be plunged into it, as into some pool." All which typical and figurative baptisms, serve to strengthen the proper sense of the word, as it signifies an immersion and dipping the body into, and covering it with water, which only can support the figure used. Nor is this sense of the word to be set aside or weakened by the use of it in Mark vii. 4. and Luke xi. 38. in the former it is said, *Except they wash*, *baptizōntai*, *baptize*, or *dip themselves*, *they eat not*: and in it mention is made of *baptismōn*, *washings* or *dippings* of cups and pots, brazen vessels, and of tables or beds; and in the latter, the Pharisee is said to marvel at Christ, that he had not first *ebaptisthe*, *washed or dipped*, *before dinner*; all which agrees with the superstitious traditions of the elders, here referred to, which enjoined dipping in all the cases and instances spoken of; for the Pharisees,

upon touching the common people or their clothes, as they returned from market, or from any court of judicature, were obliged to immerse themselves in water before they eat; and so the Samaritan Jews:* "If the Pharisees, says Maimonides,† touched but the garments of the common people, they were defiled all one as if they had touched a perfluvious person, and needed immersion." or were obliged to it; and Scaliger,‡ from the Jews observes, "That the more superstitious part of them, every day before they sat down to meat, dipped the whole body; hence the Pharisees admiration at Christ, Luke xi. 38." And not only cups and pots, and brazen vessels were washed by dipping, or putting them into water, in which way, unclean vessels were washed according to the law, Lev. xi. 32. but even beds, pillows, and bolsters, unclean in a ceremonial sense, were washed in this way, according to the traditions of the elders referred to; for they say,§ "A bed that is wholly defiled, if a man dips it part by part, it is pure." Again,‖ "If he dips the bed in it (a pool of water) though its feet are plunged into the thick clay (at the bottom of the pool) it is clean." And as for pillows and bolsters, thus they say,¶ "A pillow or a bolster of skin, when a man lifts up the mouth of them out of the water, the water which is in them will be drawn; what must be done? he must dip them and lift them up by their fringes." Thus, according to these traditions, the several things mentioned were washed by immersion; and instead of weakening, strengthen the sense of the word pleaded for.

The objections against baptism, as immersion, taken from some instances of baptism recorded in scripture, are of no force, as that of the three thousand, in Acts ii. not with respect to their number; it may be observed, that though these were added to the church in one and the same day, it does not follow, that they were baptized in one day; but be it

* Epiph. contra Hæres. l. 1. Hæres. 9. † In Misn. Chagigah, c. 2. s. 7. ‡ De Emend. Temp. l. 6. p. 771. ‖ Maimon. Hilchot Celim. c. 26. s. 14. § Misn. Mickvavot, c. 7. s. 7. ¶ Ibid. s. 6.

that they were, there were twelve apostles to administer the ordinance, and it was but two hundred and fifty persons apiece; and besides, there were seventy disciples, administrators of it, and supposing them employed, it will reduce the number to six or seven and thirty persons each; and the difference between dipping and sprinkling is very inconsiderable, since the same form of words is used in the one way as in the other: and therefore it might be done in one day, and in a small part of it too.* Nor with respect to convenience for the administration of it; as water and places of it sufficient to baptize in: nor with respect to clothes, and change of garments; it was only every one's providing and bringing change of raiment for himself. Another instance objected to is, that of the baptism of Saul, Acts ix. 11. supposed to be done in the house where he was; but that does not necessarily follow, but rather the contrary, since he arose from the place where he was, in order to be baptized; and admitting it was done in the house, it is highly probable there was a bath in the house, in which it might be performed, since it was the house of a Jew, with whom it was usual to have baths to wash their whole bodies in on certain occasions; and had it been performed by sprinkling or pouring a little water on him, he needed not to have risen for that purpose. Besides, he was not only bid to arise and be baptized, which would sound very oddly if rendered, *be sprinkled* or *poured*, Acts xxii. 16. but he himself says, that he, with others, were *buried by* or *in baptism*, Rom. vi. 4. Another instance is that of the jailor and

* Ten thousand were baptized in one day by Austin the monk, in the river Swale, if our historians are to be credited. Fox's Acts and Monuments, vol. I. p. 154. Ranulph, Polychron, l. 5. c. 10. The twelve sons of Wolodomir, grand prince of Russia, with twenty thousand Russians, in cent. 10. were baptized in one day by a missionary of Photius, the Patriarch; and the ancient Russians would allow no person to be a christian, unless he had been dipped quite under water. Strahlenberg. Histor. Geograph. Descript. of the Nothern and Eastern Part of Europe and Asia, ch. 8. p. 283, 286. Vid. Fabricii Lex Evangel. p. 475. No doubt assistance was had in both instances; but these shew what numbers may be baptized in a day.

his household, Acts xvi. 33. in which account there is nothing that makes it improbable that it was done by immersion; for it seems to be a clear case, that the jailer, upon his conversion, took the apostles out of prison into his own house, where they preached to him and his family, verse 32. and after this they went out of his house, and he and his were baptized, very probably in the river without the city, where the oratory was, verse 13. for it is certain, that after the baptism of him and his family, *he brought the apostles into his house again*, and set meat before them, verse 33, 34. upon the whole, these instances produced, fail of shewing the improbability of baptism by immersion: which must appear clear and manifest to every attentive reader of his Bible, notwithstanding all that has been opposed unto it. The next thing to be considered is,

V. The *Form* in which this ordinance is to be administered; which is *in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 19. This form is sometimes a little varied and otherwise expressed; as sometimes only *in the name of the Lord Jesus*, Acts viii. 16. which is a part of the form for the whole. Cornelius and his family were ordered to be baptized *in the name of the Lord*, Acts x. 48. that is, in the name of Jehovah, Father, Son, and Spirit; for *Kurios*, Lord, in the New Testament, answers to Jehovah in the Old.

VI. The *ends* and uses for which baptism is appointed, and which are answered by it. 1. One end of it, and a principal one, as has been frequently hinted, is, to represent the sufferings, burial, and resurrection of Christ; which is plainly and fully suggested in Rom. vi. 4, 5. Col. ii. 12. 2. It was practiced both by John and by the apostles of Christ, for the remission of sins, Mark i. 4. Acts ii. 38. not that that is the procuring and meritorious cause of it, which only is the blood of Christ; but that they who submit unto it, may, by means of it, be encouraged to expect it from Christ. And so, 3. In like manner it is for the washing away of sin, and

cleansing from it; *Arise and be baptized, and wash away thy sins*, Acts xxii. 16. this only is really done by the blood of Christ: baptism neither washes away original nor actual sin, but is a means of directing to Christ the Lamb of God. 4. A salutary or saving use and effect is ascribed unto it; *The like figure whereunto, baptism, both also now save us;* should it be asked how, and by what means? the answer follows, *By the resurrection of Jesus Christ*, 1 Pet. iii. 21. that is, by leading the faith of the person baptized to Christ, as delivered for his offences, and as risen again for his justification 5. In the same passage it is said to be of this use, and to serve this purpose, The *answer of a good conscience* towards God; a man who believes baptism to be an ordinance of God, and submits to it as such, discharges a good conscience, the consequence of which is joy and peace. 6. Yielding obedience to this ordinance of Christ, is an evidence of love to God and Christ, 1 John v. 3. and such who from a principle of love to Christ keep his commandments, may expect, according to his promise, to have fresh manifestations of his and his Fathers, love, and to have communion with Father, Son, and Spirit, John xiv. 15, 21, 23. This is an end to be had in view, in obedience to it, and a very encouraging one.

## OF THE LORD'S SUPPER.

BAPTISM is to be administered but once, when we first make a profession of Christ, and of faith in him; but the ordinance of the supper is to be frequently administered, it is called, *the body and blood of Christ*, Matt. xxvi. 26, 28. *The communion of the body and blood of Christ*, 1 Cor. x. 16. *This bread and this cup of the Lord*, 1 Cor. xi. 27. *breaking of bread*, Acts ii. 42. and xx. 7. *The Lord's Table*, 1 Cor. x. 21. in 1 Cor. v. 8. *the feast*. But its most significant and expressive name, and which is commonly in use, is, *The Lord's supper*, 1 Cor. xi. 20. I shall consider.

I. The *author* of it, and shew it to be an ordinance of Christ peculiar to the gospel dispensation, a standing ordinance in it,

and which is to continue until his second coming i. It was instituted by Christ himself; *Take, eat, this is my body; drink ye all of this, for this is my blood; this do in remembrance of me*, Matt. xxvi. 26, 27. Luke xxii. 19. Paul expressly declares, that what he delivered concerning this ordinance, he *received from the Lord*, 1 Cor. xi. 23. ii. This ordinance is peculiar to the gospel dispensation. It was indeed typified by what Melchizedeck did, who brought forth bread and wine to refresh Abraham and his weary troops, and was pointed at in prophecy, respecting gospel times, Isai. xxv. 6. but was not instituted nor practised till the night in which Christ was betrayed. iii. This is a standing ordinance in the church of Christ. It was not only kept the first night it was instituted and observed; but in after times, at Jerusalem, at Troas and at Corinth. Justin Martyr gives us a very particular account of the celebration of it in his time, which was in the second century, and so it has been continued in the churches of Christ ever since to this day. iv. It is to continue to the end of the world, Matt. xxviii. 20. this is plainly suggested by the apostle Paul when he says, *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come*, 1 Cor. xi. 26. nor is it an objection of any force, that types, figures, shadows, and ceremonies are now ceased; for though the shadows of the ceremonial law, are ended there are figures and representations of him as come, and commemorative of him, 1 Pet. iii. 21.

II. The *matter* of the ordinance, or the outward elements of it, the bread and wine, which are the symbols of the body and blood of Christ. i. *Bread*; whether the bread was leavened or unleavened bread, has been a matter of warm dispute between the Greek and Latin churches; but it seems to be quite an indifferent thing what bread is used in the ordinance, be it what it may, which is used in any country for common food; such was the bread the disciples used at Troas, when they met to break bread, which was several days after the Jewish feast of unleavened bread was over, and so that sort

of bread was not then in use. However, the round wafers of the papists cannot be allowed of, they being not properly bread nor so made as to be broken and distributed in pieces, nor palatable, nor fit for nourishment; and so improper emblems of what is spiritually nutritive.

Now the bread in the ordinance of the supper is a symbol of the body and flesh of Christ; *The bread*, says Christ, *that I will give, is my flesh*, John vi. 51, 55. so says the apostle; *The bread which we break, is it not the communion of the body of Christ?* 1 Cor. x. 16. The words, *This is my body*, 1. Are not to be understood in a *proper* sense, as if the bread was transubstantiated into the real body of Christ; *this is contradicted* by the *testimony of the senses*, it is *contrary to reason*, that accidents should be without a subject; that the qualities and properties of bread should remain, and not the bread itself; that a body should be in more places at one and the same time, and Christ have as many bodies as there are consecrated wafers. It is *contrary to the nature* of Christ's body, which was like ours when on earth, and at the time of the institution; and after his resurrection was visible and palpable, and is not every where, as it must be, if its real presence is in the ordinance in all places, it is *contrary* to the very nature and *design of the ordinance*; it confounds the sign and the thing signified; it is impious and blasphemous for a priest to take upon him, by muttering over a few words, to make the body and blood of Christ, and then eat them. 2. The phrase, is to be understood in a *figurative* sense the bread is a figure, symbol, and representation of the body of Christ; many scriptural phrases are so to be understood; as when Joseph said to Pharaoh, The seven good kine are seven years, and the seven good ears are seven years; so seven kine and ears signified, or were symbols of seven years of plenty; and the lean kine and thin ears, so many years of famine. Again, in the parable of the sower, the seed and tares, signified such and such persons, and were emblems of them. Also, *That rock was Christ*, 1 Cor. x. 4. that is, was a figure and representation of him; so the bread is the body

of Christ, a figure, sign, and symbol of it. John xii. 24, 11. The *wine* is another part of this ordinance, and of the matter of it, and one of the outward elements of it, a symbol of the blood of Christ. It is a question, whether the wine used at the first institution of the ordinance was red or white. I cannot but be of opinion, that the red, called the blood of the grape, is most expressive of, and bears a greater resemblance to the blood of Christ, of which it is a symbol. It is also a question, whether the wine used was mixed or pure: since it was usual with the Jews, whose wines were generous, to mix them, Prov ix. 2. but there is no need to dilute them in our climates; and as the quantity is so small drank at the ordinance, there is no danger of intoxication in those who are least used to it; though it is certain, mixing wine and water very early obtained, even in Justin's time; but that there should be a mystery in it, signifying the blood and water which sprung from the side of Christ when pierced, and the union of the two natures in him, seems too fanciful. However, 1. The wine is a symbol of the blood of Christ, Matt. xxvi. 29, 22. and 2. A symbol of the love of Christ, *We will remember thy love more than wine*, Cant. i. 2, 4.

III. The next to be considered are the significant and expressive actions used by the administrator and the receiver; both with respect to the bread and the wine. 1. with respect to the bread by the *administrator* Christ, in his own person, at the first institution of the ordinance, and by his ministers, under his direction, and by his orders and example, in all succeeding ones. Christ took the bread, He *blessed* it; or as another evangelist has it, he *gave thanks*. Matt. xxvi. 26. Luke xxii. 19. This is what is sometimes called the consecration of it; but is no other than its destination to this peculiar service. He *brake* it. From this action the whole ordinance is denominated, *breaking of bread*. Acts ii. 41. and xx. 7. an emblem of his sufferings, how his *body* was *broken* for us, 1 Cor. xi. 24. and an emblem of the communion of the many partakers of the one bread and of the one body of

Christ, 1 Cor. x. 17. He gave it to the disciples, Matt. xxvi. 26. So the minister now gives the bread to the deacons and they distribute it to the people; and thus they did in the times of Justin Martyr.

There are other significant actions respecting the bread used by *the receiver*. He is to *take* the bread, or receive it. This action of taking the bread, is an emblem of the saints receiving Christ by the hand of faith and all the blessings of grace with him, John i. 12. The receiver is to *eat* the bread, being taken, it denotes a participation of Christ, and of the blessings of grace by him. 11. There are also very significant actions to be performed, both by the administrator and receiver, with respect to the wine. By *the administrator:* after the example of Christ, *who took the cup, and gave thanks, and gave it to them*, the disciples, Matt. xxvi. 27. Other actions were to be performed by the *receiver:* particularly one, every one was to drink of the cup; *Drink ye all of it:* which drinking is to be understood in a spiritual sense, as eating before; the wine is not to be drank as common wine but as a symbol of the blood of Christ; the encouraging motive is, This is my blood of the New Testament, shed for the remission of sins.

IV. The *subjects* of this ordinance, or who are the proper persons to be admitted to it, as communicants. I. *Not infants*, they are not capable of examining themselves. In the third century, infant communion was admitted of, on a mistaken sense of John vi. 53. Indeed, infants have as good a right to this, as to the ordinance of baptism, which they were admitted to in the same century, on a like mistaken sense of John iii. 5. and which practice of infant communion continued in the Latin churches six hundred years after, and still does in the Greek church. II. Persons who have the use of reason, and know what they do, are the proper subjects of this ordinance yet only *regenerate* persons; to others it must be a dry breast, and of no use. III. *Ignorant* persons are unfit for this ordinance. Such who partake of it, ought

to know themselves, and to have knowledge of Christ, and him crucified. IV. Persons *scandalous* in their *lives*, are by no means to be allowed subjects of this ordinance; *with such* we ought *not to eat*, described 1 Cor. v. 11. that is, at the Lord's table. V. None but *penitent* sinners, and true believers, and those *baptized*, upon a profession of their repentance and faith are to be allowed communicants at this ordinance, 1 Cor. xi. 28. 2 Cor. xiii. 5.

V. The *ends* of this ordinance: to shew forth the death of Christ; to commemorate his sacrifice; to remember his love; to shew our love to him, and to maintain love and unity with each other. But by no means is this ordinance to be used to qualify persons to bear any office under any government, and in any city or corporation. This is a vile and scandalous prostitution of it.

VI. The *adjuncts* of this ordinance. 1. The *time* of administering it is to be considered; not the time of day, morning, noon, or evening, which latter is most suitable to a supper; but what day of the week or year; some were for keeping it every day in the week, and considered it as daily food; others were for observing it four times in the week; and others every Lord's day, which Dr. Goodwin thinks is the stated fixed time for it in scripture: and so others. The disciples at Troas met together on the first day to break bread; but whether they did so for that purpose every first day is not clear and certain. Some kept it once a month, as many churches do now; at length it came to be observed only three times in the year, at the three grand festivals; and even to once a year. But though the precise time seems not to be ascertained in scripture, yet it is plain that it ought to be often practised, as may be concluded from the apostle's words, As oft as ye eat this bread, and drink this cup, &c. and from the nature of the ordinance, it being in memory of Christ, which ought to be frequent; and a spiritual repast for souls, which ought to be often repeated. 2. The *gesture* of the body to be used at it, whether kneeling, standing, or sitting; the former of these looks too much like the adoration of

the host; sitting is to be preferred being a table gesture. 3. The *place* where celebrated; not in private houses, but in the public place of worship. where and when the church convened; so the disciples at Troas came together to break bread; and the church at Corinth came together in one place to eat the Lord's supper, Acts xx. 7. 1 Cor. xi. 18. 20. 33. This being a church ordinance, is not to be administered privately to single persons, but to the church in a body assembled for that purpose. 4. When the supper was ended, an *hymn* was sung by Christ and his apostles, Matt xxiv. 30. to this Pliny may be thought to have respect when he says, that christians at their meetings sung an hymn together to Christ, as to a God; and by a sacrament, bound themselves not to commit such and such sins. 5. *A collection* was made for the poor and distributed to them; which, perhaps, the apostle may have some respect unto, 1 Cor. xvi 1, 2. and so Justin says, When prayer and thanksgiving were finished, the richer sort, and as many as would, freely contributed what they thought fit; and what was collected was deposited with the president, out of which were relieved the fatherless and widows, the sick, and those in bonds, and strangers; and a very fit season this to make a collection for the poor, when the hearts of believers are regaled with the love of Christ, and enlarged by it. 6. The *continuance* of this ordinance is to the second coming of Christ. 1 Cor. xi. 26. this ordinance will continue to the second coming of Christ, and then all will cease.

## OF THE PUBLIC MINISTRY.

I. The public ministry of the word is an ordinance of Christ in the New Testament, and to be continued till his second coming. 1. There was something similar to it from the beginning, during the Old Testament dispensation. 1. In the patriarchal state; the gospel was first preached by the Son of God to Adam and Eve, in the garden of Eden, Gen. iii. 71. Enoch, the seventh from Adam, prophecied or preached of the second coming of Christ. Noah was the

*eighth preacher of righteousness*; for so the words in 2 Pet. 2. 5. may be rendered.* As Abraham had the gospel preached to him, so he preached it to others, as he had opportunity, Gen. xxi. 14. In the times of Job, who seems to have lived before the giving of the law, the sons of God, professors of religion, met together on a certain stated day, to present themselves, soul and body, to the Lord, in the performance of religious duties, Job vi. 10. 2. Under the Mosaic dispensation there was a tabernacle pitched, called, the tabernacle of the congregation; we read of *a teaching priest*, and that *the priest's lips should keep knowledge*, and publish it, 2 Chron. xv. 3. Mal. ii. 7. In the times of Ezra and Nehemiah, they *read the book of the law*, in the hearing of all the people; *and gave the sense, and caused them to understand the reading*, Nehem. viii. 8. 3. Under the first and second temples, were prophets, who also were interpreters and expounders of the law; hence we read of companies, or schools of the prophets, at Naioth, Bethel, and Jericho. The prophecies of Isaiah, Jeremiah, Ezekiel, and others, were delivered as the word of the Lord, and published seperately and singly, as sermons and discourses to the people; and particularly it is observed of Ezekiel, that the people came in a body and sat before him, and heard him. 4. Sometime after the Babylonish captivity, synagogues were erected, and synagogue worship set up; one part of which lay in public reading and preaching the law in them every Sabbath day; and this was a practice which had obtained of old time, long before the times of Christ and his apostles, as appears from Acts xv. 21. In these synagogues our Lord himself taught. And so the apostles of Christ preached the word of God in the synagogues of the Jews. II. The public ministry of the word more clearly and generally obtained under the new Testament. The first public preacher of this kind, and under this dispensation, was John the Baptist; *the law and the prophets were until John*, Luke xvi. 16. Our Lord Jesus Christ, whose forerunner John was, was the *minister* of the circum-

* Vid. Poli Synopsin in loc. & alios criticos, Zegerum, Drusium, &c.

cision, the minister of the word to the circumcised Jews. The apostles of Christ were called and sent forth by him to be public ministers of the word; to teach all nations, and preach the gospel to every creature. III. The public ministry of the word is an ordinance of Christ; there are private teachings, which are not only commendable, but are obligatory on men; as of the heads of families, parents, and masters: but it is the public ministry of the word, which is the special ordinance of Christ for public good and for general usefulness. IV. The public ministry of the word is a standing ordinance, to be continued to the second coming of Christ; until all the elect of God come to the unity of the faith; to the knowledge of the Son of God, to a perfect man; unto the measure of the statute of the fulness of Christ. I proceed to shew,

II. That the ministry of the word is a work; it is called *the work of the ministry*, Eph. iv. 13. not a *sine-cure*; there is business to be done, and a great deal of it; it is a *laborious* work, which requires much reading, prayer, meditation, and study, much zeal and affection, and an expense of the animal spirits, 2 Cor. xii. 15. It is a work pleasantly, profitably, and honourably good; it is the *work of the Lord and of Christ*, 1 Cor. xvi. 10. I go on to enquire,

III. Who are fit and proper persons to be employed in this work. They must be of a *good moral* character; partakers of the grace of God in truth; endowed by Christ with ministerial gifts, Eph. iii. 7, 8. studious in the scriptures, 2 Tim. iii. 16, 17. They must be sent forth, they must have a mission from Christ, and that by the church, Rom. x. 15. and be counted faithful, as the apostle Paul was, 1 Tim. i. 12. They are to exercise this ministry as a trust committed to him, and *to fulfil it*, Acts xx. 24. Col. iv. 17. They should be both able and apt to teach, and study to shew themselves workmen that need not be ashamed.

IV. The subject matter of the work of the ministry, is next to be inquired into. This may be learnt, 1. From the names by which it is called; the *ministry of the word*, Acts vi. 4.

the ministration of the Spirit, 2 Cor. iii. 8. the ministration of righteousness, 2 Cor. iii. 9. the *word of righteousness*; and the ministry of reconciliation, 2 Cor. v. 18. Observe, 11. What the ministers of Christ are directed to preach: The *gospel*; Acts xx. 24. Christ and him crucified; every thing respecting doctrine; and the several duties of religion.

V. The manner in which the work of the ministry is to be performed may next be observed. 1. It should be done *diligently*, and constantly, with great sedulity and perseverance, *in season and out of season*, 2 Tim. iv. 2. 2. With great *plainess* and perspicuity, 2 Cor. iii. 12. and iv. 2. 3. *Fully* and completely, 2 Tim. iv. 5. 4. *Faithfully*, 1 Cor. iv. 1, 2. 5. *Sincerely*, 2 Cor. ii. 17. 6. *Fervently*, Acts xviii. 25. 7. *With certainty*, and not with doubtfulness, Col. ii. 2. 8. *boldly*, not intimidated with the threats and menaces of men 9. *consistently*: the trumpet should not give an uncertain sound. 10. *Wisely*; it requires that they should have the tongue of the learned, to speak a word in season to him that is weary.

VI. The utility of the public ministry of the word may be next considered. In general; its use is for the enlargement of the interest of Christ in the world; for the conversion of sinners; for the perfecting of the saints; *For the edifying of the body of Christ*, Eph. iv. 12. The principal end and use of it, to which all the others tend, is the glory of God, and which ought to be chiefly in view in the performance of it, 1 Pet. iv. 11.

## OF PUBLIC HEARING THE WORD.

Concerning which may be observed by the following things:

I. The *object* of hearing, or what is to be heard; this is a matter of moment, and about which men should be cautious; our Lord's advice is, *take heed what you hear*, Mark iv. 24.

not the cunningly devised fables of men are to be attended to, but the word of God, Jer. xxiii. 28.

II. The *act* of hearing, which is two fold, *internal* and *external*. 1. There is an *internal* hearing of the word; when it is so heard as to be understood, and when men know it to be the word of the Lord, as the flock of Christ do, even the poor of the flock, and can distinguish the voice of Christ from the voice of a stranger; *He that is of God*, who is born of God, *heareth God's words*, internally and spiritually, John viii. 47. 11. There is an *external* hearing of the word, which is both a duty and a privilege, and it is therefore to be heard *constantly*, Prov. viii. 34. *eagerly*, Luke xxi. 38. *attentively* 1 Kings xx. 33. *with reverence; with faith* Heb. iv. 2. and should be *carefully retained*, and not let slip, Heb. ii. 1. I proceed to consider.

III. The *various hearers* of the word; for all men do not hear alike, and to like profit and advantage. Some writers distribute hearers into *four* sorts some are like *sponges*, which attract and suck in all, both good and bad; the best in those hearers is, they are not difficult but are easily pleased. Others are compared to *hour glasses* in which the sand runs quick out of one glass into another; so some hearers, what they hear with one ear, they let out of the other, as is usually said. A third sort are compared to *strainers*, which let all the good liquor pass through, and retain the dregs and lees. A fourth sort are compared to a sort of *sieves*, which let pass every thing that is good for nothing and only retain the good; these are the best of hearers, and who are fed with the finest of the wheat. Our Lord, with much greater propriety, has divided hearers of the word into four sorts also; one he compares to seed that falls on the way side, which the fouls of the air pick up and devour; another sort, to seed that falls on stony ground, or on a rock, which springing up hastily, soon withers and comes to nothing; a third sort, to seed that falls among thorns, which growing up with it, choke it, and it becomes unfruitful; and a fourth sort, to seed that falls on good

ground, and brings forth fruit of various degrees, Matt. xiii. I go on to observe.

IV. What is *requisite* to the *right hearing* of the word, both before it, at it, and after it. Such who are desirous of hearing the word to profit and advantage, should pray for the minister, and for themselves; there should be a previous consideration of the nature, use, and end of this service, and an appetite to the word. II. There are some things necessary whilst hearing the word. A man should try what he hears, and whilst hearing, he should take to himself what he hears. Some hear not for themselves, but for others; *but to you is the word of this salvation sent*, Acts xiii. 26. Faith is to be mixed with the word, Heb. iv. 2. III. After hearing the word some things are to be done, which may be of service: there should be a recollection of what has been heard; persons should retire privately, and meditate; the beasts that were accounted clean under the law, were such as chewed the cud. When two or more meet and converse together about what they have heard; this may tend to much profit. It is proper for persons to consider how it has been with them, whilst hearing the word; if they have been careless, wandering, and indifferent; or if their souls have been enlarged; and what they hear is put in practice, James i. 22.

V. The *utility* of hearing the word, or the advantages which under a divine blessing arise from it, are many; conviction of sin, 1 Cor. xiv. 24, 25. conversion, Psalm xix. 7. gifts and graces are conveyed into the heart, Gal. iii. 2. faith usually comes this way, Rom. x. 17. the joy of faith, Phil. i. 25. *comfort*, 1 Cor xiv. 3. knowledge, 2 Cor. ii. 14. love, Luke xxiv. 32. and nourishment. Hearing seasons are sometimes sealing ones, Eph. i. 13.

## OF PUBLIC PRAYER.

I SHALL,

I. Take notice of the various sorts of prayer; there is a praying with *all* prayer. There is *mental* prayer, or prayer in

the heart, 2 Sam. vii. 27. James v. 16. 1 Sam. i. 13. and there is prayer which is *audible* and *vocal*; *I cried unto the Lord with my voice*, &c. Psalm iii. 4. and v. 2, 3. there is a *private* prayer, to which our Lord directs, Matt. vi. 6. and *social* prayer; our Lord says, *Where two or three are gathered together in my name, there I am in the midst of them*, Matt. xviii. 19, 20. there is *family* prayer, Josh. xxiv. 15. 2 Sam. vi. 20. Acts x. 2. 30. and *public* prayer; for prayer always was made a part of public worship. This part of divine worship was set up in the days of Enos, for *then began men to call upon the name of the Lord*, Gen. iv. 26. Under the Mosaic dispensation, whilst the tabernacle was standing, this practice was used, Exod. xxvii. 21. In the temple, both first and second, public prayer made a part of divine worship; hence the temple was called *the house of prayer*, Isai. lvi. 7. we read of two men going up to the temple to pray, and what they prayed, Luke xviii. 10. Acts iii. 1. Public prayer was a part of synagogue worship, and which may be learned from what our Lord says of the hypocrites, who loved to *pray, standing in the synagogues*, Matt. vi. 5. Under the New Testament dispensation, prayer was always a part of public worship in the several churches; this practice obtained in the earliest times of christianity, and is still continued in christian assemblies.

II. The *object* of prayer is not a mere creature, animate or inanimate; nor saints departed: Abraham is ignorant of his sons, and Israel acknowledges them not: nor angels, who have always refused worship from men: God only is and ought to be the object of prayer; My prayer, says David, shall be unto the God of my life, who gives life and breath to all. God in his Three Persons; sometimes the Father is prayed unto singly, 1 Pet. i. 17. sometimes the Son of God, Acts ix. 14. at others the Spirit of God, 2 Thess. iii. 5. and the blessings of grace are prayed for from all three together, 2 Cor. xiii. 14. Rev. i. 4, 5. The next to be considered are,

III. The *parts* of prayer, of which it consists; the apostle, in Phil. iv. 6. uses four words to express it by; and he also uses four words for it, with some little difference, in 1 Tim. ii. 1. *Supplications*, *prayers*, *intercessions*, *and giving of thanks.* In prayer there should be a celebration of the divine perfections; an acknowledgment of our vileness and sinfulness; a confession of sin; a deprecation of all evil things, which our sins deserve; a petition for good things which are needed; it should always be accompanied with thanksgiving. At the close of this work it is proper to make use of doxologies or ascriptions of glory to God, of which we have many instances, either of which may be made use of, Matt. vi. 13. Eph. iii. 21. 1 Tim. i. 17. Jude verses 24, 25. Rev. i. 5, 6.

IV. The *persons* to be prayed for may be next considered. Not devils; for as God had not spared them, nor provided a Saviour for them. But men; yet only the living, not the dead; for after death the final state of men is inevitably fixed; we may pray for unconverted friends and relations, for all saints, of every country, of whatsoever denomination; for all sorts of men, for all in authority, for civil magistrates, that they may be terrors to evil doers, and a praise to them that do well. Nay, we are to pray for our enemies, Matt. v. 44.

V. The *manner* in which prayer is to be performed is worthy of attention. It must be done with or in the Spirit; with the understanding; in faith; with fervency in Spirit; in sincerity; with submission to the will of God; and with assiduity and watchfulness.

VI. The *time* of prayer, with the continuance in it; and duration of it: it should be always; *Praying always with all prayer*, Eph. vi. 18. hence these exhortations; *Continue in prayer*; *Pray without ceasing*, Col. iv. 2. 1 Thess. v. 17. Not that men are to be always on their knees, and ever formally praying;* but it is desirable to be always in praying

* There were some in the fourth century, called Euchetæ and Massalians; who, neglecting all business, pretended to pray continually, ascribing their whole salvation to it, Aug. de Hæres. c. 57. & Danæus in ib.

frames, and the heart to be ready for it on all occasions; a day should not pass over without prayer.

VII. The encouragement to prayer, and the advantages arising from it. Saints may be encouraged to it. 1. From the concern which God, Father, Son, and Spirit have in it; which has been taken notice of already. 2. From the interest saints have in God, to whom they pray, they have encouragement to it; he is their Father by adopting grace. 3. From the call of God in providence, and by his Spirit, to it, and his delight in it, Psalm xxvii. 8. 4. Many promises are made to praying souls; as of deliverance from trouble &c. Psalm l, 15. and xci. 15. 5. The experience the people of God in all ages have had of answers of prayers, serves greatly to animate to this duty, Psalm xl. 1. 6. It is good for saints to draw nigh to God; a pleasant good, a profitable good. Of all the fruits which faith produces in christians, genuine prayer, is the principal one.

## OF THE LORD'S PRAYER.

In which may be observed, a preface, petitions, and a conclusion, with a doxology.

I. A *preface*; *Our Father which art in heaven*; in which the object of prayer is described, by his relation to us, Our Father, and by the place of his habitation, which art in heaven. 1. By the relation he stands in to us *Our Father*; which may be understood of God, essentially considered: or of God personally, the consideration of God as our Father, to command in us a reverence of God, to encourage us to use freedom with him to give us boldness at the throne of grace, to inspire us with sentiments of the tenderness of his heart, to fill us with gratitude for the many favours which he has bestowed and to teach us subjection to him, the Father of Spirits, in all things we ask Addressing him as *our* Father, instructs us to pray for others as well as for ourselves, even for all saints. 11. The object of prayer is described by the place of his habitation and residence;

which art in heaven. Not that God is limited, included, and circumscribed in any place, for he is every where, but as such is the weakness of our mind that we cannot conceive of him but as somewhere, in condescension thereunto he is represented as in the highest place, in the height of heaven; such a view of him will lead us to some of the divine perfections, as the omniscience and omnipresence of God, and should draw off our minds from the earth, to God in heaven.

II. The *petitions* in this prayer, are six, some make them *seven*; the first three respect the glory of God; the other our good, temporal and spiritual. The First petition is, *Hallowed be thy name*; which teaches to begin our prayer with the celebration of the name of God, and with a concern for his glory, hallowed is an old English word, now in little use, and is the same as sanctified. He is sanctified by himself when he makes a display of his perfections, as he does in all his works; in the works of creation, of providence and redemption, and particularly of his holiness and Justice, Psalm cxlv. 17. his name may be sanctified by others; by civil magistrates, when they act for the punishment of evil doers, by ministers of the word, when they speak according to the oracles of God, and by common saints, when they *sanctify the name of the Lord*, 1 Pet. iii. 14. in the exercise of faith, fear, and love. The Second petition is, *Thy kingdom come*; the Jews have a saying, that prayer, in which is no mention of the kingdom, that is, of God, is no prayer. It may be inquired, I. Whose kingdom this is; by the connection of the petition with the preface, it seems to be the Father's kingdom; Our Father—thy kingdom come; but as the Father and the Son are one in nature and power, their kingdom is the same. II. It may be further inquired, which of these kingdoms it is, the coming of which is to be prayed for, as future, the kingdom of providence, may be prayed for, But the gospel dispensation, often called the kingdom of God, and of heaven. may be meant, which when this petition was directed to, was not yet come, though near, but

this kingdom will come in greater glory, and which is yet to come, and so to be prayed for, Rev. xix. 1—6. 2. Tim. iv. 1. The third petition; *Thy will be done in earth as it is in heaven.* The will of God is either secret or revealed; the secret will of God is the rule of his own actions, in creation, providence, and grace, Eph. i. 11. This is unknown to men, until it appears, either by phrophesies or by facts and events, with respect to every event it should be said, *The will of the Lord be done*, Acts xxi. 14. in imitation of Eli. Job, David, Hezekiah, and others. The *revealed* will of God is either what is made known in the gospel, or signified in the law. The *rule* of doing the will of God, as expressed in this petition, is, as it is done in heaven; meaning not the starry airy heavens, though the inhabitants of them do the will of God, in their way, in a perfect manner. But rather the third heavens are meant, the inhabitants of which are glorified saints, the spirits of just men made perfect, and are perfect in their obedience, and the holy angels, who may be chiefly designed; these readily, cheerfully, and voluntarily do the commandments of God, hearkening to the voice of his word, at once to fulfil it; The Fourth petition is, *Give us this day our daily bread*; by which is meant, either spiritual or corporal food: some understand it of spiritual food; as the word read, preached, and heard, but it seems best of all to understand it of corporal food, which sense the order of the prayer directs to; and which, if not intended, would be imperfect; since then there would be no petition in it for temporal mercies, which yet is necessary. Bread, with the Hebrews, includes all the necessaries and conveniencies of life; see Gen. iii. 19 and xxviii. 20. the epithets of it are, our bread and daily bread: *ours*, not by desert, for we are not worthy of the least mercy; *ours*, what we have in a lawful way, by inheritance from our parents, by legacies from our friends, by our own labour and industry, *ours*, and not another's. The manna of the Israelites might with great propriety be called their daily bread. The petition is, Give us our daily bread; which shews it is to be

prayed for, and to be expected as the gift of God, from whom every good gift comes; and it may be expected, because promised. The Fifth petition is, And *forgive us our debts*, as we forgive our debtors; by debt are meant sins, as appears from Luke xi. 4. where the same petition is. *Forgive us our sins*; this we are to pray for daily, since we are daily sinning, in thought, word, and deed. The reason or argument made use of to enforce this petition is, as we forgive our debtors; or, as Luke has it, for we also forgive every one that is indebted to us; *pecuniary* debts are to be forgiven when the debtor is unable to pay and *criminal* debts or sins, and injuries committed by one christian against another, are to be forgiven, as Christ has forgiven them, this is an argument taken from God's own grace, in the hearts of his people, and as an evidence of it. Nor is it to be expected, that God should forgive us our sins without our forgiving the sins of others; nor can we put up such a petition without forgiving others. The sixth petition is, *Lead us not into temptation, but deliver us from evil*, which some make to be a sixth and seventh; but they seem to be two parts and branches of the same. 1. Lead us not into temptation. There are various sorts of temptation, 1. Some are of God, as, by enjoining things hard, difficult, and trying; so God tempted Abraham, Gen. xxii 1—12. and sometimes by laying afflictions upon his people, 1 Pet. i. 6, 7. but not by soliciting any to sin, James i. 13. 2. Others are more immediately from Satan himself; hence he is called *the tempter*, Matt. iv. 3. 1 Thess. iii. 5. 3. There are other temptations, which are from the world; some from the beter things in it, as from riches, &c. Some temptations arise from what may be called the evil things of the world; as poverty. And afflictions of various sorts. 4. There are temptatons from the flesh, from indwelling sin, from the corruption of nature, which of all are the worst and most powerful; *Every man is tempted when he is drawn away of his own lust, and enticed*, James i. 14. Now in this petition, Lead us not into temptation, we pray to be kept from every occasion of sinning,

and inclination to it, that he would not suffer us neither to enter into, nor to fall by a temptation; but that we may be able to be victorious over all. II. The other branch of the petition is, *but deliver us from evil*; either from the evil of afflictions, Luke xvi. 25. or from the evil of sin, from committing it; this was the prayer of Jabez, 1 Chron. iv. 10. or from evil men, 2 Thess. iii. 2 and especially from the evil one, Satan, and from his temptations.

III. This prayer is concluded with a doxology, or ascription of glory to God; *For thine is the kingdom, and the power, and the glory, for ever*; and these may be considered as so many reasons, pleas, and arguments for obtaining the things requested, and to encourage faith therein.

## OF SINGING PSALMS, AS A PART OF PUBLIC WORSHIP.

But I shall treat of it as an ordinance of divine and public service; and endeavour.

I. To shew what singing is: it may be considered either in a *proper* or in an *improper* sense. When used *improperly*, it is ascribed to inanimate creatures; the heavens and earth, the pastures clothed with flocks, and the vallies covered with corn, are said to sing and shout for joy. Singing, taken in a strict and *proper* sense, and as a natural act, is an act of the tongue or voice. It is not any clamour of the tongue, or sound of the voice, that can be called singing; otherwise, why should the tuneful voice and warbling notes of birds be called singing Cant. ii. 12. any more than the roaring of the lion, the bellowing of the ox, the bleating of the sheep, the neighing of the horse, the braying of the ass, or the barking of the dog; the clamourous noisy shouts of conquerors, and the querulous notes shrieks, and cries of the conquered, are very different from the voice of singing: when Moses and Joshua came down from the mount, says Joshua, There is a noise of war in the camp, and he (Moses) said, It is not the voice of them that shout for

mastery; neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear; that sung and danced about the calf. Singing musically with the voice, as a religious action, is distinct from prayer, 1 Cor. xvi. 15. from giving thanks, Matt. xxvi. 26—30. and from merely praising God; for all praising is not singing. It is different from inward spiritual joy. Is any merry? *Euthumeitis*, is any of a good mind, or in a good frame of soul: let him sing psalms: but then the frame and the duty are different things. Though there is such a thing as *mental* prayer, there is no such thing as mental singing, or singing in the heart, without the voice. Speaking or preaching without the tongue, are not greater contradictions, than singing without a voice.

II. To prove, that singing the praises of God has always been a branch of natural or revealed religion, in all ages and periods of time, and ever will be. 1. It was a part of the worship of God with the heathens. A modern learned writer observes, that "though religions the most different have obtained in various nations and ages, yet in this they all agree, that they should be solemnized in hymns and songs." The whole science of music was employed by the ancient Greeks in the worship of their gods, as Plutarch attests. Remarkable is the saying of Arrianus the Stoic philosopher; "If, says he, we are intelligent creatures, what else should we do, both in public and private, than to sing an hymn to the deity? If I was a nightingale, I would act as a nightingale, and if a swan, as a swan; but since I am a rational creature, I ought to praise God, and I exhort you to to the self same song:—this is my work whilst I live, to sing an hymn to God, both by myself, or before one, or many." 2. It was practised by the people of God before the giving of the law by Moses; the lxxxviiith and lxxxixth psalms are thought by some to be the oldest pieces of writing in the world; being lost before the birth of Moses, composed by Heman and Ethan, two sons of Zerah, the son of Judah; the one in the mourning elegy de-

plores the miserable state of Israel in Egypt; the other joyfully sings prophetically their deliverance out of it. Moses and the children of Israel, sung a song at the Red sea, which is still on record, and it seems will be sung again when the antichristian powers are destroyed by the christian conquerers, Exod. xv. 1. Rev. xv. 2, 3. this being before the law of Moses, when first sung, it was not done by virtue of that law. 3. It was not a part of divine service peculiar to Israel under the law; David called upon and exhorted the nations of the earth, to sing the praises of God; *Make a joyful noise unto God, all ye lands*, or *all the earth*; let the people, even *all the people, praise thee; let the nations be glad and sing for joy; sing unto the Lord all the earth!* &c. Psalm lxvi. 1, 2. 4. When the ceremonial law was in its greatest glory, and legal sacrifices in highest esteem, singing of psalms and spiritual songs was preferred unto them, as more acceptable to God, Psalm lxix. 30, 31. 5. When the cerimonial law, with all its rites, was abolished, this duty of singing the praises of God remained in full force, Eph. ii. 14, 15, &c. 6. That the churches of Christ under the gospel dispensation were to sing, have sung, and ought to sing the praises of God vocally, appears, from the prophecies of the Old Testament concerning it, Isai. lii. 7—9. from express precepts and directions given to gospel churches concerning it, Eph. v. 19. Col. iii. 16. and from New Testament instances and examples, Matt. xxvi. 30. 1 Cor xiv. 26. This practice obtained in the earliest times of christianity, and has continued to the present time.

III. What that is which is to be sung, or the subject matter of singing; and the directions are to these three, *psalms hymns*, and *spiritual songs*, Eph. v. 19. Col. iii. 16. But inasmuch as the word of God and Christ in general furnishes out matter for singing his praises, I deny not, but that such hymns and spiritual songs composed by good men, uninspired, may be made use of; provided care is taken that they are agreeable to the sacred writings, and to the analogy of faith, and are expressed as much as may be in scripture language;

of such sort were those Tertullian speaks of, used in his time, as were either out of the holy scripture, or *de proprio ingenio*, of a mans own composure.

IV. The manner in which *psalms* &c. are to be sung, may be next considered. 1. *Socially*, and with united voices; so Moses and the children of Israel sung at the Red sea; thus the churches are directed in Eph. v. 19. Col. iii. 16. 2. With the *heart* along with the mouth, heartily as well as vocally, which is making *melody in the heart*, Eph. v. 19. 3. *With grace in the heart*, Col. iii. 16. 4. *With the Spirit*, 1 Cor. xiv. 15. 5. With the understanding also, with the understanding of what is sung, and in such language as may be understood by others. 6. We should have in view the glory of God; for we are to sing unto the Lord, not to ourselves; to gain applause from others, by the fineness of our voice, and by observing an exact conformity to the tune. What remains now is only,

V. To answer to some of the principal objections made to this duty: these are chiefly made against the matter and manner of singing, and the persons, at least some of them, who join in this service. 1. The matter and manner of singing, particularly David's psalms; to which are objected, 1. That they were not written originally in metre; and therefore are not to be sung in such manner; nor to be translated into metre for such a purpose. The contary to this is universally allowed by the Jews, and appears from the different accentuation of them from that of other books, and is asserted by such who are best skilled in the Hebrew language, both ancients and moderns. Jerom, who, of all the fathers best understood the Hebrew tongue, takes the psalms to be of the Lyric kind, and therefore compares David to Pindar, Horace, and others; and for the metre of them appeals to Philo, Josephus, Origen, Eusebius, and others. 2. It is doubted whether the Book of Psalms is suited to the gospel dispensation, and proper to be sung in gospel churches. Nothing more suitable to it, since it abounds with prophecies concerning the

person and offices of the Messiah, &c. 3. It is objected, that cases are often met with in this book we cannot make our own: and to sing them, it is suggested, would be lying to God. To which it may be replied, that singing cases not our own, are no more lying to God than reading them is, singing being but a slower way of pronunciation, in a musical manner. Besides, when we sing the cases of others, we sing them as such, and not our own. 4. It is urged, that to sing David's Psalms, and others, is to sing by a form, and then why not pray one? I answer, the case is different; the one may be done without a form, the other not; the Spirit is promised as a Spirit of supplication, but not as a Spirit of poetry; we have a Book of Psalms, but not a book of prayers. 5. It is observed, that David's psalms were sung formerly with musical instruments, as the harp, timbrel, and cymbal, and organs; and why not with these now? I answer, these are not essential to singing: the above instruments were used only when the church was in its infant state, and what is showy, gaudy, and pompous, are pleasing to children; and as an ancient writer observes, "these were fit for babes, but in the churches (under the gospel dispensation, which is more manly) the use of these, fit for babes, is taken away, and bare or plain singing is left." As for organs, of which mention is made in Psalm clth, the word there used signifies another kind of instruments than those now in use, which are of a later date, device, and use; and were first introduced by a pope of Rome, Vitalianus, and that in the seventh century, and not before. 11. There are other objections, which lie against some persons singing: as, 1. Women, because they are ordered to keep *silence in the churches*; and are not *permitted to speak*, 1 Cor. xiv. 34, 35. but this is to be understood only of speaking and teaching in public, in an authoritative way, 1 Tim. ii. 11, 12. the God of nature and grace has given women faculties capable of performing it; and having a voice suited for it to join in harmonious concert, ought to be exhorted to it, and encouraged, and not discouraged and dis-

countenanced. Miriam, and the women with her, sung at the Red sea; and Deborah sung with Barak; and it is a prophecy of gospel times, that *women* should come and *sing in the height of Zion*, Jer. xxxi. 8—12. 2. The singing of unbelievers, and singing with them, are objected to by some? but then this supposes that it is the duty of believers and is allowed of; or otherwise the objection is impertinent. Singing the praises of God, as well as prayer, is a moral duty, and so binding on all men. It may be as well objected to their admission to public prayer, as to public singing: and it will be difficult, if not impossible, to know who are such in public assemblies. Besides, it has been the practice of the saints in all ages, to sing in mixed assemblies, Psalm xviii. 49. and li. 9. and, indeed, some ends of this ordinance cannot be otherwise answered, Psalm ix. 11. and xcvi. 3. this has been an ordinance for conversion; it was of great use in forwarding the reformation from popery, as Burnet, in his history of it, relates; and it has been made very useful to souls under their first awakenings. Austin speaks of it from his own experience; "How much says he, have I wept at thy hymns and songs being exceedingly moved at the voices of thy church sweetly sounding. These voices pierced into my ears; thy truth melted into my heart, and from thence pious affections were raised, and the tears ran, and it was well with me." 3. It is urged, that singing is not proper for persons in any distress, only when in good and comfortable frames; and which is very much grounded on James v. 13. the sense of which is, not that such are the only persons that are to sing psalms, or this the only time for doing it; any more than that afflicted persons are the only ones to pray, and the time of affliction the only time of prayer; but as affliction more especially calls for prayer, so a good and joyful frame on account of good things, for singing of psalms. What more distressed condition could a man well be in, than that in which Heman the Ezrahite was when he penned and sung the lxxxviii. Psalm?

## OF THE CIRCUMSTANCES OF PUBLIC WORSHIP, AS TO PLACE AND TIME.

BEFORE the times of Christ, there was a controversy between the Jews and Samaritans, whether the temple at Jerusalem or mount Gerizzim, were the place of worship; this was decided by our Lord, who declared that the time was coming, that neither at the one place nor at the other, should God be worshipped; but every where, John iv. 20, 21. and indeed, since under the gospel dispensation it was foretold the name of the Lord should be great among the Gentiles, from the rising of the sun to the going down of it; and offering of prayer and praise should be offered to him in every place, Mali. i. 11. No one place could be fixed on for all the nations of the earth to meet and worship in; and saints are now therefore at liberty to build places of worship for their convenience wherever they please, as the first christians did, and continued to do. But the circumstance of *time*, or a steady day of worship, requires more particular consideration. It will be proper to enquire,

I. What day has been, or is observed, as a stated time of public worship; with the reasons thereof,

First, It has been thought and asserted, that the seventh day from the creation was enjoined Adam in a state of innocence, as a day of public and religious worship, and so to be observed by his posterity in after times; but if it was enjoined Adam in his state of innocence, it must be either by the law of nature written on his heart, or by a positive law given him. 1. It does not seem to be the law of nature written on his heart; for then he must be bound to keep a Sabbath before the institution of it. There would have been some remains of it in his posterity after the fall; and even among the Gentiles for these have the *law written in their hearts*. Was this the case, it would have been re-inscribed with other laws in more legible characters on the hearts of God's people in regeneration. Nor, 11. Does it seem to be enjoined Adam,

by any *positive* law. The proof of such a law, with respect to the Sabbath, is founded principally on Gen. ii. 2, 3. where it is said, that God having ended his work, rested on the seventh day, and God blessed the seventh day and sanctified it. But, 1. No mention is made of a Sabbath, and of the sanctification of that, as in the fourth command, Exod. xx. 11. only of the seventh day, and not of that as a Sabbath. 2. The words are a narrative of what God did himself; but do not contain a precept of what Adam should do. 3. At most they seem only to design a destination of that day to holy sacrifice thereafter. Besides, 4. The words in Gen. ii. are understood by many learned men proleptically, or by way of anticipation; as other things are in this same chapter. Moses writing his history of the creation, after this precept was given, took the opportunity of inserting this whole passage, to give the greater sanction to it with the Israelites. 5. After all, be it that the text in Genesis enjoins the keeping the seventh day from the creation as a Sabbath; which seventh day now cannot be known by any people or persons whatever, it could never be the same with the Jewish seventh day Sabbath; for that was to be observed after six days labour of man. Adam, in innocence, had no man servant nor maid servant, nor any cattle in a state of bondage, groaning under burdens, to rest from their labours. This is a law merely calculated for sinful men.

Secondly, there is no proof of the patriarchs from Adam to the times of Moses observing such a day. For, 1. We no where read of any law being given them for the observation of the seventh day Sabbath. Many of the religious actions of the patriarchs are taken notice of, but not a word of their observance of a seventh day Sabbath. The sins of men, both before and after the flood, are observed, but Sabbath breaking does not appear among them. It was the general opinion of the ancient fathers of the christian church, that the patriarchs did not observe a Sabbath, nor were obliged to it; but were righteous men, and saved without it. Thirdly, There is no

mention of a Sabbath before the descent of the manna in the wilderness of Sin, the seventh day from the descent of the manna is expressly called a *Sabbath*, Exod. xvi. 23—26, and is the first we hear of. Fourthly, The seventh day Sabbath, as it was declared on the descent of the manna, was peculiar to the Jews, *The Lord hath given you the Sabbath;—so the people rested the seventh day*, Exod. xvi. 29, 30. For the whole decalogue, or ten commands of the law of Moses, as such, were given to the Jews only. The fourth command is particularly and expressly declared as peculiar to them; *My Sabbath shall ye keep* saith the Lord. The time and place when and where this precept was given, with the reason of it, shew that it was peculiar to the Jews. The law of observing the seventh day Sabbath is not of a moral nature, was it, it would be binding on all mankind, Jews and Gentiles; and could not have been dispensed with, nor abolished. 6. It is impracticable and impossible, that a seventh day Sabbath should be kept by all people, in all nations of the world, at the same time exactly and precisely; such an hypothesis proceeds upon a false notion that the earth is a plane, and has every where the same horizon, and is not globular, nor having horizons, and meridians, and degrees of longitude different in every place and country; which latter is most certainly true. If the earth is a globe, constituting of two hemispheres, when it is day on one side of the globe, it is night on the other; so that let the Sabbath begin at what time you please; if from sun setting, as the Jews begin theirs, and continue it to sun setting the next day; when it is sun setting with us, it is sun rising with those in the other hemisphere; when it is midnight on one side the globe, it will be midday, or noon, on the other: so in each case there must be half a day's difference in the exact time of the Sabbath; and according to the variations in horizons, meridians, and longitudes will the day differ. It may be said, the same objection will lie against the first day as the seventh. It is granted; but then we observe that on another footing, as will be seen pre-

sently. Fifthly, The first day of the week, or Lord's day is now the day of worship observed by the generality of christians; upon what account, and by what authority, must be our next inquiry. Not by virtue of any positive precept, or express command of Christ, for which there is none; but the practice and examples of the apostles of Christ, men inspired by the holy Spirit, who wrote, taught, and practiced no other than agreeably to *the commandments of the Lord*, Matt. xxviii. 20. 1 Cor. xiv. 37. carry in them the nature, force, and obligation of a precept, we observe the first day of the week, as being, 1. The most proper and suitable day for divine worship; to testify to the world our faith of Christ's coming, death, and resurrection from the dead. 2. The observation of this day is confirmed by the practice and examples of the disciples of Christ, and of the first churches; for, On the very day Christ rose from the dead, which was the first day of the week, the disciples assembled John, xx. 19, 29. The apostles met together on the day of Pentecost, which was the first day of the week, Acts ii. 1. It was on the first day of the week that the disciples at Troas met together to break bread, when Paul preached unto them, Acts xx. 7. The apostle Paul gave orders to the church at Corinth, as he had to the churches of Galatia, to make a collection for the poor saints on the first day of the week, when met together, 1 Cor. xvi. 1, 2. This is the day John means by the Lord's day, when he says, *I was in the Spirit on the Lord's day* Rev. i. 10. Ignatius, who died but eight or ten years after the apostle John, says, "Let us keep the Lord's day, on which our life arose." And Tertullian, in the beginning of the third century, speaks of the acts of public worship, as Lord's day solemnities. Such an account of time as is made in whatsoever place a man lives, is to be taken, and of which every man is capable; it does not require he should be a skilful mathematician; a man that uses the spade, or follows the plough, is capable of counting six days, on which he has wrought, and when he comes to the seventh, he must know it is not his own, but the Lord's;

and such an account a man may keep, let him live on what side of the globe he will.

II. In what manner the Lord's day is to be regarded or observed; not to ourselves, to our own profit and pleasure; but to the Lord, to his service and glory. 1. Not as a Jewish Sabbath; with such strictness and severity as not to kindle a fire, dress any manner of food, and travel no further than what is called a Sabbath day's journey; though perhaps these were not enjoined with the strictness some have imagined. But, 2. We are not to do our own work; that is, to follow any trade, business, or occupation employed in on other days, otherwise there are works of piety, mercy, and charity to be done; and also of necessity, for the preservation of life, the comfort and health of it, our own or others. 3. It is to be employed more especially in acts of public worship; and, 4. In private acts of devotion. 5. The whole of the day should be observed, from morning to evening; the early part should not be indulged in sleep, nor any part spent in doing a mans own business, in casting up his accounts, and setting right his shop books; nor in carnal pleasures and recreations, in games and sports; nor in walking in the fields; nor in taking needles journies. But besides public worship, men should attend to reading the scriptures, prayer, and meditation, and christian conferences; and in such pious exercises should they spend the whole day.

# BOOK IV.

## OF PRIVATE WORSHIP, OR OF VARIOUS DUTIES, PERSONAL, RELATIVE, DOMESTIC, AND CIVIL.

### OF THE RESPECTIVE DUTIES OF HUSBAND AND WIFE.

I SHALL begin with the respective duties of a husband and wife, which are summed up in these two general comprehensive ones; love on the one part, and reverence on the other, Eph. v. 33. these arise from a conjugal union between the said parties; marriage is an union of male and female, of one man and of one woman in lawful wedlock, agreeably to the original creation of man, Gen. i. 27. Mal. ii. 15. and agreeably to the course of providence, which has been kept ever since in all ages and nations; there being continually nearly the same number of males and females born into the world, at most as thirteen to twelve, or fourteen to thirteen; the surplusage on the side of the males, being a provision by the wise Orderer of all things for a supply for war, for the seas, &c. and by this conjugal union, male and female, become one, even one flesh, Gen. ii. 24. Matt. xix. 6. which union is therefore very near and strict, and, indeed, indissoluble but by death, excepting in *one* case, unfaithfulness in the one to the other, by adultery or fornication, Rom. vii. 2. Matt. v. 32. *Marriage is honourable in all*, Heb. xiii. 4. it being an institution of God, and that of God in paradise,

Christ honoured it by his presence, and at such a solemnity wrought he his first miracle: and what makes this state yet more honourable is, that the marriage of Adam and Eve was a type and emblem of the conjugal union of Christ and the church, Eph. v. 32. particularly this state should be honourable, when the duties of it are observed by both parties; as,

I. Love on the part of the husband. *Husbands love your wives*, Eph. v. 25. instances of which are in Isaac, Jacob, Elkanah, and other. The nature and manner of shewing it, and the reasons of it, might be observed. 1. The nature of it. It is superior to any shewn to any other; it should be a love of complacency and delight; should be chaste and single, as the love of Christ is; it should be mutual; the wife is to love the husband, as the husband the wife, Tit. ii. 4. and generally her love is more strong and affectionate, 2 Sam. i. 26. and the reason why the husband is more frequently exhorted to it, it may be is, because most wanting in the performance of it. II. The manner, or how, and in what way it is to be expressed. In making all proper provision for the temporal good, Eph. v. 29. in protecting her from all abuse and injuries; as she is the weaker vessel, she is to be taken under his shelter, Gen. xx. 16. Ruth iii. 9. in doing every thing that may contribute to her pleasure and peace, 1 Cor. vii. 33. and in seeking her spiritual welfare, her conversion, if unconverted, and her spiritual peace, comfort, and edification, she being an heir with him of the grace of life, 1 Cor. xiv. 35. To all which are opposed, hatred and bitterness; Husbands love your wives, and be not bitter against them; not giving bitter language, threatening words, sour looks, and especially bitter blows; which is cruel, churlish, barbarous, and brutish, unbecoming the man and the christian. III. The reasons or arguments enforcing this duty of the love of a man to his wife, are such as follow: 1. The nearness between them, she is his own flesh, Eph. v. 28. 2. The help, advantage, and profit he receives by her, Gen. ii. 18. 3. The glory and honour

she is unto him; the woman is the glory of the man, in whom are seen his power and authority, 1 Cor. xi. 7. 4. The strongest and most forcible argument of all to a good man, is the love of Christ to his church; which is the pattern and examplar of a man's love to his wife, and most strongly enforces it, Eph. v. 25—28.

II. The duties on the part of the wife, are reverence, subjection, obedience, &c. 1. Reverence; and *let the wife see that she reverence her husband*, Eph. v. 23, which reverence is both internal and external, 1 Pet. iii. 6. Gen. xviii. 12. 2. Subjection and submission to him; *Wives, submit yourselves unto your own husbands, as unto the Lord, as the church is subject to Christ, so let the wives be to their own husbands in every thing*, Eph. v. 22. 24. 3. Obedience. The apostle directs, that wives be *obedient to their own husbands*, Tit. ii. 5. 4. Assistance and help in family affairs, agreeable to the original end of her creation; guiding the house with discretion, keeping her children and servants in good order and decorum; abiding at home, and managing all domestic business with wisdom and prudence, 1 Tim. ii. 14. Tit. ii. 5. 5. Assuming no authority over her husband, as not in *ecclesiastic*, so not in *domestic* matters; seeking to please him in all things, doing nothing without his will and consent, and never contrary to it; not intermeddling with his worldly business and concerns, but leaving them to him, 1 Tim. v. 11, 12. 1 Cor. vii. 34. 6. Continuance with him in every state and circumstance of life.

There are reasons why the wife should be found in the performance of these duties. 1. Taken from her creation, time, manner, and end of it; Adam was formed first, and then Eve; and therefore in point of time had the superiority; the man was not made for the woman; but the woman was made for the man, 1 Tim. ii. 13. 2. From the consideration of the fall, and her concern in it; Adam was not deceived, but the woman being deceived, was in the transgression; therefore it is part of the sentence denounced upon her for

her transgression; *Thy desire shall be to thy husband, and he shall rule over thee*, Gen. iii. 16. 3. From the man being the head of the woman; and therefore she should be in subjection to him as such, 1 Cor. xi. 3. Eph. v. 23. 4. From her being the weaker vessel, and therefore standing in need of his shelter and protection. 5. From her own credit and honour concerned herein; it would be to her discredit and dishonour to behave irreverently, and to be disobedient; to submit to him, *is fit in the Lord*, is decent and becoming, Col. iii. 18. 1 Pet. iii. 3—5. 6. The chief argument of all is taken from the subjection of the church to Christ, Eph. v. 22—24. In short, both parties should consult each others peace and happiness, and especially the glory of God.

## OF THE RESPECTIVE DUTIES OF PARENTS AND CHILDREN.

CHILDREN are under great obligation to various duties.

I. The duties of children to their parents are included and comprehended in that general exhortation, *Children obey your parents in the Lord, for that is right*, Eph. vi. 1. More particularly, the duty enjoined, is, 1. *Love*; such who are disobedient to parents, are without natural affection. 2. *Honour*; obedience is explained by honour, Eph. vi. 1, 2. which honour lies, *In thought and estimation*: to which is opposed, a *setting light* by their parents, Deut xxvii. ii. 16. It is expressed *by words*; by speaking honourably of them and to them; *I go, Sir*, Matt. xxi. 30. In *gesture and behaviour*; as by rising up to them, and bowing before them; instances of which are in Joseph and Solomon, Gen. xlvi. 29. 1 Kings ii. 19. 3. Obedience to parents, includes fear and reverence of them, Lev. xix. 3. which is shewn by a patient bearing their reproofs, and by a submission to their corrections, Heb. xii. 2. 4. Gratitude; a requital of them for all their kindness; by taking care of them when in want and distress, and in old age; so Joseph nourished his father and his family in a time of famine. 5. Subjection and submission to their commands,

advice, reproofs, and corrections. The rule is, *Children, obey your parents in all things*, Col. iii. 20. not in things sinful, but in things that are lawful and right; and even in things indifferent, which are neither forbidden nor commanded, yet if enjoined by parents, are to be observed; an instance of this we have in the Rechabites, and whose filial observance was approved of by the Lord, Jer. xxxv. 6—19.

The manner in which this obedience is to be yielded is, *in the Lord*, Eph. vi. 1. which may be considered as a limitation of the above rule; that it must be in things pertaining to the Lord, which are well pleasing in his sight, which make for his glory, and are done for his sake. The reason enforcing such obedience is, for it *is right*; it is agreeable to the law and light of nature, agreeable to reason, and is the first commandment with promise.

II. There are duties incumbent on parents with respect to their children, which are, 1. Negatively expressed; *Ye fathers, provoke not your children to wrath*, Eph. vi. 4. which may be done. 1. By *words*; by laying upon them unjust and unreasonable commands, by frequent, public, and severe chidings. 2. By *deeds*; as by shewing more love to one than to another; as Jacob did to Joseph. 11. The duty of parents to their children is expressed positively; But bring them up in the nurture and admonition of the Lord, Eph. vi. 4. which may relate, 1. To things civil, respecting them, that they should bring them up; that is, provide for their sustentation and support, food and raiment suitable and convenient for them, and what is honest in the sight of all men, Rom. xii. 17. 1. Tim v. 1. 8. take care of their education, the Jews have a saying, that he that does not teach his son, or cause him to be taught, some trade or business, it is all one as if he taught him to be a thief, to steal privately or rob publicly; 2. This exhortation may have respect to the training of them up in a religious way; in the external ways of God, and paths of godliness, in which they should walk; from whence they will not easily and ordinarily depart, Prov. xxii. 6. It is proper to instruct them in the necessity of faith in God and in Christ, and of the

use of prayer; and to lay before them the sinfulness of sin, and shew them what an evil thing it is, and what are the sad effects of it; to teach them their miserable estate by nature, and the way of recovery and salvation by Christ; and to teach them from childhood to read and know the holy scriptures, according to their capacity; see Deut. vi. 20.

## OF THE RESPECTIVE DUTIES OF MASTERS AND SERVANTS.

These duties arise from a relation founded in contract, and agreement. Men are by nature, or as to their original make, alike and equal; there is no difference, of bond and free. I shall now treat,

I. Of the duties of servants to their masters. These are more largely and frequently spoken of in the epistles of the apostles; because that christian servants were impatient of the yoke of heathen masters, and had it insinuated into them, by some licentious persons and false teachers, that civil servitude was inconsistent with christian liberty, 1 Cor. vii. 21. 1 Tim. vi. 1. Tit. ii. 10. And it may be proper to consider, 1. Of whom duty is required, and to whom it is to be performed; *Servants be obedient to them that are your masters*, Eph. vi. 5. By servants are meant such of this character, male and female, men servants and maid servants, and masters also include mistresses, as well as masters, who are to be submitted to, one as another, Gen xvi. 8, 9. of whatsoever temper and disposition, whether good or ill-natured, 1 Pet. ii. 18. II. The duties to be performed by servants to their masters; which are comprehended in these general terms of *subjection* to them, and *obedience* to their lawful commands, Eph. vi. 5. Col. iii. 22. Tit. ii. 9. 1 Pet. ii. 18. They are to be had in honour and esteem, and to be spoken honourably of, and respectfully to, 1 Tim. vi. 1. *I say to my servant, Do this*; *and he doth it* immediately, at once, Matt. viii. 9. III. The manner in which this duty of obedience, in its several branches is, to be performed; it must be universal; *in all things* Col, iii. 22.

Tit. ii. 9. not in things sinful: but in all things lawful not grudgingly, nor murmuring, nor by f rce and constraint, but willingly, and of a ready mind. IV. The arguments enforcing such obedience are, the authority and command of God. the honour and glory of God, and of Christ, and of his gospel as concerned herein. The example of Christ, and the benefit arising to servants from their obedience, in general, what good thing they do, the same they shall receive of the Lord.

II. There are duties incumbent on masters, with respect to their servants; *And ye masters do the same things unto them*, Eph. vi. 9. not the same duties; but what belong to them. 1. There are some things they are to do, with respect to the moral, spiritual, and eternal good of their servants. 1. They are to set good examples to them, of temperance, sobriety, prudence, virtue, and religion. 2. They are to teach and instruct them in the knowledge of divine things, Gen. xiv. 14. 3. They are to pray with them, and for them, Josh. xxiv. 15. 4. Should allow time and leisure for religious services, to read and hear the word of God. II. There are other duties, which relate to their temporal good. As, 1. They are to teach them the business they are put apprentices to them for. 2. To give them that which is just and equal. 3. They should pay them their just wages. 4. Obedient servants are to be encouraged, and used kindly, the apostle advises, to *forbear threatening*, Eph. vi. 9.

Now the argument to enforce these duties on masters, is taken from their having a Master in heaven. Happy it is when love and harmony, freedom and familiarity, subsists between masters and servants, Ruth ii. 4.

## OF THE RESPECTIVE DUTIES OF MAGISTRATES AND SUBJECTS.

THE duties of subjection and obedience to magistrates, supreme and subordinate, are frequently inculcated in the sacred writing. We who are called Baptists, and by way of

reproach Anabaptists, should be careful to observe these duties; nothing is more common with *every puny writer against us*, than to upbraid us with the riots and tumults at Munster in Germany; which though begun by Pædobaptists, yet because some called Anabaptists joined them, men of bad principles and scandalous characters, the whole blame was laid upon them. It becomes us to wipe off the foul aspersion, both by our declared abhorrence of it, and by our conduct.

I. It will be proper to consider, of whom the duties of subjection and obedience are required, and to whom they are to be yielded. 1. Of whom they are required: of every one that belongs to the commonwealth; *Let every soul be subject to the higher powers*, Rom. xiii. 1. Christ and his apostles paid tribute to Cæsar, and even Peter, whose successor the pope pretends to be, Matt. xvii. 24—27. The apostle Paul appealed to Cæsar, owned his authority, and claimed his protection, Acts xxv. 10, 11. Pliny the heathen bears witness to the christians of the second century, that they did all things in conformity to the civil laws. II. To whom these duties are to be performed. These are the *higher powers*; called *powers* because they are invested with the power of government, and have a right to exercise it; *higher* powers because they are set in high places, and have a supereminence over others, Rom. xiii. 1. I go on,

II. To consider the duties both of *magistrates* and *subjects*. 1. Of *magistrates*: They are to make and pass such laws as are for the good of their subjects. They are to govern according to such righteous and salutary laws. They are to discountenance and suppress impiety and irreligion: the maxim of the Roman orator is a very good one; SALUS POPULI SUPREMA LEX ESTO. II. There are duties to be performed by subjects to magistrates. 1. To honour them, and shew reverence to them, Rom. xiii. 7. to speak respectfully of rulers. Civil magistrates are to be prayed for, 1 Tim ii. 1, 2. They are to be supported in their government, Rom. xiii. 7.

III. There are various reasons to be given, why subjection and obedience should be yielded by subjects to magistrates. 1. Because that magistracy is by the ordination and appointment of God; *The powers that be, are ordained of God*, Rom. xiii. 1. there are divers forms; as *monarchy*, which is the government of one man; *aristocracy*, which is the government of the chief and principal persons in a nation; and *democracy*, which lies in the people: which is the best sort of government I will not take upon me to say; but this I will venture to assert, that the worst government is better than none at all; it is not this or that *particular* man nor this or that form of government, *but government itself* that is of God. 2. To resist them, is to resist the ordinance of God, Rom. xiii. 2. Not that magistrates are above the laws; but are to be subject to them, and are liable to the penalty of them, when broken by them. There are other reasons to be gathered from Rom. xiii.

## OF GOOD WORKS IN GENERAL.

The circumstances requisite to a good work, are, 1. That it be according to the command and will of God. 2. That it spring from love to God, 1 Tim. i. 5. 3. It must be done in faith; for what is *not of faith is sin*, Rom. xiv. 23. 4. It must be done to the glory of God, 1 Cor. x. 31. Now concerning these may be observed,

I. The *springs* and causes of them. 1. The efficient cause is God, who works in his people, both to will and to do. 2. The *influential* cause is the grace of God. 3. Good works, that are truly such, are owing to *union* to Christ, Eph. ii. 10. 4. *Faith* in Christ is productive of them; the heart is purified by faith in the blood of Jesus. 5. The *word* is a means of making the man of God, *thoroughly furnished unto all good works*, 2 Tim. iii. 16. Luke viii. 15.

II. The *nature* and *properties* of good works. 1. The best of works, which are done by the best of men, and in the best manner, are but *imperfect*, Eccles. vii. 20. 11. They are not *meritorious* of any thing at the hand of God. To merit, they

must be profitable to God; but such they are not; they must be due to God, but this is not the case, Luke xvii. 10. They must be done by men in their own strength; whereas without the grace and strength of Christ, man can do nothing; and there must be a proportion between the works of men, and the mercy and favour of God; between which, and the best works of men, there is no manner of proportion.

III. The *subjects* of them: Such only are capable of doing good works who are made good men; Make the tree good, and its fruit will be good. They must be purified and sanctified; *That he might purify unto himself a peculiar people, zealous of good works*, Tit. ii. 14. they must have the Spirit of Christ, and be strengthened by him.

IV. The necessary uses for which good works are to be performed. 1. Not to procure salvation, in whole or in part; for by the deeds of the law, no flesh living can be justified, Rom. iii. 20. 28. Yet, 11. There are uses for which they are necessary, As, 1. With respect to God, John xv. 8. 2. With respect to ourselves, 1 Tim. ii. 9, 10. Tit. ii. 10. 3. With respect to others, Tit. iii. 8.

## A COMPENDIUM OR SUMMARY OF THE DECALOGUE.

The Commandments of the law are reduced by Christ to two capital ones; Love to God, and love to our neighbour, Matt. xxii. 36—40.

The preface to the decalogue, contains arguments or motives unto obedience to the commandments in it, As, 1. That it is the Lord Jehovah who enjoins it. 2. He that enjoins these precepts is the Lord thy God. 3. He brought thee out of the Land of Egypt, out of the house of bondage. The decalogue itself follows.

I. The First command is, *Thou shalt have no other gods before me.* The things required in this precept are, that we should own God, and none else, Mark xii. 29. that we should worship him, and exercise faith in him, hope in him, and love

him. The things forbidden in it are, Atheism, Polytheism, whatever is trusted in, and loved as God, as wealth and riches, or fleshly lusts, or self righteousness. The phrase before me, may point at the omniscience of God, in whose sight such idolatry must be very displeasing.

II. The Second command is, *Thou shalt not make to thyself any graven image, &c.* which respects the mode of worship, and requires, that it should be spiritual; It forbids all superstition, images, pictures, paintings, and sculptures. The motives inducing to obey this command, are taken from God's being a jealous God, and from his severe punishment of the breakers of it, and of their posterity.

III. The Third command is, *Thou shalt not take the name of the Lord thy God in vain.* Which requires an holy and reverend use of the name of God; and it forbids a vain use of it. The argument is taken from the guilt incurred by it, and the punishment inflicted for it; *The Lord will not hold such guiltless*, Zech. v. 4. Mal. iii. 5.

IV. The Fourth command respects the *time* of worship; the keeping a day holy to the Lord; and requires that it should be after six days labour, that it should be observed in religious exercises; and as a rest from bodily toil, excepting works of necessity and mercy.

V. The Fifth command requires honour, reverence, &c. which has been treated of in some former chapters.

VI. The Sixth command is, *Thou shalt not kill.* Which requires all due care in the preservation of our lives. It forbids the taking away of life, or murder of every sort; as parricide, fratricide, homicide, and suicide; and all intemperance, as immoderate eating and drinking.

VII. The Seventh command is, *Thou shalt not commit adultery.* Which requires chastity; it forbids all the species of uncleanness, and all unchaste thoughts and desires.

VIII. The Eighth command is, *Thou shalt not steal.* Which requires that we should seek to get, preserve, and increase our own wealth, and that of others in a lawful way; it

requires justice, truth and faithfulness in all our dealings with men; and it forbids all unjust ways of increasing our own, and hurting our neighbour's substance.

IX. The Ninth command is, *Thou shalt not bear false witness against thy neighbour.* Which requires to be careful of our own good name, and it forbids all lying.

X. The Tenth command is, *Thou shalt not covet, &c.* Which requires contentment in every state and condition of life: it forbids all uneasiness and discontent. It mentions the particular objects not to be coveted; not a neighbour's house, nor a neighbour's wife, nor his man servant, nor his maid servant, nor any thing that is thy neighbour's; of which sin the apostle declares himself free, Acts xx. 33. It strikes at the root of all sin, James i. 13, 14.

From this view of the law, in all its precepts, it appears how largeand extensive it is; that David might well say, *Thy commandment is exceeding broad!* Psalm cxix. 96. It requires a perfect righteousness; and happy for man it is, that there is such a righteousness revealed in the gospel.

END OF THE BODY OF DIVINITY

## BAPTISM OF JEWISH PROSELYTES.

Mr. Lowe, one of the contributors to Chambers's Cyclopædia, in a letter to Dr. Gill, respecting his discourse on singing, says, there is "no dealing with you, as with the generality of writers; the piece is *all* quintessence."

This observation applies to none of the Doctors works, with more propriety than to the dissertation with which his *Divinity* closes. It were folly to attempt to abridge it. Should any doubt the truth of the subsequent positions, they are referred for ample proof of their correctness to the original work.

Among the Jews there were three sorts of Proselytes—a *proselyte of the gate a mercenary* one, and a *proselyte of righteousness*. To this latter class, the question of Proselyte baptism refers. Some learned men, but, without any just foundation, have asserted, that Proselyte baptism was used by the Jews before the times of John and Christ; and that they, from Jewish habits, derived the practice. Of these the most distinguished are, Broughton, Ainsworth, Seldin, Hammond, and Lightfoot. Sir Richard Ellys knows "not of any stronger argument in proof of infant baptism than this."

But ..... Of this species of baptism there is no mention made in the Old Testament, or the Apocrypha; none in the New Testament; none in the writings of Philo, or of Josephus; neither the writings of the Targums or Chaldee paraphrases, nor Misnah or traditional writings, know any thing of the ceremony. None of the Christian fathers of the first three centuries once mention it. The proof of the custom depends only on Talmuds and Talmudical writers.

The following inferences fairly result from the investigation:—

That the Talmuds are of too late a date to prove the early existence of the custom, since they were written some centuries after the times of John and Christ;—that this custom among the Jews looks rather like a civil than a religious affair; that to suppose John took baptism as he found it among the

Jews, disagrees notoriously with the New Testament statement of the mission of John:—that the Jews will not allow any proof can be produced of baptism out of the Old Testament, or even out of the Talmuds:—that to say, as Dr. Lightfoot does, that Christ took baptism into his hands as he found it, is derogatory from the authority of the Son of God, and the honour of the ordinance; and—that several inconveniences must result to the practice of those who admit it, if their creed and conduct are in harmony: such as admitting *se-baptizing*, or a persons' baptizing himself, for such was the custom of Proselytes; performing the rite before three persons of eminence;—the practice of anabaptism,—and regarding of a child as baptized, provided the rite be administered during pregnancy, to the mother. Finally, If this custom is to be used as a rule of christian baptism, then sprinkling ought not to be employed in it; for the baptism of Jewish Proselytes was performed exclusively by *immersion*.

THE END.

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